

ADVENT



Luke 9:28, 30.

HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 633.

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NIGHT SONG.

HEART, be still!
In the darkness of thy woe,
Bow thee, silently and low;
Comes to thee whate'er God will—
Be thou still!

Be thou still!
Vainly all thy words are spoken;
Till the word of God hath broken
Life's dark mysteries—good or ill—
Be thou still!

Sleep thou still!
Tis thy Father's work of grace,
Wait thou yet before his face,
No thy sure deliverance will—
Keep thou still!

Lord, my God;
By thy grace, O may I be
All-submissive, silently,
To the chastenings of the rod—
Lord, my God.

Shepherd, King!
From thy fullness, grant to me
Still, yet fearless faith in thee,
Till, from night, the day shall spring,
Shepherd, King.

CIVILIZATION NOT CHRISTIANITY.

The sentiment is very prevalent that the province of Christianity is merely to elevate mankind to a civilized condition; or that when a nation is civilized, Christianity follows as a matter of course.

The fallacy of this is seen in the present condition of France and Germany, where the most high degree of civilization is connected with infidel or neological principles. The province of the gospel is to make men wise for another state of being; and this is as much needed by civilized, as by uncivilized society. Ancient Greece and Rome, the centres of civilization, needed the gospel as much as the most degraded of savage tribes.

In connection with the idea that civilized men are half Christianized, is another, that man was originally a savage, and has been gradually brought to a civilized condition. That the reverse of this is true, is thus noticed by the *Scientific American*, in reference to one of the *heathen* cities of antiquity:

"Many shallow philosophers entertain the notion that man commenced his existence as a wild savage of the woods, and that his progress has been step by step to his present elevated position in modern civilization. No man entertaining such opinions can retain them after reading *Layard's Nineveh and Babylon*, a work recently re-published in excellent style by the great American house of Harper & Brothers of this city. At a time far anterior to that of historical record, excepting what we have in the Sacred Scriptures, there were races living and dwelling in Asia, who were highly civilized, and who were acquainted with sculpture, architecture, music, and civil policy; a race who built splendid palaces and adorned them with some of the choicest works of art, of a kind which have been thought by many to be but recently discovered. The saw, the shovel, and the axe, instruments in general use among all nations now, were also used by the serfs of Nineveh and Babylon; the speaking trumpet was even known in those days. In the illustrations of this book there is a representation of the mode by which the ancient Assyrians moved heavy bodies. A colossal winged bull is represented to have been placed on a sledge having rollers, and drawn by great bodies of men pulling ropes. Another body of men are represented as assisting with levers, and Mr. Layard remarks that this was the plan he employed himself to remove the same piece of sculpture (which is now in the British Museum.) The old Assyrians were acquainted with making twisted ropes, an art of

which their descendants are utterly ignorant. The builders of the Assyrian palaces employed large slabs of alabaster, on which are representations of captives drawing these huge slabs, many of which are believed to be the forefathers of the present race of Jews. But however skilful they may have been in moving large stones, it would no doubt have done them good had they been permitted to see how us Yankees make frame houses travel through our streets.

"The inscriptions on alabaster slabs and blocks, discovered by Layard, have been translated by Col. Rawlinson and Dr. Hincks, and corroborate the correctness of the Bible, and what is very remarkable, the translations of the stone writing, agree exactly with the sacred text in stating the amount of gold (thirty talents) taken by Sennacherib from Hezekiah, king of Judah. A chapter of intense interest to men of science in this work, describes the discovery of arched drains, vases, and kettles of copper; bronze bells, bronze cups; ivory and mother-of-pearl studs, fit for the shirt bosom of a modern beau; a bronze strainer, &c., in short, the Assyrians appear to have been better acquainted with the making of bronze vessels and figures than the moderns. Glass bowls were also discovered, but what is more interesting, is some picks and saws made of iron. This metal was long supposed to be unknown to the ancient Asiatics. Among the glass articles discovered was a rock crystal lens, with opposite convex and plane faces. It is the most ancient specimen of a magnifying and burning glass known. "We have long entertained the opinion that savage races are blasted limbs torn from the trunk of a higher civilization, and this book deepens our conviction respecting the correctness of this theory, opposed as it is to the jargon of a shallow, unphilosophical, but declaiming sect of the present day, but agreeing with every deduction that can be drawn from the remains of ancient cities, roads, &c., found in every part of the world."

DECEIVING KINGS.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."—Rev. 16:14.

We noticed a few weeks since that the Pope had been experimenting with table moving. The following from the *Espana*, a Spanish journal published at Madrid, shows that the royal family of that country are looking into the subject:

"I have been informed that, since the successful result of the magnetic experiments, which were made on the 8th ultimo, by a family residing in Aranjuez, and of which our readers are already acquainted by the *Espana*, of the 10th ult., her Majesty Queen Isabella, hearing directly of the circumstance, wished to be present at the repetition on the day following. On this day, in the morning, the same persons who on the 8th had discovered the successful application of the magnetism of the circle—not only to tables, but also to many other objects, and chiefly to the human body, were in attendance. To witness it, H. M. the Queen, H. M. the King, and H. R. H. the Princess of Asturias, accompanied by their respective attendants, went on the 9th, at five o'clock in the afternoon, to the country-seat called Labrador, where also came, by invitation, H. M. the Queen's mother, with her two daughters, and Dr. Rubio. Out of high consideration and prudence, H. M. the Queen did not take the least part in the experiments. Everything was done by the other persons present, H. M. having condescended to call to her presence the noblemen and officers of the escorts to see that which they had never seen before, or to experience among themselves the effects of the magnetic circle produced by their associates.

"The progressive movements, the turning of the tables, as well as the application of the circle to the human body, and, in short, as many

trials as were made, had the most complete result. Her Majesty at a late hour retired, agreeably surprised, to the royal palace."

BEAUTIFUL EXTRACT.

I saw the temple reared by the hand of men, standing with its high pinnacles in the distant plain; the storm beat upon it—the God of nature hurled his thunderbolts against it—and yet it stood as firm as adamant. Revelry was in its hall—the gay, the happy, the young, the beautiful were there. I turned, and the temple was no more—its high walls lay in scattered ruins, moss and wild grass grew wildly there, and at the midnight hour the owl's cry added desolation to the scene—the young and the gay, who had revelled there, had passed away.

I saw the child rejoicing in his youth—the idol of his father. I returned, and the child had become old. Trembling with weight of years he stood the last of his generation—a stranger amidst the desolation around him.

I saw the oak stand in all its pride upon the mountain—the birds were carolling on its boughs. I returned. The oak was leafless and sapless—the winds were playing their pastimes through the branches.

"Who is the destroyer?" said I to my guardian angel.

"It is Time," said he—"When the morning stars sang together with joy over the new-made world, he commenced his course—and when he shall have destroyed all that is beautiful on the earth—plucked the sun from its sphere—veiled the moon in blood—yea, when he shall roll the heavens and the earth away as a scroll, then shall an angel from the throne of God come forth and with one foot on the sea and one on the land, lift up his hand towards heaven, and heaven's Eternal, and say—'Time is, Time was, Time shall be no longer.'"

AN ANTIDOTE FOR ERROR.

How shall Christians be prepared to meet the errors that abound? No given rules can define every position which the enemy takes. As the road is very broad, and the enemy is called a crooked serpent, his course is devious, and his forms changing. Formalism and rationalism, hypocrisy and infidelity, and all the various forms of iniquity, combine to destroy the saints of God and blind the minds of the children of men. Still, there is a remedy. The Holy Scriptures are inspired of God. They are mighty through God to the pulling down of strong holds. Divine truth can fill the soul, and then the chaff can find no room. Heavenly love casts out fear. The sword of the Spirit is the word of God, and the "Jerusalem blade," as Bunyan calls it, will cut its way through.

Let the Holy Scriptures be read; let the gospel be preached in simplicity and power, and it will destroy error just as certainly as the fire consumes the cane-brake with its insects and reptiles. How cheerfully should every Christian take the sword of the Spirit, which is the word of God, and put on the whole armor of God, and so be strong in the Lord and the power of his might! How cheerfully and zealously should every minister of the gospel declare the counsel of God in thunder-tones, and tell in promises kind and sweet that Jesus lives to save! Then will error die, false teachers fail, and love and truth survive and triumph in immortal day.

N. Y. Recorder.

DRAW IT MILD, CHARLEY!

It is not worth while to be extravagant; every unnecessary adjective gives you one more chance to be wrong; every expletive may demand of you a troublesome explanation. Just state the facts in simple, quiet English, and leave your hearer to draw his conclusions, and utter the exclamations.

Draw it mild, Charley! rather understate than overstate it, better write a postscript with an ad-

ditional incident to-morrow, than have to retract and apologize for saying too much. Libels grow out of too strong language. Charges of slander are based on superlatives. It is not worth while to make every wound a "bleeding wound," every push a "violent thrust," to make a kick of a hint, nor to "kill a man dead." You need not make all your villains "outrageous villains," your rascals "unmitigated rascals," your hypocrites "consummate hypocrites." Better have a little something to say next time. The best of hens wont lay without a nest egg. Leave one good, sounding superlative in the inkstand when you are done.

Draw it mild, Charley! it takes less time, it saves invention, it will spare you some hours of headache, and in the course of half dozen years, the price of a copy of Webster's Dictionary.

Draw it mild, Charley, greater things are to happen than have yet transpired—richer murders, more desolating fires, more destructive floods, more terrific accidents, more tremendous explosions than have yet transpired. Don't pile up all the agony to-day. You know how careless we are, how reckless of life, how rash in purpose, how headlong in rushing onward. We have whole volumes yet to write of horrible details and startling developments, if we live to watch this crazy old world much longer. Don't let us waste all our tri-syllables before the steam is fairly up. We've got to hurl a deal of indignation at evil doers yet—let us be a little choicer of our ammunition. Our fulminations will be required in many quarters yet, let us not waste our thunder. Don't make too "awful a conflagration" out of a burning shanty—you know that all this wicked world is to be burned up yet.

N. Y. Times.

COLLISION ON THE WESTERN RAILROAD.

A FRIGHTFUL collision occurred on the Western Railroad on Thursday, p. m., June 23d, at the East Brookfield station, which resulted in the loss of one life—the serious injury of several passengers, and the demolishing of several cars.

As the New York mail train, which left Springfield at half past 1 o'clock, was approaching the East Brookfield station, at its usual rate of speed, it was found that a switch had been misplaced which led the approaching train from the main to a side track, encumbered with a train of freight cars. No effort on the part of the engineer could prevent the dreadful consequences, and the engine crushed into the freight train, completely destroying one of those cars, demolishing three baggage cars and destroying four passenger cars filled with human beings.

The broken baggage and passenger cars, with their contents, presented a frightful scene of desolation. The first car was thrown from its running gear, and was canted over; the second had crushed into the first, and was thrown from its wheels; the third was much damaged; the fourth slightly injured; while the last remained on the track uninjured. The baggage cars were almost entirely demolished. The earth was ploughed up for a considerable distance, and the rails entirely destroyed.

The first sensation of the passengers was a heavy crushing motion; and then followed a crash of wood and glass accompanied with a cloud of dust. The passengers were thrown forward with great violence, and many of them were severely injured—some of them dangerously. There was a momentary silence, which was succeeded by cries and screams of terror, such as are seldom heard, but once heard are never forgotten. Some for the moment seemed to have been struck dumb and almost senseless by terror, others seemed frantic with fright, while some retained their usual presence of mind. The momentary fright over, the passengers began to extricate themselves from the ruins.

One of the passengers, A. H. Johnson, of Worcester, axe-helve maker, was killed. He was standing on the platform of the first car. He leaves four children, but no wife, and was a worthy and respectable man.

There were many women and children in the cars, and their screams were terrific. A mother

was seen trying to screen her child from injury, regardless of herself—a beautiful instance of maternal instinct.

It is wonderful that such an accident should occur with so little loss of life, and the passengers have every reason to be thankful that their lives were spared.

The conductor, as soon as he had partially recovered from the shock occasioned by the collision, went to Mr. Flagg, the keeper of the depot, who is also a switchman, and asked "How is this?" He is reported to have replied—"No one is to blame but myself!" and immediately ran across the fields. The accident was the result of culpable carelessness on the part of the switchman.

Boston Journal.

Antiquities of Egypt.

MR. THOMPSON, pastor of the church at the Tabernacle in Broadway, N. Y., in a letter written from Thebes, to his church and published in the *New York Independent* of June 9th, says:

No monument has been found in Egypt of a date prior to that assigned by Moses to the flood; and no known dynasty of kings can be carried back farther than within thirty years of the date of that event in our commonly received chronology of the Bible. The gigantic temple of Karnak, which even in its ruins is the most imposing structure in the world, was no doubt the work of several successive kings, and even of successive dynasties, stretching over a period of 1500 years, each of which sought to augment its grandeur by the addition of gates, or wings, or porticoes, or images and sculptures, until the diminutive sanctuary of the first monarch was enlarged to the length of nearly 1200 feet, and, by side gates and temples, to a circuit of about a mile and a half. Upon the columns and the walls of this temple are recorded the names of several Egyptian monarchs in whom the readers of the Bible have a special interest. The first name recorded is that of the Pharaoh who ruled the land in the time of Joseph; and it is an incidental proof of the length and the prosperity of his reign as indicated by the sacred narrative, that he should have founded a temple in a city so remote from the cities of Memphis and Heliopolis, (the "Noph" and the "On" or "Bethshemesh" of the Scriptures,) which were his principal capitals, 500 miles to the north. Here, too, is the name of that "new king who knew not Joseph," and who, himself a native of Thebes, was the founder of a new dynasty, in some sense, therefore, an intruder or a usurper at the North, and probably from that circumstance an oppressor. There are evidences from the sculptures connected with his name, and from the stamp on the bricks of some ruins at Thebes, that the Pharaoh who occupied the throne at the time of the Exodus was an extensive builder of temples, monuments and public works, which accords with the representation in the Scriptures of his exacting of the Israelites such severe labors in the making of brick. Indeed the process of making brick from clay under the lash of overseers, is among the subjects sculptured on his tomb.

Perhaps these inferences are altogether fanciful, since I make them without having at hand any authority in Egyptian antiquities except a guide-book that does not particularly affect Biblical associations. But there is one correspondence of this hieroglyphical history with the Scriptures too striking to be questioned. We read in the 12th chapter of the second book of Chronicles, that in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the Lord,—with 1200 chariots and 60,000 horsemen; and the people were without number that came with him out of Egypt; and he took the fenced cities that pertained to Judah, and came to Jerusalem. . . . So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the king's house." Now among the sculptures on the walls of the temple of Karnak are some pertaining to the reign of Sheshonk I., as his name reads in the hieroglyphics, which represent the captives taken by Sheshonk in his expedition against Jerusalem, and also "the names of the captive towns and districts" taken in the same expedition. Among these names the French *savant* Champollion, who first discovered the key to the Egyptian hieroglyphics, deciphered that of the "kingdom of Judah;" and a glance at the countenances of the captives must satisfy any one that they are *Jews*. Now by Egyptian chronology the reign of this king is fixed at from about the year 980 to 950 before Christ, a period of thirty years that covers the time of the conquest of Judea by the "Shishak" mentioned in the books of Kings and of Chronicles. It was either in the earlier part of the reign of this monarch or in that of his predecessor, that Solomon made his "affinity" or alliance with Egypt, which was consummated by his marriage with the daughter of the reigning "Pharaoh," who seems to have been his favorite wife. As the Egyptian dynasty of that era was

still from Thebes—as it had been from the days of Moses—there is no doubt that the wise and powerful king of Israel whose reign of forty years made Jerusalem resplendent in all the earth, sustained by marriage the relation of a son to one of the mummied tenants of these sculptured tombs. Hence it was that the commercial fleet of Solomon, manned by the seamen of Tyre, swept with safety the Red Sea, then the highway of commerce between Egypt, Arabia, and the East, and brought to him "the gold of Ophir" to swell the magnificence of his capital. But this affinity was short-lived; for before the death of Solomon Egypt became the refuge of Hadad the Edomite, an enemy of Solomon, who "found great favor in the sight of Pharaoh," and who married the sister of Taphenes his queen; and also the refuge of Jeroboam, whom Solomon sought to kill that he might not wrest the kingdom from his own son. The same temple that records the name of the ally and the father-in-law of Solomon, records also the name of the conqueror of his son Rehoboam, and from its hieroglyphics preserved for almost 3000 years, bears witness to the fidelity of the sacred historian.

It was predicted that No should be "cut off" and "rent asunder," that Egypt should go into captivity, and that it should ever after be "the basest of the kingdoms; that it should no more exalt itself above the nations nor rule over them, and that it should no more have a prince or dynasty of its own, but should be subject to foreign sway. (See Isaiah, Jeremiah and Ezek.) Moreover, this destruction was foretold as coming from the East and from the North, from the nations that bordered upon the Euphrates, as well as from intestine wars. Now the monumental history of Egypt teaches us that the dynasty of Diospolis or Thebans which had stood for upwards of 700 years, was superseded first by a king from lower Egypt, then by Ethiopian invaders, then again by the *Saites* from lower Egypt, denoting a state of internal commotion, and this mostly after the time of Isaiah; and also that within fifty years from the date of Ezekiel's prediction and seventy-five years after the captivity of Jehoiakim in Egypt, *Cambyses* conquered Egypt, and established a dynasty of Persian monarchs that lasted for a hundred years. The traces of his invasion may still be seen at Thebes in the partial destruction of some of its proudest monuments. The most stupendous statue ever reared was felled and broken by his revengeful arm. It was the personification of Egyptian power, in the colossal image of the king "seated on a throne, in the usual attitude of Egyptian figures, the hands resting on his knees, indicative of that tranquillity which he had returned to enjoy in Egypt after the fatigues of victory." The weight of this statue has been computed at upwards of 887 tons; it is said to have been originally seventy-five feet high by twenty-three in breadth; and by my own measurement of its fragments, I found the forehead fourteen feet from ear to ear, the head twenty-five feet six inches across from point to point where the back lies upon the ground—the whole circumference not being accessible;—the body fifty-one feet measured across the shoulders from their insertion in the back, the shoulder itself sixteen feet six inches, the arm eleven feet six inches from shoulder to elbow, and the feet five feet ten inches long by four feet eight inches broad. The destruction of such an image, standing at the gate-way of one of the principal temples, may well have been symbolical of the destruction of Egypt. "The daughter of Egypt shall be confounded; she shall be delivered into the hand of the people of the North . . . and they shall spoil the pomp of Egypt. I will also destroy the idols . . . and the pomp of her strength shall cease in her." "He"—the king of Babylon—"SHALL BREAK ALSO THE IMAGES [statues or standing images] of Bethshemesh [the house of the sun] that is in the land of Egypt."—Jer. 43:13.

Daniel saw in his vision four great monarchies which in succession overspread the earth, and then were destroyed. Each of these monarchies conquered Egypt, and three of them—the Persian, the Macedonian and the Roman—here established their own dynasties of kings or viceroys. The same temples and monuments that record the names of the Egyptian Pharaohs, Xerxes and other Persian kings, and the names of the Ptolemies, who administered the Government of Egypt under the Macedonian and the Roman empires; so that at Thebes, as in one vast sepulchre, lie buried all the empires of the world from the migration of Mizraim to the fall of Rome. Each hath apart its own sepulchre, and the place of some no man knoweth to this day; but here too all lie entombed together. I find here the name of Rome written upon the sepulchre of thrice vanquished Egypt, and yet I have already looked upon the grave of Rome that then seemed covered with the mould of ages. Standing here amid the *Hades* of kings and empires, as one by one goes down into the pit—the conqueror and the conquered to one common grave—I can realize that terrible imagery of

the prophets—"I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit . . . They also went down into hell with him to them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen . . . Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say to thee, Art thou also become weak as we? art thou become like to us? Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee."—Ezek. 31:16, 17, and Isaiah 14:9-12.

Since her first fall Egypt has not had, she has not now, a prince or a dynasty of her own.

But not only are all empires buried here at Thebes—a world is buried here also. It is computed that from 8,000,000 to 10,000,000 human mummies were deposited in the catacombs of this one city,—a number four or five times as great as the whole present population of Egypt, and equal to one-hundredth part of the present population of the globe. As I stood upon the Libyan mountains that overlook the plain of Thebes, which the wealth, and power, and the religious sentiment of generations long since departed had perforated for miles, and had adorned, with wondrous art, for their place of sepulture, and with buried millions under my feet, and the desecrated tombs of kings on every hand, looked forth over the plain where once they dwelt in conscious power, and in its whole circumference of forty miles saw only a few scattered villages of beggarly Arabs, and over the vast area of the ancient city saw only the four or five half-buried and shattered temples that mark its site, I felt the meaning of those words of Peter, "All flesh is as grass, and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

The New-Year's Night Dream.

THE old man stood at his window by the New-Year's midnight, and gazed with the glance of a protracted despair upward upon the immutable, ever blooming heaven, and downward upon the still, pure, white earth, upon which at the present moment lived no one so joyless and slumberless as he. For his grave was close at hand: it was only concealed by the snow of age, not by the green of youth, and out of all the richness of life he brought nothing with him, save errors, sins, sickness, a wasted body, a desolated soul, the breast full of poison, and an old age full of remorse. The beautiful days of his youth, this day returned as spectres, and brought him back again to that beauteous morning, when his Father for the first time had set him upon the dividing way of life, that, to the right, conducts over the sun-path of virtue, into a broad tranquil land, full of light, of harvests, and of angelic ones, and which, to the left leads downward into the mole-tracks of vice, into a dark cavern full of dripping poison, full of serpents aiming at their prey, and of pitchy, choking vapors.

Ah, the serpents hung at his breast, and the poison-drops were upon his tongue, and he knew now, where he was.

Bereft of reason, and with grief unutterable, he called heavenwards: "Give me back my youth! Oh Father, place me upon the dividing-way again, so that I may make a different choice!"

But his Father and his youth were long departed. He saw wills-o'-the-wisp dance upon the marshes and die upon the church-yard, and he said: "They are the days of my folly!" He saw a star fall from heaven, and glisten in its fall, and go out upon the earth. "It is I," said his bleeding heart, and remorse with its serpent teeth, bit deeper into its wounds.

His fevered fancy showed him sleep walkers slinking upon the roofs, and the wind-mill raised its arms, threatening to crush him, and a mask that had been left behind in the deserted charnel house, assumed little by little, his own features.

In the midst of the struggle, suddenly the music for the New-Year streamed downward from the tower, like a distant church hymn. He grew calmer—he looked around the horizon, and over the wide earth, and thought upon the friends of his youth, that now, happier far than he, were teachers of the earth, fathers of happy children, and blessed men, and he said: "Oh, I like you, could sleep this New-Year's night with tearless eyes, had I only chosen—Oh, I could be happy, dear parents, had I but fulfilled your instructions and New-Year's wishes."

In feverish recollections upon the time of his youth, it appeared to him as if the mask with his own features stood up in the charnel house—at last, by means of that superstition which sees on New-Year's eve, spirits and the futurity, it became a living youth.

He could see no more—he covered his eyes; a thousand hot tears streamed upon the snow—he could but gently sob, hopeless and reasonless, "Only come back to me, come back to me my youth."

And it came back to him, for it was only that upon the New-Year's night, that he had thus frightfully dreamed; he was still a youth; only his errors were no dream. But he thanked God, that being still young, he might turn about in the filthy ways of vice, and betake himself upon the sure path of virtue, that leads into the broad land of harvests.

Turn with him, young reader, if you chance to stand upon the same path of folly.

In the future, this frightful dream will be your judge; but when full of sorrow you should once exclaim, "Return to me beautiful youth!"—then would it return NEVER.

From the German of Jean Paul, by Erastus Stephen.

Ancient Babylon—its Ruins.

IT may be known to many of our readers that the French Government has employed a party of gentlemen to explore the site of ancient Babylon. From reports just received from them, it appears that they have ascertained, beyond reasonable doubt, that the ruins beneath a tumulus called the Kasr, are those of the marvellous palace-citadel of Semiramis and Nebuchadnezzar. They are in such a state of confusion and decay, that it is impossible to form from them any idea of the extent or character of the edifice. They appear, however, to extend beneath the bed of the Euphrates, a circumstance accounted for by the change in the course of that river. In them have been found sarcophagi, of clumsy execution and strange form, and so small, that the bodies of the dead must have been packed up in them, the chin touching the knees, and the arms being pressed on the breast by the legs. These sarcophagi have every appearance of having been used for the lowest class of society; but notwithstanding the place in which they were found, the discoverers are inclined to think that they are of Parthian, not Chaldean origin. There have also been found numerous fragments of enamelled bricks, containing portions of the figures of men and animals, together with cuneiform inscriptions, the latter white in color on a blue ground. According to M. Fresnel, the chief of the expedition, these bricks afford a strong proof that the ruins are those of the palace of Nebuchadnezzar, inasmuch as the ornaments on them appear to be sporting subjects, such as are described by Ctesias and Diodorus. The foundations having been dug down to in certain parts, it has been ascertained that they are formed of bricks about a foot square, united by strong cement, and that they are in blocks, as if they had been snapped in all directions. In a tumulus called Amran, to the south of Kasr, interesting discoveries have also been made. They appear to be the ruins of the dependencies of the palace situated on the left bank of the Euphrates; and they contain numerous sarcophagi, in which were found skeletons clothed in a sort of armor, and wearing crowns of gold on their heads. When touched, the skeletons, with the exception of some parts of the skulls, fell into dust; but the iron, though rusty, and the gold of the crowns are in a fair state of preservation. M. Fresnel thinks that the dead in the sarcophagi were some of the soldiers of Alexander or Seleucus. The crowns are simple bands, with three leaves in the shape of laurel on one side, and three on the other. The leaves are very neatly executed. Beneath the bands are leaves of gold, which it is supposed covered the eyes. From the quantity of iron found in some of the coffins, it appears that the bodies are entirely enveloped in it; and in one there is no iron, but some ear-rings, a proof that it was occupied by a female. The sarcophagi are about two and three quarter yards in length, by between half and three quarters of a yard wide, and are entirely formed of bricks, and united by mortar. In addition to all this, a tomb, containing statuettes in marble or alabaster of Juno, Venus, and of a reclining figure wearing a Phrygian cap, together with some rings, ear-rings and other articles of jewelry, has been found, as have also numerous statuettes, vases, phials, articles of pottery, black stones, &c., of Greek, Persian, or Chaldean workmanship.

London Literary Gazette.

Russia and Turkey.

THE London correspondent of the *N. Y. Tribune*, writing on the 3d of June, takes the following view of the Eastern question:

"As I have constantly informed you, Russia has been assembling her forces on her southern frontiers, for the last twelvemonth, and while she lulled the Western powers to sleep with declarations of moderation, she has gone on with intrigues and cunning, till the time comes when she can step in with armies. She now threatens both Turkey and Persia. From the Shah she

claims the city of Asterabad in Asia, the best and most southern harbor of the Caspian. This is one step more toward India, and in Europe she claims the Protectorate over one-third of the population of Turkey, though they do not require and even protest against this protectorate. Of course the Czar is well aware, as we all are, that such a demand could not be granted, but he requires a pretext for seizing the Danubian principalities, the richest provinces of the Turkish empire in Europe. They form a thriving agricultural country, which exports its corn to England and imports English commodities under the free trade tariff of Turkey, (5 per cent. ad valorem upon imports.) The inhabitants are beginning to improve their moral and material condition, and to appreciate their local self-government. Thus they have become anti-Russian, and must therefore be annexed, lest their example should influence the subjects of Russia. Of course, such a step leads to war. English interests are at stake, and the English Government must therefore seem to oppose the designs of Russia. But the English aristocracy fear European Democracy more than Russian absolutism, and are well aware that Turkey has only one way of success in a war with Russia. That is, by allying herself with the Democracy of Europe, by taking the offensive, by causing an outbreak in Hungary, and threatening Russia in the flank. Transylvania is prepared for a rising, and the Slavonic population of Croatia, with the Serbs and Wallachs of Hungary are dissatisfied, even according to the correspondents of the *London Times*. Such a plan is not only possible, but must be successful. Lord Aberdeen and Lord Palmerston are aware of all this, but they know, also, that a war begun in Turkey and extended to Hungary, would spread all over Germany, and would upset all the petty princes from the Danube to the Rhine. They, therefore, are anxious to confine the war within the narrowest limits. This seems plausible—this seems humane—this seems liberal—and yet really it assures the great advantage to Russia.

Lord Stratford and English diplomacy are now again preaching to the world, that Austria is the real barrier against Russia, that Austria is the natural ally of Turkey; and they are directing all their exertions to the purpose of keeping Austria neutral in the coming war. Russia cannot desire anything more advantageous for herself. Austrian neutrality assures to the armies of the Czar a safe line of retreat, with a good base of operations, and an uninterrupted communication, in fact all he requires; while if Austria were leagued with Russia, the Czar would be forced to leave a strong force in the neighborhood of Hungary, which would enable the Turks to turn the Russian main army by a rapid movement across Transylvania. Austria, even in the days of her strength, was never a barrier against Russia, or why during the last thirty years has the Czar advanced so far toward the South, as even to occupy and *de facto* to close the mouths of the Danube, the principal artery of Austrian commerce? How can Austria now be such a barrier, weakened as she is by the disaffection of the people, and maintained almost entirely by Russia? She is and must remain the ally of the Autocrat, but she cannot serve his purposes better than by remaining neutral. Yet it is English, it is anti-Russian policy which is endeavoring to persuade Austria to do just what the Czar wishes she should do!

Though Prince Menschikoff has left Constantinople and the diplomatic rupture has been duly announced to the different Ambassadors, I do not believe in an immediate outbreak of the war. A rising in the Danubian provinces must first be brought about by Russia, and this will happen in Serbia. Prince Michael Milosh is now supported by the Russians, who dethroned him ten years ago. He is supported because Prince Alexander, the present sovereign, has become anti-Russian, and a friend of Turkey and Hungary. The revolution which is in preparation will be the signal for the Russians to occupy the principalities.

Napoleon III. has not yet made up his mind what to do. He would prefer to act in concert with the old dynasties, but he feels himself slighted by them, and has some suspicions that, after all, they might turn against him. It is therefore not impossible that he will take advantage of the complications of the East to strike a blow against Austria in Italy. You know that the diplomatic relations between Switzerland and Austria have been interrupted, but as soon as the Ministry at Vienna saw that Switzerland was throwing herself under French protection, it was announced in the papers that Count Karnicki, the Ambassador, had left Berne only for pleasure, in the same way as Chevalier Hulsemann had left Washington, only to reach home in an unostentatious way, after having left with great fuss.

Fulfillment of Prophecy.

Why are we to believe that the things unseen are eternal? When Moses went to the children

of Israel, he said, The Lord God of their fathers, the God of Abraham, of Isaac, and of Jacob, hath sent me unto you. The Lord made a covenant with Abraham, Isaac, and Jacob, to give to their seed the land of Canaan, and more than four hundred years afterwards he sends his servant Moses to lead the children of Israel to the promised land. When Christ came to the world, he spake in the name of the Lord, and in his name performed acts of divine power; and the things that had been foretold of him long before were fulfilled in him. His death was effected by Satan and wicked men; but in so doing they fulfilled the word of the Lord; and this is wonderful. It is said in the New Testament that certain things were done that the word of the Lord might be fulfilled, which shows that the Lord lives to perform his words of mercy or judgment; but in the death of Christ we see that wicked men and wicked spirits can only accomplish the word of the Lord; thus the greatest act of Providence that ever was, the death of Christ, upon which hangs the life of the world, was fulfilled by wicked men and Satan. "The wrath of man shall praise him." There are many things foretold which have come to pass, as the coming of the Saviour, his life, his death, his reign in the world, which is now fulfilling in the world; that Egypt shall be the basest of the kingdoms; that Jerusalem shall be trodden down of the Gentiles; the fear of man upon the beasts of the earth; the curse upon the descendants of Ham. Now, we believe the things to come which we cannot see, from the fulfilment of the word of the Lord in things before our eyes: "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

Christian Intelligencer.

Let Him Alone.

METHINKS it should startle thousands if it could meet them in their dreams of bliss and contentedness with this world's goods: "Ephraim is wedded to idols; he has chosen the world for his portion, and likes it; he has set his heart upon the things of time and sense, and finds them sufficient to his happiness; his cup is full; his spirit is sated; he drinks it eagerly, and does not wish for more. Let him alone; do not rouse him from his dreams, to tell him it is no reality; do not disturb his conscience, or mar his pleasures, or awake his fears, or check his hopes; he has made his choice, let him have it, and abide it; I am done with him!" O, God, rather than pass such a sentence on us, pursue us forever with thy chastening rod! If we have an idol that we love too much, better that it be dashed in pieces before our eyes; better that the scorpion sting of sorrow chase from your bosoms every thought of bliss; better, far better, that we be wretched and miserable of the earth, than that we be left to such a prosperity, a happy dream, from which the only waking will be eternal misery. While he designs to correct us, there is hope in the very zenith of our folly. While he pursues our sins with punishment, mocks our wild hopes, mars our mad schemes, and blights our expectations, there is hope that he will save us from the eternal consequences of our folly. But when he lets us alone; when the careless conscience feels no pang, the stupefied conscience sounds no alarm, all on earth goes well with us, and no warning voice from heaven reaches us; when, in the enjoyment of this world's goods, the Giver is forgotten, and no evil comes of it; when the laws of our Creator are broken and disregarded, and no punishment ensues; when we prefer time to eternity, and earth to heaven, and sin to holiness, and remain happy withal, start not our bosoms at the thought? He may have said of us, as he said of Ephraim, "Let him alone!"

Caroline Fry.

Sketches of Travel.

No. XLII.

WINDSOR, CAMBRIDGE, AND OXFORD.

WHILE spending a few days in London after my return from "the Continent," I made several excursions to places in the vicinity, which I had not visited before. One of these was to Windsor. The distance by the South Western Railway is twenty-six miles. An "excursion ticket" to go and return in the second class carriages, was 4s. 6d. From Waterloo station we passed through Vauxhall, Putney, Richmond, Twickenham, Feltham, Staines, to Windsor.

A steep flight of steps cut in the rock leads up to the Castle, which with its numerous buildings and squares is a town in itself. I first visited St. George's Chapel, a fine Gothic edifice, built by Edward III., and much enlarged and embellished by succeeding monarchs. The Cenotaph of the Princess Charlotte is an affecting monument. It is divided into two compartments; in the lower one, the body is represented lying on a bier immediately after the departure of the immortal spirit; it is covered with drapery, beneath which the outline of the figure is won-

derfully apparent, and part of the right hand projects from under the veil with startling effect. At each corner is a female figure weeping. The figures are exquisitely sculptured of the purest marble, and the effect upon my own mind was singularly impressive.

The choir contains the stalls of the Knights of the Garter. Over each stall under a canopy of carved work, are the sword, mantle, helmet, and crest of each knight; above these is the banner on which are his armorial bearings, and at the back of the seat an engraved brass plate records his name, style, and titles. Among the names are the Emperor of Russia and the King of Prussia. The Chapel also contains many royal monuments. The great painted window over the Altar is a fine work of art. It was designed by Benjamin West, and represents the Resurrection of our Saviour.

I next visited the KEEP or ROUND TOWER, which stands on the summit of an artificial mound, and was anciently surrounded by a ditch, which is now filled up in part, and the rest converted into a shrubbery and garden. The view from the top of the battlements is one of great extent and beauty, comprising parts of twelve counties. The Tower is three hundred and two and a half feet in circumference, and from the level of the Little Park to the top of the flag-staff, is an elevation of two hundred and ninety-five and a half feet.

The principal apartments of the Palace were closed against visitors on account of the extensive repairs and alterations in progress, but we were promised admission to the QUEEN'S STABLES at one o'clock P. M.—an arrangement with which I was perfectly satisfied, as I had no doubt it would prove the more interesting exhibition of the two, especially to one who was sated with palaces.

So after waiting an hour or two, the gate was opened by one of the grooms, and we made the tour of the stables under his guidance. The establishment was characterized by great order and neatness. All the floors were scrubbed to the last degree of cleanliness. You might have rubbed a white cambric handkerchief over them without soiling it. We saw the "Ponies' harness," the "Pony carriages," the Prince of Wales' "goat-carriage," Prince Albert's and the Queen's Pony carriages, and then the Ponies themselves—one cross little specimen from Java, only twenty-seven inches high—several beautiful Arabian mares, each with her name over her stall, such as "Leda," &c., and many fine horses: different sets of harnesses, some splendidly ornamented; and carriages without number of all descriptions—one, a present from Louis Philippe, two *droshies* from the Emperor of Russia, such as he uses, and a sledge; night carriages with conveniences for sleeping, carriages for servants, and carriages for riding *in-cog*. The wheels of some of the carriages had very large tires for riding on the turf, and others were covered with an elastic substance to deaden the noise, and called "noiseless wheels."

Another visitor and myself hired an open carriage to take us to "Virginia Water," a beautiful ride through the Great Park. One avenue through which we rode, called the "Long Walk," is three and a half miles long, lined with magnificent elm trees the whole distance. At its upper extremity on an elevation called Snowhill, is a bronze equestrian statue of George III., by Westmacott. The views of the lake from different points are very beautiful. An elegant little fishing temple hangs over the water, where, we were told, the Queen sometimes went-a-fishing. On the lake is a beautiful miniature frigate, full-rigged, with batteries and everything complete. On great occasions it is manned by a crew of boys, who go through a variety of naval evolutions for the entertainment of her Majesty. We got out and walked across the meadows, along the shore of the lake, while the carriage went around by the road. At the mouth of the lake there is a small cascade, such as one may see in almost every brook in New England, but in the eyes of my cockney-friend it appeared an exceeding great "water-fall." It was amusing to see the awestruck wonder with which he contemplated it, as if it were a second "Niagara."

We stopped at a little inn called the "Wheat Sheaf," for dinner, and then rode back by a different way, passed the Ranger's house, the Duchess of Kent's, saw the Prince's Aviary, where the Queen sometimes comes and feeds the birds, paid a visit to "Hearne's Oak," the scene of Falstaff's punishment by the fairies, saw the plain of Runnymede, famous for the meeting of the Barons and King John, the 15th June, 1215, and near by the island in the river called Magna Charta Island, where the great Charter was signed—taking the rail again at Windsor and arriving in London at six o'clock in the evening.

CAMBRIDGE.

Another excursion was to Cambridge, fifty-seven and a half miles distant, by the Eastern Counties Railway. Leaving Shoreditch station at two twenty-five P. M., and passing through Tottenham, Waltham, Broxbourne, Harlow, Bishop Stortford, and Chesterford, we arrived at

Cambridge at 5.25, where a long string of gay-looking omnibuses were in waiting to convey passengers to the different hotels.

After tea I made the tour of the Colleges; went first to King's College, visited the Dining Hall, the Chapel, a magnificent pile of Gothic architecture, with twenty-five beautiful stained glass windows. The ceiling is of solid stone. I went up into the garret over-head to see the ingenious construction of the roof. Admired the beautiful grounds in the rear of Clare Hall—the pleasant walks along the river Cam. Coming to the stone bridge my guide interrogated me respecting the number of stone balls on the parapet at the sides, assuring me that he had never been able to find a visitor who gave a correct answer. I counted seven on each side, making fourteen in all. Whereupon with great exultation he took me across the bridge and showed me one of the balls from which a quarter had been cut out, thus making the number, as he triumphantly asserted, not fourteen as might appear on a superficial observation, but thirteen and three quarters! He said that the piece was cut out by one of the students to win a bet. Visited Trinity College, saw Newton's rooms and Observatory, St. John's College, the "Old" and the "New;" Trinity church, where Charles Simcoe preached; All Saints' church, which has a monument by Chantrey to Henry Kirke White; St. Catherine's Hall, Pembroke College, &c., &c., the Senate House, the Pitt Press, the Observatory. The buildings are all of stone, of various ages and styles of architecture, generally arranged in quadrangles, on three sides of an open court, the fourth side closed by a wall with gates for entrance, and pleasant walks and grounds in the rear and at the sides. Each College is a distinct Corporation, holding its buildings and libraries, and possessing large funds in money, land, houses, and *advowsons*, i. e., the right of presentation to vacant benefices. Each College has its own constitution and regulations, its scholars, fellows, and masters. The University is a corporation by itself, holding the Public Library, the Senate-house, (when their public convocations are held and degrees conferred) the printing press, the Observatory, and some other establishments, and also having power to make rules for the government of the whole body, and to choose the several professors.

The University has the privilege of sending two representatives to Parliament. The right of election is vested in the members of the Senate. All masters of arts or doctors in one of the three faculties, viz., divinity, the civil law, or physic, having their names upon the college boards, holding any University office, or being resident in the town of Cambridge, have votes in this assembly.

OXFORD.

The next morning I left Cambridge, returned to London, hurried across the city and reached Paddington station just in time to take the 12.30 train of the Great Western Railway; passed through Slough, Reading, Pangbourne, turning off on a branch road at Didcot, and arriving at Oxford about three P. M., a distance of sixty-three miles.

I went to the "Angel Hotel." The room assigned to me bore this magniloquent inscription, engraved upon a brass plate on the door: "This room was occupied by Rev. Mr. Wood, Preceptor to his Royal Highness, the Prince of Cambridge, on the 19th, 20th, and 21st July, 1835."

My first visit was to the BODLEIAN LIBRARY, which has 270,000 volumes. A copy of every book published in the Kingdom must be deposited here. The great number of old manuscripts attracted my attention—several Hebrew ones with notes written in the form of animals; Queen Elizabeth's Latin Exercises, and many other interesting memorials. The Library is adorned with many fine portraits by Sir Godfrey Kneller, Sir Peter Lely, and Sir Joshua Reynolds, as Addison, Swift, South, Butler, Prior, Shirley, Locke, Duns Scotus, the Duke of Wellington, and innumerable others. Among the curiosities were the model of a subterranean Temple in India, ninety feet under ground, made of teakwood by natives, and a most beautiful alabaster model of the Cathedral in Calcutta.

After dinner visited University College; Queen's; Magdalene,—famous for its square tower of fine proportions, and its chapel with its elaborate carved stone-work and stone organ-case, and its painting of "Christ bearing the Cross," attributed to Guido, and another of the "Last Judgment;"—took "Addison's walk," about three quarters of a mile long, saw a herd of about sixty deer, scattered over the lawn; visited New College, admired the stained glass in the Chapel, brought from Flanders four hundred years ago, and the great window painted after a design by Reynolds, with the Nativity at the top, and allegorical representations of the Christian virtues at the sides; saw the superb Bishop's Crosier of the founder, William de Wykeham, of silver, gilt, six feet long, and weighing seventeen pounds; visited the Theatre, the place of public convocations, sat in the Chancellor's seat, where all the Kings since Charles I. have sat;

the Chapel near by where Charles L. held his Parliament of Peers, and where Cromwell's troopers afterwards quartered their horses; visited All Souls, Brazen Nose, Exeter, Lincoln, Colleges, Radcliffe Library; saw the "Martyr's Memorial," an elaborate Gothic cross of stone, of a triangular form, with niches containing statues of Cranmer on one side, Latimer on another, and Ridley on the third; saw the place marked by a stone in front of Balliol College, where the martyrs were burned at the stake, and the prison near by, from which Cranmer was compelled to witness the sufferings of some of his fellow martyrs, which his persecutors hoped might induce him to recant.

After breakfast, the next morning, I took a walk through Christ Church meadows, a fine broad gravelled walk, bordered by magnificent elms, along the banks of the Isis and Cherwell; visited Christ Church Colleges, Oriel, Corpus Christi, Merton, and Pembroke. Oxford has twenty Colleges, and five Halls. The difference between a College and a Hall is only nominal at present. The Colleges grew out of schools, some of which were claustral, i. e., appendages of convents or other religious bodies, and others were of a more secular character. Where many of these secular scholars resided in one house, it was called a Hall or Hostel, i. e., Inn, and the name was afterward retained, though the institution was not materially different from a College.



The Advent Herald.

BOSTON, JULY 2, 1853.

THE readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

BILLS.

We sent BILLS in last week's Herald, to 1160 of its readers—between 700 and 800 of whom owe for last year's papers. Of these 320 owe for three or more volumes; 209 owe for four or more volumes of the Herald; 126 for five or more volumes; 60 for six or more volumes; 18 for seven or more volumes; and 1 owes \$11.90 for nearly twelve volumes of the Herald.

We hope an early response will be made. What makes a difference to each debtor of only the amount of his bill, makes a very serious difference with the publisher to the amount of all the bills. Prompt payment is the life of a newspaper, as well as of other branches of business. Those who withhold payment for the paper received, occupy the same position that a publisher would who received pay, and then refused to send the paper. Is any one at a loss what their opinion would be of such a publisher?

THE PROPHECY OF ISAIAH.

CHAPTER XIV.

They that see thee shall narrowly look upon thee, and consider thee, saying,
"Is this the man that made the earth to tremble, that did shake kingdoms;
That made the world as a wilderness, and destroyed the cities thereof;
That opened not the house of the prisoners?"—vs. 16, 17.

The former texts contrast the thoughts of the king with the condition to which he was reduced. These show the wonder of the people, that one whom they had regarded as so great, should have come to such an end. They would look narrowly, to be sure that they were not deceived.

The figures employed, are the metonymy in the use of earth for its inhabitants, and kingdoms for the governments of the same; and the simile, in likening the condition to which he reduced the kingdoms of the world to a wilderness.

All the kings of the nations, even all of them, lie in glory, every one in his own house.
But thou art cast out of thy grave like an abominable branch,
And as the raiment of those that are slain, thrust thro' with a sword,
Thou shalt not be joined with them in burial,
Because thou hast destroyed thy land, and slain thy people;
The seed of evil-doers shall never be renowned.—vs. 18-20.

The burial of kings was in magnificent mausolea. They were surrounded with splendor in their tombs. The pyramids of Egypt, and the temple of Bel in Babylon were built for this purpose. All nations had their royal burying places, where they buried their monarchs in state, each one in a sep-

arate sepulchre—called by a metonymy, a house. For the king of Babylon, was reserved no such mausoleum; he was probably denied even the honor of a common burial—being cast aside as a worthless branch, as garments which are left to rot, and as the carcass of a beast are cast aside. These are very striking similes, illustrative of his being denied a decent grave.

Besides the metonymy and similes, there are metaphors in the use of "seed" for offspring, and "destroyed," for made desolate.

Prepare slaughter for his children for the iniquity of their fathers:
That they do not rise, nor possess the land, nor fill the face of the world with cities."

For I will rise up against them, saith the Lord of hosts,
And cut off from Babylon the name, and remnant,
And son, and nephew, saith the Lord.—vs. 21, 22.

Children often suffer for the iniquity of their fathers. With Belshazzar, his dynasty ended. No child, nor any more distant relation succeeded him on his throne. The nation of Babylon had its trial state, as all nations at one time or another do have, had been weighed in the balances and found wanting, and was set aside forever.

The tropes used in this illustration, are the apostrophe, in the address to the Medes to prepare slaughter for them; metaphors in the use of "fill" for cover, "face" for surface, and "cut off" for exterminate; and the substitution, in the use of the expressions "not rise," for the recovering of sovereignty, and "I will rise up," for the acts of God's providence, which were to effect their overthrow.

I will also make it a possession for the bittern, and pools of water:
And I will sweep it with the besom of destruction, saith the Lord of hosts.—v. 23.

The "bittern," is a bird that feeds on fish. The whole plain of Babylon became an immense marsh, where such birds would find a fit possession. After the conquest of the city, the waters of the Euphrates, which Cyrus diverted from their bed, that he might enter Babylon by the channel of the river, were never restored again, but covered the adjacent country with pools of water. This was one great cause of the utter depopulation of that country.

"I will sweep it with the besom of destruction," is a substitution for the acts of God's providence, by which he would desolate it, as with a broom. This is the end of the prophecy relating to Babylon, which has become an utter ruin.

PROPHECY AGAINST THE ASSYRIAN.

The Lord of hosts hath sworn, saying,
"Surely as I have thought, so shall it come to pass;
And as I have purposed, so shall it stand:
That I will break the Assyrian in my land,
And upon my mountains tread him under foot:
Then shall his yoke depart from off them,
And his burden depart from off their shoulders.—vs. 24, 25.

These texts and the two following, have reference to Assyria; and they might be entitled The burden of Assyria. They predict the LORD's purpose to destroy the Assyrian, as the preceding texts did, that he would destroy Babylon. The end of the Assyrian, as well as of Babylon was in the future, at the time of its utterance; but when the Jews were in captivity in Babylon, this prediction had been fulfilled; and its being given in this connection may have been to comfort them in their bondage with the assurance that the prediction against Babylon would also be fulfilled.

The certainty that God would fulfil his word, is illustrated by the metaphor "stand." The immutability of his word is analogous to the standing of an immovable physical object. The Assyrian, is, by a metonymy, put for the Assyrian army;—the destruction of which, being analogous to the breaking of a fragile vessel, is illustrated by that metaphor. To tread him under foot, and to cause his yoke and burden to be removed, are substitutions for the acts of God's providence, by which he would destroy them and cause their dominion to cease. This was to be in God's land, and on his mountains; and was fulfilled on the mountains of Palestine, when the army of Sennacherib was destroyed. (2 Kings 19:35-37. See notes on Isa. 10:27.)

This is the purpose that is purposed upon the whole earth:
And this is the hand that is stretched out upon all the nations.
For the Lord of hosts hath purposed, and who shall disannul it?
And his hand is stretched out, and who shall turn it back?—vs. 26, 27.

The entire extinction of the Assyrian and of Babylon, was a result, the like of which ultimately would overtake all nations. This is more minutely predicted in Jeremiah 25:15-38, which read.

That God would make use of means to effect this result, is expressed, by substitution, under the imagery of his hand's being stretched out—twice repeated.

PROPHECY AGAINST THE PHILISTINES.

In the year that king Ahaz died was this burden.

Rejoice not thou, whole Palestina,
Because the rod of him that smote thee is broken:
For out of the serpent's root shall come forth a cockatrice,
And his fruit shall be a fiery flying serpent.—vs. 28, 29.

King Ahaz died B. C. 725; and the events of his death and the succession of Hezekiah seem to have been the occasion of this prophecy,—which is disconnected with the preceding portions of the chapter.

"Palestina," was the name of that portion of

the land of Canaan occupied by the Philistines; and most translators render it Philistia—a metonymy for its inhabitants, the Philistines. They had been in subjection to the house of David since the time of that monarch, and in the reign of Uzziah had been grievously smitten. 2 Chron. 25:6, 7—
"And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabnah, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. And God helped him against the Philistines, and against the Arabians that dwelt in Gurbal, and the Meunims."

On the death of Uzziah the Philistines had great occasion for rejoicings: the rod of their oppressor was broken. In the days of Ahaz (2 Chron. 28:18, 19), the Philistines "invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shochu with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. For the Lord brought Judah low because of Ahaz king of Israel: for he made Judah naked, and transgressed sore against the Lord." But when Ahaz died, and Hezekiah ascended the throne of Judah, they had no longer any occasion to rejoice over the death of Uzziah; for Hezekiah (2 Kings 18:8), "smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchman to the fenced city."

By elliptical metaphors, the royal line of Judah is called a "rod," a "root," and a "serpent;" and the successor of that line, a "cockatrice," and a "fiery flying serpent."

And the first-born of the poor shall feed,
And the needy shall lie down in safety:
And I will kill thy root with famine, and he shall slay thy remnant.—v. 30.

"The first born of the poor," is a Hebraism for the most poor, as the first born of the rich would be expressive of the most rich. Judea had been invaded by the Philistines during the reign of Ahaz; but when Hezekiah should turn his arms against them, they would be no longer able to molest the poorest of their Jewish neighbors—whose exemption from their attacks is illustrated by the substitution of feeding and lying down in safety.

The entire destruction of the Philistines is here predicted,—their "root," being an elliptical metaphor for their race. Their destruction is also predicted in the 47th chap. of Jer. and in Amos 1:6-8.

Howl, O gate; cry, O city; thou, whole Palestina, art dissolved:
For there shall come from the north a smoke,
And none shall be alone in his appointed times.—v. 31.

Instead of rejoicing, they would have occasion to howl over their miseries. The "gate," is put by a metonymy for those stationed to defend it; and "city" and "Palestina" for their inhabitants—to whom in reality the apostrophe is addressed.

Palestina was on the south-west of Judea, and the evidence of the approach of Hezekiah's army, would be the cloud of dust which would be seen in that direction.

What shall one then answer the messengers of the nation?
That the Lord hath founded Zion,
And the poor of his people shall trust in it.—v. 32.

In the history of the reign of Hezekiah, after he smote the Philistines (2 Kings 18:8), the next events recorded of him, is his being besieged by the Assyrians, and their miraculous slaughter. During the siege messengers were sent to Hezekiah, 2 Kings 19:8. And v. 14th, "Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord." His prayer is recorded in vs. 15-19. Then the Lord sent an answer to the king respecting the messengers by Isaiah the son of Amos (2 Kings 19:20-34), to the effect that he would defend Israel.

Others suppose it refers to the defeat of Sennacherib (2 Chron. 32:21), when, v. 23d, "many brought gifts unto the Lord to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth."

The Case of Dr. Bushnell.

The alleged heretical sentiments put forth by Rev. Dr. Bushnell, of Hartford, in some of his recent publications, were brought before the General Association of Connecticut (Congregational), at its recent meeting in Waterbury. After an animated discussion, a resolution was adopted, almost unanimously, condemning the sentiments which the complainants understood to be set forth in his publications. The resolution adopted, was moved by one of his personal friends, Rev. Dr. Bacon, of New Haven. It is so worded as to condemn the sentiments imputed to Dr. Bushnell by the complainants, without asserting, or even admitting, that they are rightfully imputed to him. It hits the errors, but misses the man. N. Y. Journal of Com.

And thus the Doctor slips out from the net spread for him.

The Doctor writes a book for the purpose of setting forth his views on certain points on which he thinks his opinions are more philosophical than those

generally held. Those abiding by the old standards quote from his book the words and sentences which teach heretical sentiments; and then the Doctor turns round and claims that he does not hold the sentiments which it is claimed his words teach, and that he does not dissent from the established formulas! The Doctor's claim would be a little more credible, if he did not also profess his ability to subscribe to every formula of faith ever published—the elasticity of language, in his view, being such that the opposite teachings of different creeds, may be easily understood to convey the same doctrines!

Those who fail to find in the Doctor's book the teachings imputed to him, must be blessed with his faculty to make language elastic. It is a faculty, however, which alone enables men to draw from the Bible the opposite teachings they ascribe to it. They depart from the natural significance of words, and attach to them an internal sense, not conveyed by the natural use of language. We believe in holding "fast to the form of sound words," and receiving them according to their natural import.

AT WAR WITH JEHOVAH.

THE God of the Hebrews was, like those of other nations, a reflex of their own character; nor was their theological idea, except in the single feature of unity, greatly in advance of the corresponding sentiment among the heathen. It was, in fact, a heathenish idea—that is to say it was an outgrowth of the spiritual principle in a barbarous people. The Jews were, in their national character, hard, severe, and cruel; and yet they believed themselves the chosen people of the world—the favorite children of Jehovah; and their God partook of the same character. He appeared with manifestations of terror; his laws were in the highest degree cruel and severe; he was worshipped with rites of blood; and in character he was a compound of selfishness, cruelty, and unmitigated egotism. The very manner in which he sets forth his supremacy, and demands universal worship, as represented in the decalogue, suggests an idea that is repulsive and abhorrent to an enlightened and delicate mind. But these thoughts, crude and gross as they appear, were yet exactly adapted to the people who adopted them, because they were the outgrowth of their own spiritual necessities and developments. Journal of Progress.

The paper from which the above extract is taken, is one of many now published which are devoted to the advocacy of the developments and manifestations of the spirit rappings.

In all these Journals, one prominent characteristic is, that they have declared direct war upon "JEHOVAH ELOHEM"—"the Elohe" of Abraham, the Elohe of Isaac, and the Elohe of Jacob." (Ex. 4:5.) He it was who amid the thunders of Sinai declared, "Thou shalt have no other elohem before ME." (Is. 20:2.) And the great question then at issue between the worshippers of JEHOVAH and the worshippers of Baal, is the same which is now at issue between Bible Christians and the worshippers of spiritual mediums.

Said Elijah (1 Kings 18:21): "How long halt ye between two opinions! If JEHOVAH be the Elohem, follow him: but if Baal, then follow him." JEHOVAH announced himself to Moses as the Creator of all things. Ex. 20:11—"In six days JEHOVAH made heaven and earth, the sea, and all that in them is." And it is by virtue of his relation to us, as our CREATOR, preserver, and most bountiful benefactor, that he demands our homage and love. Withholding these, we withhold what is his due; and rejecting him for other elohem (gods), we rebel against him and become apostates.

No nation has been without its gods. They are the real, or the imaginary beings to which they look for favor and protection. In times of perplexity, they consult with the prophets of such gods to learn whether they shall be prospered in this or that, and they bestow their homage on those which they worship. In Hebrew times, they styled their gods, their elohem; and the question at issue was, Which is the true elohem? The elohem of the heathen were departed heroes—ghosts of dead men—demons. They built altars and groves to them, and made their sons and daughters pass through the fire to Baal. They practiced sorcery, and all the arts of magic, to elicit responses from the dead for the instruction of the living; they practiced witchcraft, used enchanments, consulted those who claimed to be mediums with departed spirits, and were necromancers (talkers with the dead). All such substituted other elohem for the JEHOVAH, the only true ELOHE. Rom. 1:21-23—"When they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

The worship, or the recognition of demons, or

* El, Elohe, and Elohem, are the Hebrew words rendered "God," in our translation.

other elohem, instead of Jehovah, is incompatible with allegiance to Him. Therefore it is no cause for wonder that the modern talkers with the dead, and consultants with those attended by familiar spirits, mediums, &c., should array themselves against JEHOVAH. The rebellion of the Israelites consisted in "speaking against JEHOVAH," in questioning his sovereignty, and in turning away to serve other elohem. Because of these things JEHOVAH visited them with the pestilence and other plagues, and gave them into the power of the heathen whose gods they had preferred to him. Because the heathen served other elohem, JEHOVAH dispossessed them of their lands and gave them to Israel on condition of being faithful to His service. And these things were for admonitions to us, that we turn not away from Him to the service of gods which are no gods.

The "Progressionists," "Spiritualists," or "Harmonial Philosophers," as they choose to denominate themselves, have deliberately accepted the issue respecting the true Elohem, have rejected JEHOVAH as the ELOHE, and have chosen as their elohem the identical gods to which the heathen sacrificed their sons and their daughters. They hesitate not to denounce JEHOVAH as "selfish, cruel, and egotistical," for in thus characterizing "the God of the Hebrews," they characterize JEHOVAH the Hebrew God. In thus denominating Him, no wonder that they despise His Word, and His Ordinances!

In so doing they war with God. Puny man can war with God, only in setting up his will in opposition to God's will, and his teachings to God's teachings. Man cannot lift his hand against JEHOVAH, and can war with Him only by a conflict of opinion. Are not these men, then, warring with the LAMB? And will not the LAMB overcome them?

To Correspondents.

WHAT are we to understand by the following, in Dan. 9:24—"Thy people"—"thy holy city"—"to finish the transgression"? Also in the 8th chap. and 23d v.—"When the transgressors are come to the full"? Did the transgressors come to the full before the destruction of Jerusalem? Was the transgression finished before that epoch?

Yours in the "blessed hope,"
Kingston (N. H.), June 25, '53. N. BROWN.

All of these questions, probably, will be involved in the discussion of the 24th of Matthew, referred to in this paper; and to answer now might be premature and unsatisfactory. We shall hope to see them answered by others.

Would it not be instructive to your readers; to take up the word "city" and tell us what it means in those places where it is not synonymous?

Yours respectfully,
Bath, June 24th, 1853. S. JACKSON.

It would involve some labor to comment on every instance of its occurrence. If you have any particular texts, in which you are at a loss respecting its meaning, we shall be happy to do what we can to make plain its meaning. It is oftener used in its common signification, than otherwise. It is sometimes used as a figure. In Prov. 10:15—"a rich man's wealth is his strong city," it is a metaphor expressive of the rich man's trusting in his riches. In Matt. 8:34, it is a metonymy, put for those living in the city.

BIBLE CLASSES.—These are a very important auxiliary for the study of the word of God. It might be possible to get up a large Bible class on a Sunday morning, noon, or evening, even in places where there is no stated preaching. And every congregation should have a class of adults, to study in connection the word of God. Why not in every society form a class for the study of the prophecy of Isaiah? Could a number of classes be thus formed, it would add to the interest of the articles now being published on the subject; and it might elicit thoughts in opposition to some points advanced the publication of which would give piety to the discussion.

One object in taking up Isaiah, would be to turn the attention of a large number of persons, to a consideration of the same scriptures, which would give interest to it. Shall we not have the privilege of announcing that several societies are acting in accordance with this suggestion? We believe that in Newburyport they have already formed a class of this kind, to which we are indebted for the thought we have advanced. We shall be pleased to hear from brother Pearson of their success.

We have on hand full sets of the back numbers of the *Herald* from the commencement of the year, when the articles on Isaiah commenced, so that we can supply those who may wish for them in full.

THERE will be preaching on Monday, July 4th, at the house of brother Franklin Gale, Newton, N. H. Brethren and preachers in the vicinity are invited to come in.
H. PLUMMER.

THE QUESTION AT ISSUE.

HENRY C. WRIGHT, formerly a student of Divinity at Andover, we believe, in a letter in the *Liberator*, respecting the late anti-Bible Convention at Hartford, says:

"The issue is between Nature and the Bible—between natural, fixed law, and the arbitrary law of the Bible—between the God of NATURE and the God of the BIBLE. Is there a contradiction between them? In what does it consist? Which must yield—Nature or the Bible?—the God of Nature or the God of the Bible?"

This is one of the questions which the Christian has now to meet. "The God of Nature," which is thus set in opposition to JEHOVAH, is a pantheistic god of which all existing things constitute a part. The editor of the *Spiritual Telegraph* (Rapping spirits) thus expresses his belief:

"We believe that Deity exists in His universe—that the life of God flows out through all his creations, and hence that the life-principle, or the Divine Spirit, pervades and actuates all his creatures, in the precise degree which may best secure the sublime objects and issues of His government. . . . In our judgment God is visible in all things, in proportion as they approximate to the standard of Divine Perfection."—June 18th, 1853.

Conversion, with those of the above belief, is not saving faith in Jesus as the SAVIOUR of sinners, but a recognition merely of a future existence; and those who are led by the spirit rappings to exchange a denial of a future existence for a belief in such—without any knowledge of the way of salvation—are duly announced in the *Telegraph* as "skeptics converted," and are referred to as evidence of the "good" which these developments are producing! But these religionists do not know how little their ideas of God differ from those of the heathen; nor how unlike they are to the teachings of inspiration, which teaches the necessity of a Mediator to give us access to God. The following extract from the writings of McCosh, will show some of man's ideas of God.

"How totally different is the God of the Hebrews from the gods believed in and worshipped by persons who lived in the neighboring countries, and in the same states of society. What a difference between Jehovah—and Osiris, or Baal, or Jupiter, not to speak of Astarte, and Venus, and Bacchus! The characters differ not only in degree, but they belong to a different class or order, and are without a single common virtue, except that suggested by an unpeopled conscience as it points to a God displeased with human rebellion and folly.

"The God of Israel, on the other hand, is altogether different from the God of the philosophers, whether of the demi-civilized nations of the east, of ancient Greece and Rome, or modern Europe. It might be easy, we are aware, to cull isolated passages from Plato, Cicero, and Seneca, in which there appear to be wonderfully enlarged views given of the Divine nature, but when the whole theology of these authors is taken in its combination, we find the select quotations to be utterly deceptive. Take Greece and Rome in their ripest periods, and examine their boasted disciplines. The Epicureans removed their gods far above the care and supervision of human affairs; in short, as Cicero says, 'admitted their existence in words, but denied it in fact.' The Academics may be regarded as represented by Cicero; they delighted in discussing everything, but they believed little. Peripatetics habitually overlooked Divine things, and their views of God are acknowledged to be miserably meagre and unsatisfactory. There remains only among these famous sects that of the Stoics, usually represented as the most advanced of all sects of Greece or Rome in the knowledge of Deity. Now, according to them, there was one great Divine Principle or Being, with a vast number of other gods. This Being or Principle was represented by them as of the nature of fire, regarded by them as the most elevated and powerful of all elements. This Divine power of fire they represented as the governing principle of the universe, regulating all things by cycles. In these cycles, which followed one another in never-ending succession, there was a periodical conflagration, in which all things were consumed into the elemental fire or Divine principle which at this period reigned alone. Then, in the proper course of development, this ethereal substance began to condense; and first the sun, the heavenly bodies and the gods were formed, and then the earth and men, and these continued to act their allotted part till the cycle closed with another conflagration, in which heaven and earth, and gods, and men, were absorbed in the divine and all devouring ether. It might be easy to find language in the writings of this sect sounding loftily to the ear, (the Stoics were addicted to lofty phrases in ethics and religion;) but such was really the theology of the sect which produced the hymn of Clenthes, which Cicero selects to represent sound and enlightened theism, and which produced Seneca, Epictetus, and Antonius, the greatest divines and moralists of all heathen antiquity. May we not hold the Stoic Deity to be the highest product which the Greek and Roman intellect could furnish in Divinity?"

"How different at this day is the God of revelation from the god of abstract and academic philosophy, whether, it be that of speculative Germany, or sentimental France, matter of fact England, or Scotland with an intellect as hard as its rocks. These gods are all of a class. However they may differ in lesser matters, some of them being painted in the more meagre and others in more gorgeous colors, they are shorn of the attribute of business.

They all differ from the living and true God, who, while clothed in attributes as lofty as any which the reason of philosophers can develop, or the imagination of poets can conceive, is yet raised far above their crude conceptions, by being constituted a holy governor and judge."

The god of nature, the god of the spirit rappers, and all other false gods, agree essentially with various ideas of God, which the Scriptures repudiate. Unless we recognize a God who has prescribed a moral law, is offended by disobedience, and has provided a way of access to him by a crucified SAVIOUR we may as well remain an atheist. No other god can avail us anything.

The Drama at Constantinople.

THE *New York Tribune* commenting on this subject, says:

"We do not profess to vaticinate with regard to the Emperor Nicholas, for the reason that the more injudicious and morbid side of his character has received an exaggerated development within the past fifteen years, and he is by no means so much to be relied upon as formerly. In a country so desperately corrupt and servile as Russia, and, indeed, in any country, absolute despotic power is of necessity alike unwholesome to the heart and the mind charged with its exercise; and in the case of the present Czar it has gradually extinguished the nobler elements, put aside a certain severe elevation and magnanimity of purpose that marked his youth, and converted him not only into a bad, but into a capricious man. For this reason it is difficult to say with confidence what he will do under the rebuff his representative has just received from the Sultan. Still, the indications are rather that he will not go to war, but will make the best of the circumstances, and content himself with some diplomatic phrases addressed by the Porte to all the great Powers together, informing them of the concessions made to its Christian subjects since the departure of Menschikoff, and that there the matter will be allowed to drop for the present. Not that Russia will abandon her traditional purpose to annex the Moslem dominions, but that its execution will be postponed to some more convenient season, when England and the Continental States have enough to do to provide for domestic calamities, financial or other."

CHURCH ACCOMMODATIONS.—The last census gives 36,011, as the number of houses for religious worship of all denominations of Christians, in the United States; and it estimates that they are capable of accommodating 13,849,384 persons,—probably a fair estimate. It will thus be seen that in this Christian land, one half of the entire population are entirely unsupplied with church accommodations. Of the churches built, the attendance will probably not average more than two thirds of the number they would accommodate, so that only one out of every three of the inhabitants of this country are constant attendants at any place of worship. Of these, probably not half are professors of religion; and of professors, the number who are true worshippers, the Lord only can estimate. But it may be questioned whether this, the most Christian country on the globe, is more than one tenth Christianized! It is only out of every nation, kindred, tongue and people, that the church triumphant is to be gathered.

THE 24TH CHAPTER OF MATTHEW.—We have received a communication from brother Litch, proposing a discussion through the columns of the *Herald*, on the 24th of Matthew, which may lead to a general review of the subject of historical prophecy and prophetic periods. We shall give his article next week, and shall hope for a general participation throughout the country, of the friends accustomed to writing, in the discussion. We propose pursuing the subject till we can find some principle in reference to this chapter, on which we as a people can harmonize. All who are interested in the subject, and wish to have all that is said on it, had best subscribe immediately, as it may be difficult, perhaps impossible, to obtain back numbers when they will want them.

NEW VOLUME.—This No. commences the semi-annual volume, which closes with the first of Jan. It will be seen that we publish two volumes a year at \$1 a vol.—\$2 a year; but that we continue the paging through both volumes, and give the index for the entire year at the close of the last volume.

We will not disguise our wishes to double the list of our subscribers. Our ability to improve the *Herald*, depends on the support which is extended to it. Now is a good time to subscribe for it. Will its friends call attention to it and endeavor to induce those who would be likely to do so, to subscribe for it!

MY JOURNAL.

DURING the late Conference at Salem—on the 19th of May—I completed my forty-eighth year of this wilderness state. How soon has the time passed away! It seems like a "tale that is told." I was converted to God at the age of seventeen, and united with the Christian church in New Bedford, Mass., and commenced speaking in public the same year. At the age of twenty-two I relinquished my secular business, and gave myself entirely to the work of the ministry. In 1839, I embraced the doctrine of the near pre-millennial advent of CHRIST, to the spread and support of which, since that time, I have devoted all my energies. By God's blessing, I hope to continue thus until my mission shall be ended. It is not too much for me to say, that I have endeavored to do my duty. If I have failed, it has not been because I lacked the desire to do so, or that I did not love the cause. On the contrary, I have desired to discharge my duties in such a manner, that I might receive the approbation of God. The time is rapidly drawing near, when nothing but the approbation of God will be worth possessing. The praise of man may inflate, or please, for a moment; but its unsatisfying nature will soon be apparent to all mankind.

The last fourteen years of my life have been years of stormy trials; but God has supported me through them all. I claim to be nothing more than a poor sinner saved by grace, content to await the appearance of the Judge of all the earth, who will do that which is right not only to me, but to those also from whom I have suffered so much. My work is not yet done. While life and health are given me, and the day lasts, I must work; and now, with renewed health and vigor, while fields of labor and usefulness are opening on every side, I consecrate myself anew to the blessed cause of God.

Tour to Western New York.

May 24th.—Took the cars at Boston for Albany, N. Y. Was detained two hours at Chatham, on account of the cars running off the track at Kinderhook, so that it was late before I reached my appointment; nevertheless, I was in season to speak an hour on the glories of the new heavens and earth, in the vestry of the Baptist chapel in Washington-street. The audience was large, and the occasion was one of interest and enjoyment.

May 25th.—Went to Auburn, N. Y., where I met with Elders Ingmire and Gross, and a number of lay brethren, with whom I had pleasant interviews. I gave a lecture in the evening. They all seemed to be in good cheer, and the prospects of the cause in this region look encouraging.

May 26th.—Visited Seneca Falls. There are many excellent brethren and sisters in this place; but having no pastor, they are in a low state. I delivered one discourse. Found brother Pinney in better health than at any former visit, though still greatly afflicted. He is resigned to the will of God.

May 27th.—Called upon brother H. L. Smith, of the Auburn church, at the water-cure establishment at Clifton Springs, N. Y. He was feeble, although somewhat improved. Brother S. is a pillar in the church, and a consistent and devoted friend of the Advent cause. May God spare his useful life. He is resigned to the will of God, and happy in the blessed hope.

May 28th.—Came to Rochester, N. Y., and put up with Bro. C. Dutton. All arrangements had been made for the Sabbath service. On the 29th I gave three discourses in Corinthian Hall, to large and very attentive audiences. There is no place in Western New York where my audiences are so large as in Rochester. The standard was raised and the cause established here more than ten years since.

I was much gratified to meet with Dr. L. D. Fleming, with his family, who invited me to dine with him, with which I was happy to comply. The interview revived old scenes which took place in Rochester; for Dr. Fleming took the charge of the first *Advent paper* published in Rochester, entitled the *Glad Tidings of the Kingdom*. He conducted the entire volume with ability and faithfulness. I found him in the same spirit and cherishing the same faith and hope as he did ten years ago. It is known to many that Dr. F. labored in Portland, Me., some twelve years since with much success, and that there he lost his voice. Since that time he has turned his attention to the healing art, and has become eminent in his profession. He has now purchased the "Lake View Water Cure" establishment, in the suburbs of Rochester, and will open one of the most extensive and splendid establishments of this kind in the country. Our friends who have need to seek health, will find this Institution one of the most pleasant, as well as the treatment and attention the most agreeable and successful.

The cause in Rochester will have the sympathy and influence of Dr. F., and we hope the time

will not be long before they will be able to get a faithful pastor.

I made calls on brethren Wm. Busby, Williams, Orton, and others, by whom I was cordially received. It would require a month to search out and visit our numerous friends in this city, but we did what we could in the short time allotted.

May 30th.—Went to Batavia, N. Y. Was cordially greeted by brother E. M. Smith. The circumstances of the past which gave us both some perplexity are now all understood. We shall have no more. I was always confident that time would reveal the real cause of our perplexities; and that selfishness and bigotry would ultimately expose itself. Brother S. is a liberal brother, having the good of the cause at heart, and is doing all he can to sustain it. We had no public meeting, but a few friends came to his house in the evening, to whom I gave a discourse on the "blessed hope."

May 24th.—Went to Buffalo, and was, as usual, kindly received by brother H. Tanner and family. From the first, brother T. has been whole-hearted and faithful to the Advent cause. Even in a reverse of fortune he still stood by the suffering cause in B. in all its trials. And now that God has again smiled upon his efforts in his business affairs, he has given a liberal portion to purchase and fit up the house of God that was almost in ruins, and placed the church on a new and more permanent basis. May heaven accept the offering, and succeed the effort. I was also kindly greeted by Elder Edwin Burnham, who had been laboring here for a month to revive and give a new impulse to the cause.

June 1st-5th.—Attended the Conference, the proceedings of which will be found on another page. The attendance was not large, but the representation from different parts of the field was good and encouraging. The spirit of enterprise manifested for the cause was cheering. The hand of God was discernible. If the requisite ministerial help can be obtained, they will accomplish all that their liberality has planned for the spread of light and for the support of the cause in that city and region. They have resolved to raise this year \$1000 for missionary purposes, and have invited Elder D. I. Robinson to labor among the destitute within the bounds of the Conference. They could not have made a better choice.

On the Sabbath, I baptized three in Lake Erie. We had a blessed season. One of the candidates is a recent convert from the Episcopal Church, under the labors of brother Burnham.

June 6th.—Returned to Boston, tarried one day, to attend to business connected with the office and the church, and left for Canada East.

SUPPORT OF THE "ADVENT HERALD."

Why the Advent Herald should be supported.

4. The amount of biblical exposition which the Herald contains, is more, probably, in the course of a year than any if not all the religious papers of the country, and expositions such as cannot be found otherwise by the readers of the Herald. The articles which have been republished in the paper from the London Quarterly Journal of Prophecy, are exceedingly rich and full of instruction; so also are Dr. Cumming's sermons of a superior order. And as a work of "Travels in Europe," there is nothing extant more full of interest and instruction, or more complete, than has been given in the "Sketches of Travel," from the pen of S. J. M. M. In short, the readers have presented before them from week to week a rich intellectual treat. There might, it is true, be more given to play upon the passions, excite the feelings, and gratify a love for that to which the Athenians devoted their time in days of old, "to hear and tell of some new thing." But it is questionable whether the readers would become better Christians by such reading. It is true that a morbid intellectual appetite will find but little in the Herald to gratify it or increase its disease. Had the conductors of the paper spread their sails to every breeze calculated to drive them in that direction, they might have greatly swelled their subscription list, and their purse, but where would have been their conscience, and how would they have met their responsibilities in a coming day? But standing erect and steadfast in the maintenance of sound doctrine, each new movement has drawn from their list a number of subscribers. But the paper remains, and in a state, too, in which we need not be ashamed to put it into the hands of any friend whose mind we wish favorably to impress.

Is there not reason to believe that many who complain of the articles which fill up the paper from week to week, do not read them to know whether they are good or bad? It is not all that excites or gratifies our feelings, that is the most profitable. But all who will carefully and prayerfully read over those neglected articles will generally find them replete with instruction of a solid and permanent character; they will instruct and confirm, rather than excite the Christian. And while for these considerations many are falling off from the support of the Herald, is it not the duty of those who appreciate this feature in the paper, to double their efforts to increase its circulation and usefulness?

We will take for instance the exposition of

Isaiah, which some readers are disposed to treat lightly or neglect perusing; where shall we find a more interesting portion of God's word? Yet there are portions which to us, removed as we are so many hundred years from the scenes and circumstances under which the book was written, need elucidation, and comparison of scripture with scripture; and also the historical incidents which were once but prophecy should be produced, in order to a full appreciation of the force and beauty of the predictions. And this is the office of the commentator. Again, the popular sentiment under the influence and instruction of the great mass of religious teachers, has assigned the book in general terms, to the department of poetry and figures, where we are to look for very little solid and inspired truth. It is on this principle nearly all the existing commentaries on Isaiah are constructed. But we have presented to us, one on an entirely different principle; it proceeds on the conviction that God inspired his servant to write every word of it, and that its poetic and figurative character does not detract in the least degree from its inspired character. That a figure of speech, is as much under the laws which govern language, as the most direct and plain assertion in literal terms; that every figure is easily designated and classified under its proper name. And all this is done for us in the expositions given us in the Herald. I hazard nothing in saying that I doubt whether so clear and forcible a commentary on the book, is extant as the one now in progress by the editor of the Herald. In saying this I do not wish to be understood as endorsing every idea put forth in the work, but as expressing my full conviction that he is performing a great and important service for the Church of this age; and that all who not only read, but study the weekly numbers, will be richly repaid for their labor. And those who should pay the subscription price of the paper for a year for those articles alone, would be abundantly remunerated. [I do not write this for your eye, Mr. Editor, but for your readers.] I wish I could impress every reader with the loss he is sustaining by passing over that part of the weekly table of contents. I might speak also of the great amount of foreign news of the most select character, which the readers of the Herald obtain without going over so large a mass to gain a little information. But I will close this article by once more urging each reader to try and obtain one more subscriber and forward to the "Advent Herald." A paper so valuable must be sustained.

"Live by faith, and not by sight,"—
Christian, why those flowing tears?
Why that gloomy brow?

Why those dark and bitter fears,
That torment thee now?
Throw aside the dark control
That has gained upon thy soul,
Bid thy doubts take all their flight,
"Live by faith, and not by sight."

Though temptations often rise,
Lead thee far astray,—
Keep in view the glorious prize,
Always watch and pray;—
Know the crown is sure to those
Who the tempter's power oppose,
Keep thine armor pure and bright,
"Live by faith, and not by sight."

Though thy soul is deeply stained,
Turn from self thine eye,
"Worthy is the Lamb once slain,"
And his dying cry
Still is ringing loud and clear,
In the Father's holy ear,
Then let not thy sins affright,
"Live by faith, and not by sight."

Though thy life be dark and drear,
One of pain and gloom;
Though all that thy heart holds dear,
Slumber in the tomb;
Although want and grief be thine,
The hand that smites thee is divine,
Through this sad and weary night,
"Live by faith, and not by sight."

Though the darkness reigns supreme,
Faith with piercing eye,
Sees a glorious morning beam,
And that morning nigh—
Which ushers in the perfect day,
When every cloud shall flee away,—
Then, Christian then, faith with delight
Shall quickly yield her place to sight.

H. M. JOHNSON.

THE SCRIPTURES.

The second point to be observed under the head of instruction received, is the comfort of the Scriptures. (Rom. 15:4.) In this age, "Much time is spent, And anxiety felt"

relative to the comforts of this life, among which are health, wealth, meat, drink, raiment, and a dwelling for the body, while the enchanting theatre, fascinating ball-room, pleasure excursion, banqueting entertainment, revelry hall, popular festival, (church fair or levee,) reported moral drama

of the stage, as also other like entertainments, are sought as sources of the soul's enjoyment. Yet how few recognize the source from whence all real enjoyment flows—the sacred volume: nevertheless from it the believer derives support. Says the voice of inspiration, "Hearken diligently unto me, (God's word) and eat ye that which is good, and let your soul delight itself in fatness." (Isa. 55:2.)

Does he learn that the earth had its origin from God, and, after creating all things, he pronounced them "very good?" (Gen. 1:31.) There is comfort. Although the earth in consequence of man's disobedience, and man, God's noblest work, has fallen, does he learn that God still rules in the governments (Dan. 4:25) of the world, and will suffer them to advance thus far and no farther? There is comfort. In the Scriptures of truth he reads of man's transgression—losing the favor of God—subjection to sorrow, pain, and death, but views rising out of the grand whole, gems of precious truth, promises of a restorer—Saviour; these in the moral, are like so many stars in the literal firmament, and give him consolation. Is trouble from time to time his portion? are trials strewn thick in his pathway? do cares press his soul? He learns with comfort that "no good thing will he withhold from those who walk uprightly." (Psa. 84:11.) Does he learn when tempted that he has a merciful High Priest to succor him? (Heb. 4:15, 16.) There is comfort: that his light afflictions work for him a far more exceeding and eternal weight of glory? (2 Cor. 4:17.) In this there is consolation. Is he informed that his tender innocent babes are cut off by death, they shall come again from the land of the enemy? (Jer. 31:15-17.) If friends fall asleep in Jesus, God will raise them in eternity's bright morning? (Psa. 49:14,) and if alive when heaven's archway is paved with effulgent light, and Christ's advent is attended by the shining retinue down its glory-gilt pathway, he shall be changed to immortality in a moment! (1 Cor. 15:51, 52; 1 Thess. 4:16-18.) Consolation flows freely, as saith the apostle, "Comfort one another with these words." Does he learn of the restitution of the earth? (Acts 3:21,) of its being clean dissolved (Isa. 24:19), and of a "new earth," filled with God's glory emerging from its ruins? (2 Pet. 3:13,) and finally may he know when Christ is near by certain signs as truly as that summer is near when the trees are putting forth leaves? (Matt. 24:33.) From these truths the believer derives consolation, in harmony with the Saviour's injunction, "Lift up your heads, for your redemption draweth nigh." (Luke 21:28.)

Adventists are censured sometimes for dwelling so much upon promises having a future fulfilment, such as the Messiah's advent—resurrection—coming kingdom—plan of redemption in restoring that which was lost, including the earth, clothing it with perennial beauty, and securing it to the saints as their eternal inheritance, as though not of much consequence, and present the inquiry from time to time, why do thus you preach, pray, or sing? In replying, the first passage quoted in this number (Rom. 15:4) is adduced as presenting a solution of the question in part, viz., truths written and learned are for our comfort. Again the closing theme of the gospel dispensation is to call upon individuals to "fear God, and give glory to him; for the hour of his judgment is come." (Rev. 14:7.) If indeed Adventists have been too limited in their sphere of action, confined too closely to the foregoing sentiments, may we not attribute it to the exclusiveness of those who thus reprehend us, relative to them? We think so, if perchance we are not excused in so doing. But in turn, we ask for their forbearance while we present inquiries relative to the importance they attach (as manifested in their religious exercises) to death—the world's conversion, and the eternal abode of the saints within or beyond the bounds of space: are we instructed from the Bible to prepare, and watch for death (rather than Christ's coming) to that degree, as advocated by many at the present day? that the saint's inheritance is in the sun, moon, stars, air, or third heaven, or leave us in darkness respecting it? For these questions we ask not an answer flowing from the imagination, but a scriptural one: "To the law and to the testimony: if we speak not according to this word, it is because there is no light in us." (Isa. 8:20.)

My reader, in concluding these remarks let us reflect for a moment upon the blessed, blessed, and thrice blessed privilege to which the Christian is exalted. He receives comfort from the great "I Am" through his written word. While earth's comforts partake of the nature of the source from which they are derived, consequently fleeting, and only serve in the end as a cause of anguish, when that source is removed, it partakes of the nature of God, consequently perfect, and eternal. (2 Pet. 1:4.) And while of the Saviour, the soul and centre of the word, he sings,

"My comfort by day, and my song in the night,
My hope, my salvation, my all,"

he looks forward to the time when those prospects transcendently glorious are realized, and, on Zion's radiant heights, he sings, without an alloy of earth to shade his consolation, the song of victory and redemption.

"Comfort, ye ministers of grace,
Comfort the people of your Lord;
O lift ye up the fallen race,
And cheer them by the gospel word."

J. P. F.

THE BIBLE AN INSPIRED BOOK.

It is a question in which every Christian has a deep interest, to what extent is the Bible inspired? How far is it reliable as being a divinely authenticated record of facts and revelation of the Divine will? Our salvation is at stake, and we should well understand what we believe, and why we believe it. My attention has recently been called to this subject by reading "GAUSSEN on the Inspiration of the Bible." Perhaps, Mr. Editor, you and some of your readers have made the acquaintance of the book long ago, as it was published in 1843; but I will venture to bring it to the notice of your readers at the present time. I have read several works at different times devoted to this subject, but am free to confess, that none of them have made that impression upon my mind which the above-named has left. The position assumed, and successfully, as I think, maintained, by facts and arguments, is just what the Church of this day greatly needs, that *The Bible*—every word of it—was given by direct inspiration of God, and is therefore to be implicitly received by every Christian with the same deference as if God spoke to him personally and audibly. I wish earnestly to commend the perusal of it to every Christian, but more especially to commend it to the attention of every minister among us, as a text-book, to be not merely read over once, but to be studied until the sentiments and arguments become their own. And I am much mistaken if they do not conclude their study with the feelings and sentiments of its honored author, thus expressed in the preface to the work:

"For myself, I fearlessly say it; in prosecuting this work, I have often been constrained to give thanks to God for having called me to it; for I have there seen more than once, the Divine Majesty fill with its splendor the entire temple of the Scriptures; I have seen all the threads of that coarse garment, with which the Son of man was clothed, become suddenly such as no fuller on earth could make them; I have often seen this book (the Bible) illuminated by the glory of God, and every word appear radiant. In fine, I have felt what we always experience in sustaining a cause which is holy and true; that it grows the more in truth and majesty, the more you contemplate it."

The work is published by John S. Taylor, New York.

J. LITCH.

We gave a notice of the above work in our columns on the 6th of April, 1842, and advertised it among the books for sale at this office; and in August and September, 1848, in successive numbers, we made extensive extracts from the work. It is however doubtless new to many of our readers, whose attention we are happy to call to it; and we can fully endorse all that brother Litch has said respecting it.

Letter from Milesburg, Pa.

BRO. HIMES:—I have just returned from a very profitable visit to brother Boyer's district. I left home the last day of May, visited Coopers, found the church in a prosperous condition. June 1st went to Clearfield town, spent the time until the next afternoon very pleasantly with brother Frank and family, when I left for Caledonia. Met brother B. in this place, and assisted at a meeting. Friday, the 3d, we went to Ridgeway, the county seat of Elk county, and commenced a meeting, which continued over the Sabbath. There is no society in that place, but we had an excellent hearing, and were gratified to learn that the people who were in attendance, comprising the principal men of that county, were favorably impressed with our views. On Monday we started for Rich Valley, McKean county, preaching every evening on the way. We arrived there on Friday, and commenced our meeting, which continued over the following Sabbath. There is a devoted and interesting church in this place, and we spent our time with them quite pleasantly. Preached at Haithies on my way home, where I arrived last Saturday.

The state of the cause in brother Boyer's district is very encouraging, as it is indeed throughout Central Pennsylvania. The principal obstacle is, that we cannot supply with regular preaching all the places where our labors are desired. The societies raised throughout Pennsylvania, so far as my knowledge of them extends, adhere strictly to the views advocated by the Herald relative to the fulfilment of prophecy—future age—destiny of the wicked—maintenance of gospel order, &c. &c., and

concur with the remarks of brother Lich, in the *Herald* of the 18th, respecting that paper as the organ of the Advent faith. They express the conviction of my mind when I embraced the doctrine nearly eight years since, and it remains unaltered. I have been grieved that some brethren, to whom I felt much attached, have expressed dissatisfaction; but while my personal acquaintance with you is very limited, I have judged in this case, as in all others, that it is best to let well alone.

Yours in love, J. T. LAMING.

June 20th, 1853.

Letter from Waupaca, Wis.

BRO. HIMES:—After being absent three months, I arrived safe home the 7th. Found my family all well, for which I feel thankful to my heavenly Father.

My visit East was a very pleasant one. The meeting with the dear brethren at Salem Conference was of great interest to me. It was one of the best I ever attended. It will long be remembered, and I have no doubt the effect will long be felt.

My interest for the cause of Christ was never greater; I feel like engaging anew in the cause. The thought of soon seeing Him whom our soul loveth, is enough to cheer the heart in the midst of our most severe trials; it gives new courage to go forward and proclaim the good news to the heirs of the kingdom, and warn the people to prepare for the judgment. How solemn, and yet how sublime the thought, that God's tabernacle is to be with men, and he is to dwell with them and be their God, and they shall be his people! But with what earnestness should the inquiry be made, Shall I be able to stand in his presence! The Lord prepare us for that event.

I wish to express my gratitude to the dear brethren for their kindness and friendly aid. I feel under great obligations. The Lord reward them at the resurrection of the just.

I expect to start back East with my family in a few weeks, and hope to be found in the way of my duty and my labors blessed of God to the advancement of his cause.

The Lord grant us an abundant entrance into the everlasting kingdom of God, is the prayer of your brother in tribulation. MOSES CHANDLER.

June 10th, 1853.

CONFERENCE AT BUFFALO.

FIRST DAY, JUNE 2D.

The meeting was organized by the appointment of brother J. L. Clapp Chairman, E. W. Smith and William Busby Secretaries.

Prayer by brother J. J. Porter, of New York.

On motion, the following committee on business was appointed, E. Burnham, H. Tanner, J. V. Himes, D. Campbell, William Busby. After some general remarks relative to the state of the cause, the Conference adjourned to 9 o'clock Friday morning.

SECOND DAY—FRIDAY MORNING.

Conference at 9 A. M., opened by prayer. Proceedings of yesterday read by the Secretary.

Business Committee reported the following order of business:

1. Hear reports on the state of the cause.
2. Discuss the propriety of raising a fund to assist in sustaining Evangelists
3. Pass resolutions relative to our position.

The above report being received, the brethren from different sections reported the state of the cause in the different places from whence they came.

Brother Campbell, from Canada West, said he had labored in Canada ten years. There were but few Adventists in the Province. Kingston and vicinity, there are a few faithful souls. So also in Coburg, Toronto, Wellington Square, and London District. In all these places with others that might be named, there was a reasonable hope of doing good, and raising up Advent churches.

Brother J. J. Porter of New York, said he labored some years since in this place and vicinity, and he thought the present movement in this Conference would tend to advance the cause.

Brother E. M. Smith of Batavia, N. Y., said that the cause was low, both in Batavia and vicinity. A few met once in two weeks for worship, and had interesting meetings. They also had meetings in the neighborhood of much interest, and good was being done.

Brother Boon of Norwalk, O., said he attended the meeting to enjoy the feast, but would say a few things in regard to the state of the cause in Norwalk and vicinity. There were but few Adventists, most that had been so went over to other views, and the Advent cause was in a very low state.

Brother H. Tanner said in regard to Buffalo and vicinity, they were in a state of almost entire des-

titution. There was no pastor in all the region. Buffalo, Lockport, Lewiston, Jamestown, &c., were all destitute; they wanted help, and must have help, or the cause must suffer, if not go down; but they had the means to sustain it, and if they could get ministerial help they would be sustained.

Brother Busby of Rochester said, the cause in R. was in a low state, they were not organized, and had been scattered, some have gone to the churches which they would not have done had they have had an Advent preacher; but they have occasional preaching, and at such times have large attendance. They had sought for a suitable pastor, but as yet find none who would sustain them. They still look forward to the time when they will have a church and a faithful pastor.

Brother William Griffith, Port Robinson, C. W., said they had a few believers that were faithful, but some had been turned away from the faith, but he and the few that were with him determined to sustain the cause so far as they could, but they needed help.

Brother J. N. Snyder, Mansfield, O., said that he was a member of the Dunker Church. They were Adventists, though they differed from us. He was interested in the Advent cause, and had done what he could to introduce the doctrine, and build up the cause in his vicinity. He had no sympathy with the notions of what is called the Age to Come. He was anxious to have some able preacher visit them who could present the truth and sustain it.

Brother Boon also added that the field referred to by brother Snyder was a very promising one, and if it could be occupied by an efficient ministry, much good might be done.

Brother Burnham made some general remarks on the state of the field, and the difficulties to its further cultivation; the want of union of effort, and means also to sustain the ministry. The efforts put forth by this Conference he hoped would tend to supply these.

Brother Tanner remarked that it had not always been so. Once was the time when we were united, and all the means needed were at hand, and he trusted it would be so again soon.

Brother S. H. Withington, of South Alabama, N. Y., said he was really alone. He believed the advent was near. There were some about him who held to the new view of the Age to Come. He had candidly looked at the subject but was of the opinion that it was not true. He was in favor of gospel order.

Brother Himes was called upon to give some information about the far West. He said that he had received letters and urgent calls for help from that portion of the country. Without going over the field extensively, he would give one or two cases. He then read the following extract of a letter sent to the general Conference at Salem:

"BRO. OSLER AND HIMES:—An unworthy sister presumes to intrude upon your goodness from a far distant land, hoping that this correspondence may reach you at the time of the Conference at Salem. The object in writing is this:—We have a little band of believers here planted by brother Chapman, and we are perishing for lack of knowledge. We want a pastor who will give us meat in due season. One who will preach Jesus crucified, risen, and coming. One that will give the trumpet a certain and not an uncertain sound, or else how shall we prepare ourselves for the battle?—believing as we do that the means by which the cause must be sustained is the preaching of the gospel. We have made several feeble efforts, which have met with little or no success.

"Could you not enter into some systematic plan at your Conference to sustain the cause here? I think that every church in the West would respond through the *Herald* to such a proposition as the Conference might adopt. The thought struck me that a faithful and experienced brother would be useful to come here and have the care of as many congregations as he could visit quarterly in this particular section; say from Whitesides to Brown county. Why not make a proposition to the brethren West to enter into some kind of association to unite their interest in order to sustain the cause?"

"Brother Himes, the Western people are liberal, and will carry out such measures as you think would best promote the cause. Please remember us for we are praying the Lord to send forth more laborers into the harvest. We need a few experienced men that can be depended on; to have like Paul the care and oversight of the churches, while those of less experience can have encouragement and support under them. I think they would pay in proportion to their property on the grand list, as some of you do at the East, if the proposition was made to them; at least for one or two years to make a trial. The Lord bless and direct you is the prayer of

W. C. PAGE.

"Somerset, Bear Creek Township, Ill., May 7th."

He then introduced an extract of a letter from a brother in Illinois, which would give an idea of the kind of preachers wanted, and some of the difficulties under which they labored:

"We have lived down in a great measure the prejudice against our belief in the soon coming Saviour, but there are those coming in among us unsolicited, advocating the views of the Rochester *Herald*, claiming to be Adventists, and telling to all that will hear them, that their views are the views

of the Adventists in general. They leave the weightier matters of repentance toward God and faith in our Lord Jesus Christ and the gospel of his soon possessing the kingdom under the whole heaven, and preach sermon after sermon upon the unconscious state of the dead, and the annihilation of the wicked. Let this be as it may it is not profitable preaching, and is not calculated to lead the mind of most persons to Him who is the resurrection and the life.

"Send us a pastor that will preach to us in the tone of the *Herald* and we will sustain him. Let us know how much it will require to defray his travelling expenses to us. And let us know immediately if there is not one among you that will come out to this vast West and sustain the cause of Him who will one day say, 'Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.' Remembering our Lord's assurance to Peter that there was no man that hath left house, or brethren, or sisters, father or mother, &c., for my sake and the gospel, but shall receive an hundred fold in this time, and in the world to come eternal life."

He then presented the following brief statement of brother Chandler, which he left with him, as he had to leave before the Conference closed.

"I have been laboring in the West for the last seven years. I commenced my labors at Milwaukee seven years ago. There was a small church numbering about twenty. We had a good congregation. We met a part of the time in the Court-house, and part in a school-house. I spent about four months there, and then removed to Rock co. At Milwaukee, the church had severe trials, and finally was discontinued. Some moved away, and others died, some spiritually, others literally. We had a very pleasant church at Rock Prairie. I preached there part of the time. I resided there about two years; during this time I got an opening at Round Prairie, Boone county, Ill. We had a great interest. We had another opening at Cold Spring Prairie, McHenry county, Ill., where I preached part of the time. Another at Rockford, Winnebago county, Ill.—quite a good congregation in the place. Another at Crane's Grove, Stevenson county, Ill.—good interest here also, and a good church. I preached some at Princeton, Bureau county, Ill., to a few friends there. I made two visits to Springfield, Ill., and spent some few weeks there and in the region. There was a good interest through all that part of the country. I then lost my health, and had to leave the field for the most part for two years—preached when I was able. Some of my family were sick during the time. I then moved north to Winnebago county, Wis., to find a climate more adapted to my constitution. I regained my health, but had to labor with my hands to support my family. I preached on Sundays in Winnebago and Zondulack county—had two very good congregations. So I continued in that northern part of the State. Have preached what I could. I have had to support myself and family for the last five and a half years with my own hands, for I do not think I have received one shilling for preaching during that time, except what I received during my visit East. After I retired from the field, there were not laborers enough to occupy it, and other influences came in and destroyed a great part of what we had done. The preachers who labored with me soon gave all their influence to support another paper, so withdrew from me. The cause in Wisconsin is in a low state—it needs help. My health is such that I shall have to return to the East again."

After reading these extracts, brother Himes remarked that he intended going West this fall, and should survey the field, and see what could be done to supply the wants of the churches.

(Remainder next week.)

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11: 25, 26.

"From death's arrest no age is free,
Young children too may die."

MARTHA ANN was the only child of ELISHA W. and EUNICE TURNER, of Salem, and at the age of 14 years has been called away from parents and friends, as well as also from a world of sin and suffering. She had always been remarkable for her conscientiousness, but never made a profession of religion. For some weeks before her death, she had devoted herself to seeking the Lord by earnest prayer, and when asked what she prayed for, said she prayed for a new heart. Her mother asked her which she had rather do, die or get well? She said she had rather die, if she only had a new heart; for she feared that if she lived she should lose it, like some others. She said she did love the Lord, but was afraid she did not love him enough; if she only knew that she did, she should be satisfied. She sometimes in meeting felt while they were singing 'Jesus died on Calvary's mountain,' as though she could trust in the Lord. Her last moments were spent in asking the pardon of her parents for her childish faults, and then saying she could not see, she asked, 'O, mother, will Jesus receive me?' 'Yes, my child, he will.' She immediately went into a spasm, and spoke no more. She fell asleep in Jesus, we doubt not, Sabbath morning, June 12th, 1853.

J. LITCH.

Salem (Mass.), June 24th, 1853.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologies, remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
- Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing J. V. HIMES.

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Published by J. LITCH, No. 45 North Eleventh street, Philadelphia. In marble covers. For sale at this office. Price 6 cts.

"ARE YOU READY? The Personal Coming of Christ, and the Preparation needful. 'They that were ready went in with him to the marriage, and the door was shut.' New York: Published by L. D. Mansfield. 1853."

Circulated gratuitously by the Advent Mission Church. Also furnished to order at \$10 per thousand, \$1.25 per hundred, 18 cents per dozen, by the publisher, at 22 Market-street, N. Y. For sale at this office.

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"TWELVE ESSAYS ON THE PERSONAL REIGN OF CHRIST, and Kindred Subjects, by F. Gunner, Minister of the Gospel. Philadelphia 1851."

CONTENTS.—Introduction—On the Revealed Purpose of God in Christ—On the Means in operation for Accomplishing the same—On the Agency and Character of Christ—On the Character of the Expectant Church—On the Right and Title of Christ to an Inheritance—On the Character and Location of the same—On the Manner of Taking Possession—On the Jewish Restoration—On the Fall of Man, and the Means of his Recovery—On the Kingdom of God—On the New Heavens and New Earth—On the Signs of the Times—Conclusion—Scriptural References.

A notice of this work has already been published in the *Herald*. It is neatly got up, and may be obtained at this office. Price, in boards, 62 1/2 cts.; paper, 50 cts.

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FOREIGN NEWS.



The Turkish Question.

WHEN the *Humboldt* sailed, the impression had gained ground both in London and Paris, that although the Emperor of Russia might make some demonstrations against Turkey, by menacing, or even crossing the Danube frontier, yet that actual hostilities would be avoided by diplomatic settlement of the question.

Telegraphic despatches from Vienna state that the Russian forces had already commenced their march towards Moldavia and Wallachia. Notwithstanding these portentous signs, it was generally thought peace would be preserved.

The fourth army had also been ordered from St. Petersburg to proceed from Warsaw by forced marches to Bessarabia, a Russian province adjoining Moldavia.

The Turks, on the other hand, were not idle, and were preparing for vigorous resistance. The Egyptian fleet and an army of 30,000 men were proceeding to the support of the Sultan, whilst the Turcoman Chiefs were raising 100,000 men, free of expense to the Porte, for the defence of Islamism; nevertheless, it was believed that peace would be maintained. The mediation of Austria and Prussia was spoken of.

Count Nesselrode had arrived in London with despatches.

The most authentic intelligence, however, is that published in the third edition of the *Times* of the 7th inst., to the effect that the Emperor of Russia had despatched a courier from St. Petersburg to Constantinople with a demand that Prince Menschikoff's last proposal should be accepted by the Porte within eight days. "The fact," says the *Times*, "is less unfavorable to a pacific solution of the dispute than at first sight may appear; and, the sending another courier is a fresh proof that the symptoms of temporization, commenced by Prince Menschikoff, is continued by the Emperor himself."

Although it was still fully thought, on the receipt of this news, that the peace of Europe would not be broken, yet the further developments of the affair was most anxiously awaited.

The British Mediterranean fleet had sailed for the Dardanelles, and the Channel fleet had been ordered to the Mediterranean.

The French fleet had arrived in Bescia Bay.

The attitude taken by the Sultan is much approved by Turks and Greeks in Syria, as well as Turkey. A voluntary subscription is making towards the expenses of the army.

The latest accounts were less favorable for the maintenance of peace. The messenger sent from St. Petersburg is said to have no discretionary power. He merely carries a demand from the Czar that the Porte shall within eight days accede to Menschikoff's ultimatum, or take the consequences. Count Nesselrode, jr., is not charged with any authoritative mission to the Western courts that can alter the position of affairs.

Meantime the Porte prepares bravely for defence. Orders are given to Namek Pasha, formerly Governor of Arabia, a man of much energy, to attack the Russians with his 40,000 men if they attempt to cross the river Pruth. Colseres, a Frenchman, with the Egyptian fleet of twelve vessels, is daily expected at Constantinople.

Mustapha Pasha, Governor of Therregoomie, offers to raise 200,000 Albanians and march them on any point. Renderham Bey also demands permission to raise a force in Kurdistan. Arming the fleet goes on with vigor, and all spare labor in Constantinople is employed in conveying ammunition to the forts.

The present Ottoman force musters 139,000 regulars, and in all 449,000 land forces, with a fleet of 1500 guns, besides six steamships and twenty-two small crafts. A Russian force of 120,000 infantry hangs on the Moldavian frontier.

It is rumored the Czar will himself come to Is-

mael. It is stated that the Turks will not make the Danube, but the range of the Balkan, their line of defence. While thus preparing for war, the Divan does not neglect chances for peace. Arbitration had been spoken of. Reschid Pasha was in favor of such a solution, but several of his colleagues opposed. Rumors state that Austria offers informally to mediate, to allow the Czar an apology to retreat with honor.

It was positively stated by the London and French presses that the English fleet had had orders to join the French in the Bay of Besika, but had not left Malta June 2d.

June 14th.—Yesterday the Prince of Prussia and Duke of Saxe Coburg passed through Lisle on their way to England.

Orders reached Brest on the 10th to arm two steam frigates and two sailing vessels; nothing known of their destination.

Advices of 30th May say that Turkey had handed to the Ambassadors of the four powers a note explaining the measures taken by Turkey to maintain the integrity of her territories, and declaring that any arrangement with Russia is out of the question, while that power persists in its exorbitant pretensions.

On the 28th, the French Minister gave Reschid Pasha formal assurance of the support of the French Government. Lord Stratford de Redcliffe was to have an audience on the 2d of June, for the purpose of giving a similar assurance on the part of England. The military preparations of the Turks are carried on with great activity. The Turkish fleet of twenty-two sail anchored at the entrance of the Black Sea on the 30th. At the Arsenal twelve corvettes and several frigates were being armed, and would be got ready by the 2d of June. One hundred and forty flat boats are employed in transporting the artillery and ammunition to the fleet and citadel on the Bosphorus. Troops and stores have also been sent to Varina. The militia are pouring in from all quarters. The troops were to be reviewed on the 30th.

A special messenger was to be despatched on the 31st for Bucharest and Vienna. Col. Hernoff, commander of the Russian pontoon brigade, had arrived at Ainga, on the left bank of the Pruth.

VIENNA, June 10th.—Lord Westmoreland and the Baron de Mayendorf have had a long conference, and afterwards couriers were despatched to London and St. Petersburg.

PAPERS received by the *Baltic* contain little additional to what was published yesterday by telegraph. The Eastern question still absorbs the attention of Europe. Yet it is the general opinion that the difficulty will be settled without war. The Russian Emperor has declared that he does not intend to make war upon Turkey, or interfere with the independence of the Porte, only he will occupy the Danubian Provinces with his army. The English press generally seem to agree that such occupation would not afford cause for war; whether Turkey would so regard it is not so certain.

The solution of the movement for occupying the Provinces is supposed to be, if the Czar cannot, by diplomatic dexterity, obtain the protectorate of the Christian provinces of the Ottoman Empire, he will take possession of them; but he will not declare war against Turkey; he will leave her and her allies, if they choose, to declare war against him.

The Earl of Clarendon in the House of Lords, and Lord John Russell in the Commons, in answer to interrogatories, have stated that the English and French fleets have been ordered to the Dardanelles, and that there is the best understanding between the English and French Governments on the subject. The *Moniteur*, in making the same announcement, says this measure of precaution does not preclude the hope of an amicable arrangement of the present difficulties.

A meeting was held at London, Lord Shaftesbury presiding, to forward the welfare of fugitive slaves in Canada. Rev. S. Ward, colored, spoke, and the subject is to be agitated.

Lloyd's has advanced "war risks" of insurance of shipping to the Black Sea from ten to thirty shillings; to St. Petersburg, steamers, five shillings; sailing vessels proportionately higher.

Napoleon keeps his own counsel respecting his intentions in Eastern affairs.

The opinion of leading journals is that war will be avoided. Nevertheless the funds have been much agitated, and close at a considerable decline.

Changarnier denies that he has offered his service to the Porte.

The *Moniteur* contains an announcement that the French and English fleets are formally offered to aid the Porte, and will at once proceed to the Dardanelles. But the *Moniteur* believes it will be settled peacefully.

Abdel Kader, tired of banishment at Broussa, wishes to return to France.

Deaths in the Tombs.

AMONG the fearful results which have transpired within a few weeks, we believe that we alluded to the death of four men in the New York Tombs, without giving the particulars. It seems that six men, intoxicated, were confined in one small room, imperfectly ventilated, and the air of which was quickly surcharged with gas respired from their filthy lungs. The following is from the *New York Courier and Enquirer*:

"Six full grown men were thrust by them into a damp stone cell, eleven feet by twelve, having no communication with the outer air, except a hole two inches in diameter through the iron door opening into the corridor. Here they were locked up for the night with a heedlessness, that the grossest ignorance of the laws of animal life cannot palliate into anything less than downright barbarity. At the end of an hour, the door was opened, and it was found that death had already done its work upon one. His corpse was borne away, and again the iron door was barred. Three hours were suffered to pass; again was the dark portal swung open, and another was seen on the floor, writhing in agony. His keepers had mercy enough on him to take him from the place and send him to the public hospital. But there was no mercy for his fellows. The door closed upon them, and was not unlocked until six hours afterwards. Then it again swung upon its hinges, and behold there was another corpse upon the floor, stark and stiff, and near it, the three remaining prisoners, in their very death spasms. For decency's sake, a physician was sent for, but one of the sufferers expired before medical assistance could be brought, and another breathed his last soon afterwards. Thus that single night's doings cost the lives of four men, and brought two others to the very brink of the grave. For such official recklessness as this, there is no punishment too severe—this matter must not stop here—the city must bring these officials to justice, or be the participants in their guilt. It is a tragedy the like of which cannot be found in our city history since the fearful drama of the Jersey Prison Ship; but that act was performed by our then masters, this by our present servants."

A "FALSE CHRIST."—Intelligence has been received at Paris, that the Jews of Jerusalem, as well as those of Europe, are now in the greatest anxiety. There is a rumor spread among them, by which it is said, that an impostor has made his appearance in the neighborhood of Bagdad; and, according to the reports, he has produced several wonderful miracles, among which, it is related that he escaped from a cell in which he was barricaded, and that a discharge of five hundred guns had no effect upon him.

A LATE number of the *New York Tribune* contained the following ridiculous notice:—"Lecture by the Spirits.—This evening, Henry Clay and J. C. Calhoun will deliver a lecture through the mediumship of Rev. R. P. Wilson, Spiritually Magnetized, at Hope Chapel. Subject—The true principles of Government. One part of the lecture will be dictated by Henry Clay, and the other by J. C. Calhoun. Commence at eight o'clock.—Admission 25 cents."

A MONSTROUS PROPOSITION.—A bill is now before the Legislature of New York, which proposes nothing less than to overturn, in favor of Romanism, the long established system of ecclesiastical tenures; to place in the hands of the Roman bishops, all the millions of church property belonging to the various Catholic societies, thus placing it at once beyond all control by those societies, in charge of a trustee who is in no wise responsible to them, but who holds his appointment from, and his allegiance to a foreign power, viz., the Pope.

NOTICE TO BRETHREN IN WESTERN NEW YORK.—If the Lord will, I shall visit them in August. All wishing for lectures, can address me immediately. I will preach at Albany the first Sabbath in August, 7th; at Auburn, Tuesday evening, 9th; Seneca Falls, Thursday evening, 11th; and at Rochester Sabbath, August 14th, as brethren Busby and Dutton may arrange.

Let all meet us for consultation who can. All wishing for lectures after that, can address me there. D. I. ROBINSON.

CAMP MEETINGS, &c.

PROVIDENCE permitting, a Camp-meeting will be held in Winsted, (on the old ground,) commencing Monday, Sept. 12th, and continuing over the Sabbath. Those coming in the cars or stage will be accommodated with cheap conveyance to the encampment. Accommodations for horses on reasonable terms, and a good boarding tent, where the poor will not be excluded for want of money. We invite all to come who are interested in the preparation for eternal life, and the time of the return of our Saviour. Brethren, sisters, and friends, we wish to see you together once more at this feast of tabernacles in the tented grove, where the pilgrims, weary and worn, may be cheered again by the sweet songs of Zion.

S. A. HITCHCOCK, A. D. SMITH,
M. GRANT, O. JONES,
S. G. MATTHEWSON, Committee.

PROVIDENCE permitting, there will be a Camp-meeting in Vernon, Vt., to commence Aug. 13th, and continue over the following Sunday. Particulars hereafter. (In behalf of the brethren.)—E. G. SCOTT.

MEETINGS will commence in Shipton, C. E., July 6th, at 2 p. m., and continue over the Sabbath.—S. W. THURBER, J. WOLFE.

Is Melbourne, C. E., commencing July 13th, at 2 p. m., and continue over the Sabbath.—S. W. THURBER, J. M. ORROCK.

Is Sutton, C. E., to commence July 6th, at 2 p. m., and continue over the Sabbath.—J. M. ORROCK, P. V. WEST.

Appointments, &c.

EDWIN BURNHAM will preach in the Chardon-street chapel Sunday, July 3d, E. Crowell, on Sunday, the 10th, H. Plummer, Sunday, 17th, and A. Sherwin, Sunday, 24th.

L. D. THOMPSON will preach at Exeter, N. H., Sabbath, July 3d; Westford, Mass., Sabbath, 10th; Orrington, Me., Sabbath, 17th; Camden, 21st, evening; South Reading, Mass., Sabbath, 24th.

B. S. RYLANDS will preach in Sutton, C. E., beginning July 14th, and continue over the Sabbath, as brother West may arrange.

J. G. SMITH will be at Allenstown Sabbath, July 17th, and at Fishersville Sabbath, 24th.

J. M. ORROCK will preach in Derby Line, Vt., Sunday, July 3d.

N. BILLINGS will preach in West Troy, N. Y., Sabbath, June 26th—will the friends come in from abroad? will attend to the communion service in the afternoon, at Essex, Mass., on Sabbath, July 3d; Berlin, 10th—will be at the depot in Feltoville on the arrival of the last train of cars from Boston, Saturday, 9th; Nashua, N. H., 13th; Manchester, 14th; Lake Village, 15th, and remain over the Sabbath; Meredith Neck, 20th, at 5 p. m.; in the tabernacle at Holderness, Sabbath, 24th—will some brother call for me at the depot in Plymouth, on the arrival of the noon train from Concord, on Friday, 22d? North Haverhill, 26th. From thence I will go to Sugar Hill and North one week, as Elder Shipman may appoint. Will some brother call for me at Lisbon village on the arrival of the stage from Wells River, Wednesday, 27th?

BUSINESS DEPARTMENT.

TO AGENTS AND SUBSCRIBERS.—This office now needs all its dues; and we wish all would arrange to send us the small sums they severally owe, as soon as their convenience will admit. We have heavy bills to meet the coming month, and depend on those indebted to the office for the means to liquidate them. One fourth of our subscribers still owe for the last volume.

THE HERALD AND OFFICE.—Our thanks are due to our patrons for their interest in the prosperity of the *Herald* in days past. The present condition of affairs requires renewed exertions to increase the number of our subscribers, and to extend the sales of our publications. An effort is needed to counteract the labors of those who unweariedly strive to lessen the number of our readers, and cut off our resources. We need more than the means at our command to carry into effect our plans and wishes for the advancement of the cause; and yet there are those who seek to cripple even these by magnifying our resources, and representing us as possessing unbounded means. Such misrepresentations are the more cruel, when the means of a correct knowledge are within the reach of all. But as these means are resorted to to lessen our usefulness, the only way to counteract them, is for our friends to redouble their active exertions in our behalf. We speak not unadvisedly.

BUSINESS NOTES.

C. Burnham—Sent you on Thursday, June 23d.
Dr. M. P. Wallace—Sent you books the 23d by express.
D. F. Leavitt—Sent you books to F. Davis the 23d, by express.
D. Bosworth—Sent you books to Fairhaven the 23d, by express.
J. W. Daniels—Sent you books to Trenton the 25th.
H. V. Davis—Sent you books the 27th.
H. Tanner—Have sent your letter to brother R. at Worcester.
B. Morley—Sent \$1 each to brethren Pinney and Powell.
D. Campbell—We have placed to your credit on acct \$4, paid by J. Litch.
Jonathan Lynn—We don't find your name. What is your Post-office address?
J. B. Johnson—You were credited \$2 to 664.
E. Dudley—Have now sent another of "My Saviour."

HERALD OFFICE DONATION FUND.—Received of B. Moody, \$8.00.

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The No. appended to each name is that of the *Herald* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

N. Doolittle, 664; M. B. Holman, 658; C. Smith, 658; J. Dickerson, 649; F. H. Kenney, 660; J. D. Wheeler, 668 and V. G.; S. Jackson, 632; J. D. Pease, jr., 658; S. H. Fisher, 658; R. Bullard, 668; if new sub.; S. W. Law, 668; N. Brown, 664; S. M. Adams, 662; E. C. Williams, 632; P. Croft, 636; E. Elliot, 664; G. T. Stacy, 632; E. Shepherd, 658; J. Hooper, 658; M. Woldorf, 651—each \$1.
S. Newhall, 658; B. F. Gilbert, 684; O. Davis, 663 and tract; I. Ourlis, 664; L. Randall, 690; E. Thompson, 690; J. Harwood, 684; Mrs. J. Murphy, 662; J. A. Varney, 632—each \$2.
D. Bosworth, on acct.—\$3. S. S. Garvin, 612—77 cts. due; A. Clark, 795 and books; N. Rogers, 638—each \$5. G. R. Barber, 650 and Y. G.—\$1.25. L. Catlin, 648—\$1.44. W. Yearley, 664 and Y. G.—\$2.25. Bro. Reasbeck (by W. T.)—\$10.

From any titan teet; and none of the trunks
ten teet.
age of this mmmmoth eedat of
ma, If zone may be reckoned one
about 2520 years;... A llllction of the wood whlcll
I brought home wtth me. exclusive of the sap,
which is but little more than one inch thick,
numbers aLout H zones or grains to the inch.
At that rate, if it were permitted to grow, il
would increase its diameter one seventh of an
inch every year. In 84 yeam its diameter would
be increased one foot; in 840 yealll 10 feet--
so that it would then be 40 feet in diameter, and
1:10 in cin'l.lmference.
"This giautof the woods and oftlie world ill to
be flayed literally. The patriotic proeeSil baa al-

gnr purposes. :But whatever may be the cause,
there can be no doubt, that severe suffe{ing and
want, owina lo the of breauotutfs, and
other is rnpidly thinning the popula-
tion of Germnny.

TRI: liOUSEOOLD CLOCK.
Tm: household clock, with dial dim,
Still marks the flight ot' time;
Speaks with a silvery voice each hour,
And rings a merry
More than a hundred years have pa&ed
Since first its race began ;
Yet still it moves with measured step,
A monitor to mau.

How lp.any forms that.sleep in dust
Have viewed with thoughtless gaze,
Those circling bonrs in their swift course
That measured out their days!
The bright eyed boy, the ngod sire, _
The maid, the matron gray,
Alike have looked upon its face,
And then have passed away. tr
A thousand memories thrill my soul, ,
As on my ravished ear
Rings the gay chime, in early years
I loved so much to hear.
A father, mother, dear,
And joyous brothers, too,
All around me in those days
When life and hopes were nelv.

:But they have passed away from earth;
Their voices greet no more;
No more their smile and fond embrace
Shall welcome ns of yore;
Yet there, unchanged by fleeting time,
Unmoved by grief or joy,
Still ticks the clock as soberly
As when I was a boy.

And still its circling bands shall move,
The pas.-ing hour shall sound,
When those who daily view it uow
Are slumbering in the ground.
For other eyes, for other ears,
note the flight of timCl :
Midst scenes of gladness and of tears
It merrily shall chime.

Swift as a mighty riter's tide
Our days nnd years sweep by,
And time wit4 u.i will >Qon be lost
Ju vast eternity.
Oh ! then that we might bear aright
The voices of the hours !
improve to-day, while yet it lasts!
To-morrow is not ours.

turn away the mind
from God.
2. That he onsider the shortness of his life,
and that no man's life consistetb in the abun-
dance of his riches, as our Saviour admonisheth.
(Luke 12:15.)
3. That he trust in God, who feedeth the spm'-
rows and the youug ravens;
4. That be is a steworo, and not a •lord of
temporal riche:!. r.
5. he set before his eyes the example of
Christ, and all holy men. who despised earthly
riches, to be richer in God.
6. That ho remember it was spoken by our
Saviour, " It is a blessed thing to give rather
tbnn to receive." (Acts 20:35.)
7. That the best riches are treasures in heaven.
(Matt. 6:20.) l &.ttoo. ●

THB trans}at<Jrs of the Bible have left the He-
brew word Selah, which occurs so often in Uie
Psalms, as theyfonnd it, and of course the Eng-
lish reader often asks his minister orsome learned
friend what it means. And the minister or friend
has most often been obliged to confess ignorance,
because it is a matter in regard to which tho
most learned have by no means been of one mind.
The Targums and most of the Jewish commen-
tators give the word meaning, *eteT7UJlly, fer-
ever*. Rabbi Kinchi regards it as a sign to ele-
vatc the voice. The authors of the Septuagint
translation appear to have regarded it as a mu&
eal sign, equivalent perhaps to the word
to Luther and others it means *silencet*,
explains it to mean, *let the instrumentll
play and the singers stop*. Wocbem regards •it
as equivalent to *mrsem* cwda-up my soul!
Summer, nfter examining all the seventy-four
passages in which the word occurs,
every case i- nn actual appMl or ;llDlilions WJe-
hovah." They are calls and prayers to be heard,
expreSiled either with entire directness, or if not,
the imperative, "Here, Jehovah," or" Awake,
Jehovah!" and the like still earnest addressea to
God that he would remember and hear, &c. i'he
word itself he regards as indicating a of
trumpets *py* the priests. Selah itself be thinks
an abridged expression, used for Higgaion Se,
Jab - Higgaion indicating the sound of tha
stringOO, inlltruments, nnd Selah a vigorous bllllit
of trumpets.

BibliothecaSacn.

But all their joya

Turkey—Will there be War?

THE following leading article from the *London Times*, of June 15th, sums up the latest aspects of this question as viewed by that journal:

"The oscillations of suspense are much more strongly felt by our neighbors, the French, than by ourselves, and accordingly we were prepared for the violent alternations of hope and apprehension on the Eastern question which are conveyed to us from day to day by the telegraph from Paris. But, in reality, we have already shown that it is extremely improbable that any important occurrence should take place, or any material change be announced in the present course of events, until we have had time to learn the result of the message conveyed by the last Russian courier to Constantinople; and, as the period assigned to his commission will not expire till about the 16th, it is impossible we should know the consequences of his communication much before the end of the present month. In the meantime, as the Russian Government has distinctly intimated to all Europe that it is resolved to adhere to its demands, and that, in the event of failure, it will seek for redress by the occupation of the Principalities, it is absurd to suppose that any other course of proceeding will be simultaneously pursued, and that negotiations can be opened with any effect elsewhere than at Constantinople and St. Petersburg. From the latter capital each successive statement strengthens the belief that Prince Menschikoff correctly represented the intentions and instructions of his Government, that he has been fully approved, and that there is now no intention of reverting into a less dangerous path. With these facts before us, which seem to be the only facts that can at this instant be known with precision, we see nothing to explain or justify the favorable turn which has been given to public opinion in Paris; except that, as the danger of war had been somewhat exaggerated on one day, it was rather too easily dispelled on the next, the truth being that the state of affairs remains wholly unchanged. We therefore attribute these attempts to obtain credence for more favorable intelligence to the strong desire of certain parties, and probably of the French Government, to counteract the heavy fall on the Bourse at Paris; or, at any rate, to carry on, with additional chances, the enormous speculations which these events have occasioned. The agents of the Russian Government, too, have, of course, contributed, by their language and assurances, to lessen the apprehensions, and to suspend the preparations of the States opposed to the designs of the Emperor Nicholas; and probably the mission of Count Panin to Paris has no other object.

"It was already known in this country, and we ourselves had publicly stated, that in the same despatch in which the Emperor of Russia communicated to the other Courts of Europe his intention of sending back the proposal of Prince Menschikoff by a common courier, and of occupying the Principalities in the event of a further refusal, he disclaimed any further intention of overthrowing the Ottoman Empire, or even of making war upon it. But, after the occurrences of the last few weeks, we cannot regard such a declaration as anything more than one of those artifices of diplomatic language in which it is customary to give a mild and qualified expression to very unwelcome facts. The occupation of the Danubian principalities may not amount to a positive and necessary *casus belli*. We have expressed an opinion that it is politic, under the present aspect of affairs, not to regard it as such, but to concentrate the defensive forces of Turkey behind the Danube. Whatever may be the preparations of the Russian army, the passage of that great river is, both in a military and political sense, a difficult and critical operation; and, before it is accomplished, we have little doubt that further negotiations will take place. But the occupation of the Principalities is a measure which would prove indecisive, precisely because it is, comparatively speaking, safe and easy. The unfortunate inhabitants of those provinces have repeatedly endured the hardship of being overrun by Russian armies; and scarcely two years have elapsed since the Russian troops were withdrawn, after having exhausted the country, and then exacted a military contribution of £600,000 for their maintenance. But the occupation would have no positive effect on the obligations or the interests of Turkey, and, though it may give the Emperor of Russia a territorial gratification to hold the provinces for a certain period, it would not bring him a step nearer to the concession which he instructed Prince Menschikoff to demand. If the Court of Russia intends, as it has announced, to persist in endeavoring to impose on Turkey the terms which it has put forward in reference to the Eastern Church, it is evident that, even after the occupation of the Principalities has taken place, the same imperious summons will be repeated, and that the next step will lead to a more serious rupture, unless some expedient or compromise be assented to in the meantime. We do not pretend to affirm that such a compromise is impossible; we hope and believe

such a compromise will be made; but it is evidently a mistake to assert that a mediation has been accepted at the very time when an *ultimatum* has been presented, to which the Russians, of course, prefer to expect that the Porte will submit.

"On these grounds, although the door is certainly not closed against negotiation in any form consistent with the independence of the Christian subjects of Turkey from Russian domination, the Western powers are quietly, but prudently preparing to support their line of policy against any contingency that may arise. Already our naval intelligence has recorded that a squadron of line-of-battle ships, fitted with screw-propellers, is being formed at Spithead, and may soon be expected to proceed to the Downs or to Yarmouth Roads. We may add that this squadron will probably be reinforced within a few days by the return of Admiral Corry from his cruise; for the despatches sent out by the *Banshee* in search of that officer were not, as was generally believed, that he should join Admiral Dundas, but, on the contrary, to order his immediate return to England. The strength of the English and French fleets in the Mediterranean is already more than equal to any service they could be required to perform; but if, unfortunately, maritime operations should be required, it is of course necessary that the British Admiralty should be in a condition to watch the Russian fleet in the Baltic, which is not inferior in force to the fleet in the Black Sea, and we ought also, in case of need, to be prepared to close that outlet of the Russian Empire. These precautions are not more than sufficient to provide against the emergency which has been produced by the attitude assumed by Russia, and, until we learn that the Cabinet of St. Petersburg has desisted from the inadmissible part of its demands, we shall see no reason to relax the vigilance with which it is necessary to watch its proceedings. Russian Ministers and emissaries have been sent in all directions to give a favorable version of their case at the different Courts of Europe, to throw the blame of Prince Menschikoff's proceedings on Lord Stratford de Redcliffe, and sow division between the British Government and its allies abroad. But, as the effect they are seeking to produce is not accompanied by any practical modification of the pretensions of Russia, we have yet to learn on what the altered state of public opinion is founded; and the intelligence we shall eventually receive from Constantinople can alone warrant any certain conclusion. In the meantime, Russia has succeeded to a certain extent in familiarizing the public mind of Europe with the occupation of the Danubian Principalities, because the consequences of that measure to Austria and Turkey would be rather indirect than immediate. But even that step is one of extreme importance, and though it may not be made an immediate ground of war, it is an event which will long continue unfavorably to affect the pacific relations of several states of Europe."

On the other hand the Liverpool correspondent of the New York Associated Press, gives the following summary of the news:

"It is certain that the Eastern question presents a more cheering aspect than before, and that the alarm excited by the hostile preparations of both powers had considerably diminished. That there exists some cause for such a change there is little doubt, whether that cause is to be found in the attitude assumed by the two great Western powers of Europe, or to the good sense of the Emperor Nicholas himself. It is stated that despatches have been received in Paris containing assurances of the Czar's unwillingness to do anything to disturb the peace of Europe, and of his anxiety that the difference between him and the Porte, shall be settled without an appeal to arms. The Emperor appears still to be of opinion that the question is entirely a religious one, and is personal between him and the Sultan, and that, at the same time, that he himself would be the last to violate the laws of nations. It is even said that the delay already granted of eight days has been extended to fifteen, in order to afford sufficient time for negotiations, and that even the occupation of the Danubian provinces would not necessarily be followed by war. Under such circumstances as the present, there is no doubt that the slightest rumor, of an adverse or a favorable nature, is hastily caught up, and exaggerated out of all proportion; but the eager manner in which those of a pacific tendency have been received shows at all events the tendency of the public mind. The language of M. de Kisseleff, the Russian representative at Paris, is also described as being decidedly pacific, and perhaps more sincerely so than for some time past. The papers continue to announce the frequent passing to and fro of Russian cabinet messengers, and of attaches of Embassy. Assurances of a similarly pacific nature are said to have been addressed to the English Government on behalf of the Emperor of Russia. Meanwhile advices from Trieste of the 6th ult., state that the French, English, and Prussian officers in the Turkish army are actively employed in taking measures of defence. One

of them, Capt. Jungmann, is placing the citadel of the Bosphorus in a state of defence. M. Petit has been sent to the ports of the Danube; Admiral Slade is engaged in organizing the fleet; he has not, however, as yet, been appointed to any command. The Egyptian General, Solymán Pacha, had sailed for Constantinople on a special mission; previous to his embarkation he had a long interview with the English Consul General. The Russian fleet at Sebastopol, consisted of thirteen ships of the line, eight frigates, six corvettes, and twelve smaller vessels, all well manned and equipped, but the fleet was deficient in steamers.

"The latest letters from Constantinople of May 30th, report an entire stagnation of the export trade, owing to the utter want of shipping. There appeared to be no great panic in the commercial world, the chief anxiety being for news from Europe."

The Chinese Rebellion.

I REACHED here last evening in the U. S. steam frigate *Susquehanna*, and avail myself of a chance which offers to-day of despatching a letter to Hong Kong, in time for the next mail thence to England.

All the rumors which I mentioned in my last letter from Hong Kong are confirmed. The rebels have advanced upon Nanking, as was anticipated, and that capital is in all probability in their hands at this moment. It is quite impossible to obtain a reliable account of their progress, as the Chinese proclamations invariably disguise the truth. The actions of the authorities are so thoroughly at variance with their public declarations that we are compelled to reject the latter entirely. On the other hand, the rumors afloat change with every hour. I can only give you what is said on both sides, without vouching for the correctness of any statement, except that of Nanking being besieged and sorely pressed, if not already taken.

The authorities of this place at first denied that the rebels had advanced upon the Imperial city. Afterward they admitted that a rebel army of 6,000 men was encamped before the walls. Then they announced a victory of the Imperial troops, in which *nine thousand* of the enemy were slain. Then a second victory, in which *twelve thousand* were slain, and, finally, a third victory, with a slaughter of *twenty thousand* rebels. They now privately admit that the rebel forces amount to 60,000; but the popular rumor is that they are 200,000 strong. The Taouty of Shanghai has purchased in all haste an English schooner to send provisions to the beleaguered Imperialists, and an American bark, the *Science*, has been chartered, by San-qua, a native merchant, to carry stores to Chin-Keang-foo, near Nanking, which is supposed to be still in possession of the Government troops. The English Consul—acting, as is supposed, under the advice of Sir George Bonham—refused to permit the schooner to be sold to the Chinese authorities: a palpable blunder, which was overcome by selling her to an American merchant, who immediately re-sold her to San-qua. The American representative intends to preserve the strictest neutrality in the matter, but the English seem inclined to overstep the mark, and indirectly encourage the Revolution. Nevertheless, the last British mail steamer from Hong Kong, the *Ganges*, brought up 100 cannon, which were immediately purchased by the Taouty or his agents. The sympathies of the foreign merchants here appear to be with the insurgents, who are everywhere popular among the natives.

This popularity no doubt gives rather too favorable a color to the rumors which reach us. It has been reported several times that Nanking has already fallen. One account states that the besiegers undermined the walls in seven places and effected an entrance into the city. The Imperial Viceroy committed suicide in despair, and all the troops fell into the hands of the victors. Another report is, that the Imperial troops, sorely pressed, shut up in the city, without sufficient provisions, had themselves broken out into open rebellion, while the entire fleet of transports and war-junks on the Yang-tse-Kiang, conveying supplies and re-inforcements, had been captured by the rebels. We are in hourly expectation of hearing that the great City of Soo-Chow, on the Imperial Canal—the capital of the silk-growing district, has been invested. Soo-Chow is only fifty miles from this place, and the consequences of its capture would probably be a march hitherward. The inhabitants of the city are in the greatest alarm, and all business, except the mere local commerce in the necessities of life, is at an end. The principal merchants have removed and secreted their money and stores, and the province, which is very populous, will soon feel keenly the cessation of trade, on which depends the very existence of thousands of the laboring poor.

However, the course of the rebels, wherever they have been victorious, has hitherto been most politic and humane. The people have not been disturbed in their employments, private property

has been respected, and the internal commerce interfered with as little as possible. Only against the Tartar mandarins and their defenders have the insurgents adopted a sanguinary course. It is rumored that, if successful, they will observe a most liberal policy toward foreigners, but this can hardly be more than surmise. Another report says that the leader, Ting-Tuk-Whang, has some knowledge of English. It is not doubted but that two of his Generals must have been pupils of the late missionary Gutzlaff—as is evident from certain expressions used in their "Religious Proclamation," in which they openly avow the doctrines of Christianity.

In some quarters the rebels are accused of murdering the Priests, and destroying the ancestral tombs and temples of the Chinese. This is believed to be incorrect, except in one or two instances, where they have done so in retaliation for similar outrages on the part of the Imperial commanders. It is certain, however, that they destroy all the Buddhist temples in their march, and they are said to have annihilated a college of 200 Priests in a city in the vicinity of Nanking.

I do not remember whether I have already stated that the leader of the Revolution, Ting-Tuk, is a descendant of one of the branches of the ancient Chinese, or Ming dynasty, and that his avowed object is to overthrow the present Ting, or Tartar dynasty. In fact, he is proclaimed as Emperor on the bulletins of his army, so that his cause has already risen above the dignity of a rebellion and assumes the aspect of a national war. It is Chinese against Tartar, and the people are not indifferent to the issue. Any change can hardly be for the worse: any kind of agitation is better than the dead stagnation of Chinese life. Viewed in all its aspects, this Revolution is one of the most remarkable of this Revolutionary age.

Shanghai already feels most sensibly the effects of the paralyzation of trade and industry in the interior. Business has totally ceased. The native merchants have buried their silver, and the foreign residents have barely enough to pay for their household expenses. Four or five thousand junks lie in the river, but scarcely a pound of tea or a yard of silk is brought in. The English war-steamer *Hermes* and *Salamanca*, and the brig *Lily* are here, and the French war-steamer *Cassini*. Sir George Bonham is on board the *Hermes*, and the report to-day is, that he will leave immediately for Ning-po. The movements of the *Susquehanna* are uncertain, but it is rumored that she will convey Col. Marshall up the Yang-tse-Kiang as far as the Imperial camp, in order to confer with Sen, the Imperial Commissioner. She excites great astonishment among the natives, being much the largest steamer that ever ascended the Woo-sung, and the American residents rejoice to see their country so formidably represented.

The mail is about to close. I will omit no opportunity of keeping you informed of the progress in this part of the Chinese Empire, Shanghai, (China,) March 28th, 1853.

Editorial Correspondence of the N. Y. Tribune.

The Bible and the Dark Ages.

FROM the tenth to the sixteenth century, progressive "darkness covered the earth, and gross darkness the people." And here a question of vast moment arises with regard to the use of the Bible, whether in monasteries, in churches, or by individuals; and that is,—Did all the hearers or readers understand the Latin language, then 'the speech of the Church through all the world'?"

The cases were few, scarcely any, indeed, in which the Bible was allowed to be read in the vernacular tongue. Only one exception has occurred to me in the course of my inquiries. L'Enfant relates, upon the authority of Spondanus, that Pope Innocent IV. allowed the Bohemians, about the middle of the thirteenth century, to perform divine service in the national language. The Latin Vulgate, however, which had received the Papal sanction so early as the sixth century, was almost the only edition of the sacred volume in use at that time in Europe; and the languages generally spoken, the French and others, however mixed with the Latin, were for practical uses separate and distinct. It shows the general negligence (or something worse) of the clergy in those ages, that no provision was made for this exigency; though we do not find that, as yet, there existed any penal law to forbid the reading of the Scriptures in the vulgar tongue. The word of God had nevertheless, been fearfully supplanted in practice by the Homilies of the Fathers, and the Lives of the Saints.

And here we may remark, that no such negligence as we have referred to was shown by the priests in the case of the writings substituted for the Bible. The different religious orders had the craft to "ordain, that if any one be ignorant of Latin, he shall have the rules of his Order in the vulgar tongue, carry them about him, and commit them to memory; and in their re-

CORRESPONDENCE.



Correspondents are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

SUPPORT OF THE "ADVENT HERALD."

BY J. LITCH.

Why the Advent Herald should be supported.

5. I might speak of the value of such a paper in a family of children, when compared with the vast amount of trashy and demoralizing matter with which the newspaper press of the day is teeming. Its influence can be but good in training up a family for usefulness and the kingdom of heaven. And every family of Advent believers should take it, if for no other reason than to put it in the way of their children. But,

6. *It is due the Publisher that it should be sustained.* This, although last introduced, is not the least of the reasons why the paper should receive a liberal support. It was commenced when friends were few, and there was no cause to sustain it; and it was commenced on his individual responsibility. That he contracted with Dow & Jackson to publish it for the proceeds for one year, does not alter the fact. The care and labor of obtaining subscribers, and conducting the paper, were his. It has grown up, matured, and pursued its course of usefulness, under his influence and efforts. In sustaining it, he has had foes without and fears within. He has had to travel, and labor night and day, in cold and heat; has had all manner of reproach and obloquy heaped upon him from abroad, and by false brethren. The most vile slanders and false charges, charges of cupidity, and of deception with respect to the wants of the paper and of his pressing necessities, have been put in circulation, and every means used to destroy public confidence in his integrity as a man and Christian. All these charges he has met over and over, and whenever they have assumed anything like a specific and tangible form, has been able to disprove them as positively as they have been made. Such a man, after thus battling and sustaining the fire of all his assailants for thirteen years in support of this great cause, is, if any man can be, worthy of support in his work. He always has, and still does, avow his entire readiness to meet all his accusers before any proper tribunal, to meet whatever charges they may have to make against him. But it is said—"He will crush every one who attempts to expose him." I reply, that depends entirely on the circumstances! If anybody has reason to believe he is guilty of the great wrongs charged upon him, and will go to him as a Christian or a man, and frankly state his difficulties, and ground of his fears or belief, I will hold myself responsible in saying, he will meet with nothing but the most candid and gentlemanly treatment, and as full an explanation and satisfaction as any reasonable man can require; or if wrong is found to exist, a retraction of that wrong. No more than this can be asked of any one.

On the other hand, if some one surmises that all is not right, and seizes on and distorts facts and words, and goes around or writes and reports them, thus stabbing him in the dark, and steadfastly refusing to go to him alone and talk over the matter, or to submit it to the investigation of an impartial tribunal even, what can the man do but defend himself as best he can? Now this I believe to be precisely the case with the Publisher of the *Advent Herald*.

But it is said—"He should give up the paper into other hands, and thus rid himself of so many attacks!" But into whose hands should he make the surrender? To those who are thus assailing him, and would use it as a weapon to crush him! or to those who would pervert it to some other object beside that for which it was begun and has been sustained? This he can never do. To others he has always expressed his readiness to make the surrender. His language has been ever since there has been an Advent cause, both in public and private, "If the friends of the cause desire a change in the conducting of the paper, and responsible men will guarantee its support, and that it shall not be perverted to any other use than that for which it was started, I am ready to transfer the whole concern to them." What more can any friend of the cause ask? But has any such proposition ever been made by the friends of the cause? Never! Nor do I know of or believe there exists

any such body of men, firm and reliable friends of the cause, that would come under such responsibilities. Why, then, should any one go about to strike down the Publisher in order to get hold of it? It can never be effected in that way. What man, that is a man, or a Christian, would be driven from his post of duty, where God's providence has placed him, by any such weapons? None but cowards would do it. If he would, there are those who would not consent for the present Publisher to abandon it, until such pledges for its continued publication and integrity in support of the cause shall be given. We know it has been well conducted. While, therefore, there seem no alternative but for the present Publisher to go forward with his work, or the paper, and with it the cause, to languish and die out, we are bound to sustain him in his work, and give the paper the widest possible circulation and influence. Every minister among us must know that it is one of the great supports of the cause in his field of labor to have the weekly influence of the *Herald* backing up his efforts to do good. And they must have observed that, as a general thing, those who are the most under the influence of the paper are the most active and interested Christians. Where, then, my brethren, does our interest lie?—In encouraging its circulation, or leaving it to languish and die?

Again. It is said—"The *Herald* is a money making concern, and the Publisher is becoming rich from its profits." To this I reply:—This is a grand mistake. I have, in connection with Elder Osler, within a few weeks visited the *Herald* office, and gone critically over with the books, from 1842 to the present time, and have thus the means of knowing what I say. The *Herald* at the present time has but a little more than enough income from its subscription list to meet its weekly expenses, even if all its paying (!) subscribers were such, and paid up their dues. But, of bills sent out last December, for the volume which then closed over seven hundred have not yet been heard from! This leaves the office embarrassed and crippled in its energies and resources. And it is for its friends to say that this shall not be so. And I wish to say both in behalf of myself and brother Osler, that we rose up from our review of the books of the office, under a more deep conviction than we ever before had, of the perfect integrity and faithfulness with which the business of the establishment has been conducted, to promote the interest of the Advent cause, and not to enrich the proprietor. No committee or agent of the cause could have done more. And we left the office more firmly resolved than ever before, to give it our most hearty and cordial support, so long as it is conducted on the same principle as has heretofore governed its proceedings. And we can but urge on all lovers and friends of the cause, to go and do likewise.

A QUESTION FOR CONSIDERATION.

MR. EDITOR:—As there are a great diversity of opinions in the world as to the import of the 24th chapter of Matthew, and a variety even among the Adventists, will it not be well to discuss the subject, and endeavor to get out some general views in which all can harmonize? I know many think I am a heretic on that chapter, and on some other points; but of this I am certain, I do not differ any more widely from others than they do from me. And if I can tolerate them and their opinions, I do not know why the toleration should not be reciprocal. It appears to me that a patient and deliberate examination of the subject will throw more light on prophecy than any other topic we can discuss. It is certain that where there are so many opinions, all cannot be correct. If we can investigate for the purpose of obtaining light, instead of striving for the mastery, we shall be likely to be benefited. Let us keep to one point till it is exhausted, or settled as far as may be, before we leave it for another. And I hope, Mr. Editor, you will, while encouraging a free expression of opinion, adhere rigidly to the rule to admit nothing into the discussion of a personal character, but confine all to the question, on its own merits. And another point will be important, and that is, that what each one has to say at a time shall be short. I would suggest that no communication should be more than half a column, and as much shorter as the writer can conveniently make it. I merely throw out these suggestions, and if you think favorably and are disposed to introduce such an investigation, I trust you will present us some rules which shall be absolute, and if I violate them, enforce them rigidly, and exclude my communication, and do the same with all others.

QUESTION.

Matt. 24:15, 16—What reason did Christ assign, as recorded by Matthew, why, when his people should see the abomination of desolation spoken of

by Daniel the prophet, stand in the holy place, that those who should be in Judea should flee to the mountain?

I think we shall find, if we adhere to this question and thoroughly discuss it, that it is the key to prophecy. And let it be decided on its merits, that is, the obvious import of the language of the text and context, and not by any preconceived opinion. The question is not, What is the reason? but, What reason did Christ assign, as recorded by Matthew?

REMARKS.

We shall be pleased to make the *Herald* a vehicle for such a discussion. We have at present no rules to designate, except that communications shall not be personal, that they shall be to the point under consideration, shall be as short and pithy as practicable, and shall be biblical and logical, and without unnecessary repetition of the same idea. Will brother Litch open the debate?—Ed.

CANADA EAST AND VERMONT CONFERENCE.

AGREEABLE to notice the Annual Second Advent Conference for Canada East and Northern Vermont, was held at the Outlet, Magog, C. E. Meeting commenced Thursday, June 9th, at ten and a half A. M., by singing, "Come let us anew our journey pursue," &c. As but few ministering brethren had arrived, it was thought best to spend the forenoon in the devotional exercises, of prayer, relation of experience, &c. A goodly number of brethren and sisters were present, and the season was an interesting and profitable one.

AFTERNOON.

Discourse by B. S. Reynolds, founded on 1 Cor. 6: 19, 20.

The Bible gives us an account of man and of the earth. Consider—

1. Man's original condition. He was created a holy, happy, and intelligent being.

2. Man's fall, and redemption through Christ.

Since the transgression of our first parents we read of man by nature, that "the imagination of his heart is evil, and that continually,"—"his throat is an open sepulchre,"—"there is none righteous, no not one." But Jesus died for our sins. His righteousness covers the Adamic transgression, and if men are lost it is because of actual disobedience. We are saved through the merits of the Son of God. By faith in him, our body becomes a temple of the Holy Ghost. We are cleansed through the word and Spirit of God, and thus secure a resurrection to everlasting life.

Elder J. Blake made some appropriate remarks relative to the consummation of our hope at the coming of our Lord, and the dawn of the resurrection morn, after which the meeting terminated by singing and prayer.

Those who were interested in the business of the Conference, remained for a short season after the congregation was dismissed. S. W. Thurber was chosen President, and J. M. Orrock Secretary. A business committee was then appointed to draft resolutions, to bring before the general Conference.

EVENING.

Discourse by Elder Isaac Blake. (2 Tim. 4:6-8.) These words were spoken by the great apostle of the Gentiles near the close of his earthly career. The last words of a person are considered important.

1. The retrospective view which the apostle took,—v. 7. His trials were numerous and severe. (See 2 Cor. 11:23-28.) The people of God have been in every age a tried people. A view of our trials should not discourage us, for God has promised that as our day is, so shall our strength be. The Christian can meet death with composure. He can have victory in death, but will triumph over death when Jesus appears to be glorified in his saints.

2. The prospective view which Paul had,—v. 8. He looked for a crown at the appearing of the righteous Judge;—a crown of glory which shall never fade away. He did not expect his crown and kingdom at death. The coronation day is near, and when the apostle is crowned, all the saints will be, and enjoy immortality where sorrow and separation shall be forever unknown.

Brother Himes followed with some remarks, showing that many of the great men of the earth have turned their attention to the subject of religion in their last days. But the humble believer who in the time of health and strength walks with God, shows more wisdom than the noble and great do; for if they are saved, they must so far humble themselves as to occupy that position which the Christian has occupied for many years.

SECOND DAY—FRIDAY MORNING.

Conference opened about ten A. M. It was arranged that the forenoon should be spent in hearing from the churches in different places.

VERMONT.

North Danville. Elder Reynolds:—We came into,

what we considered, gospel order, about three years ago. The church numbers about thirty members. There is a Sabbath-school, sustained by four different denominations. General prosperity.

Montgomery. Brother Jones:—The church living in unison and gospel order. There have been about fifty converted and eighteen backsliders reclaimed within a few months. Elder A. Merrill is pastor. Elder C. Green lives here, and exerts a good influence. Have a meeting house and Sabbath-school.

West Derby. Brother Reynolds:—There was a revival last fall, and a number were hopefully converted and reclaimed. There are some living members, and if proper means were used quite a company might be raised up. I preach to them half of the time.

Fairfield. Brother Sherman:—There is a territory here and places adjacent which might truly be called missionary ground. We have had some prosperity within three years past, but now the cause is low and brethren are scattered. Help is wanted, for we are destitute of the stated preaching of the gospel of the kingdom. We have no Sabbath-school at present.

Richford. Elder A. Merrill labors one quarter of his time with the church here. The cause of Christ is in rather a low state, yet there are some faithful souls.

Cabot. Brother Thurber:—We have had a revival last fall, and are prospering. Have just commenced a Sabbath-school, and are trying to have preaching half of the time.

CANADA EAST.

Stanstead. Brother D. H. Merrill:—On Brown's Hill and vicinity there are a goodly number of Advent believers. They have preaching one quarter of the time, or more.

Brother Adams:—In the vicinity of Foster's Mills there was a revival last fall, under the labors of brother Thurber and others. We are coming into gospel order, and about to commence a Sabbath-school. For some time past we have had preaching half of the time, from brother Lee and others.

Elder Isaac Blake:—I was formerly connected with the New Connection Methodists, but suppose my name was dropped from their list of preachers some time since, and I have been more or less associated with the Adventists for two years past. We have had a little revival in the Tisus' neighborhood, and are somewhat prosperous.

Brother Thurber:—I am considerably acquainted with the state of things in Stanstead, and believe the cause of God to be in a prosperous condition: We have had two preachers ordained there within a year.

Hatley. Brother Woren:—The church is prospering. Brother Himes made us a visit last fall, which was interesting and profitable to us. A few days ago brother Thurber baptized in the east and west villages about twenty persons. I was chosen by the church as their pastor, and we are in favor of gospel order. We have meetings every Lord's day, and have commenced a Sabbath-school. I think there never was a better prospect of doing good than at the present time.

Melbourne. J. M. Orrock:—Including the Adventists who reside in Durham and Brompton, the church probably numbers fifty members, who are waiting for the kingdom of God. Have no meeting house, but recently purchased a piece of land and are preparing to build one. Being without a chapel we have no Sabbath-school. Have meetings twice on the Lord's day, and once during the week. The tent meeting held by brother Himes last fall had a healthful influence. I preached to the church about quarter of the time for a year past, and they have had preaching occasionally from others.

Danville. A letter from Elder J. Porter, who is pastor of the church, was read, and as it was also read at a subsequent stage of the meeting, it will be inserted in another place.

Waterloo. Brother R. Hutchinson:—We came into order about two years ago. The following is our church agreement:

"We, believers in Christ, looking for his speedy appearing and kingdom, known as 'Adventists,' do agree to watch over one another in love, according to the teachings of the Holy Scriptures, which we receive as the sufficient and only rule of our faith and duty, as well as discipline. We are willing and anxious when we stray from that rule in word or deed, to be corrected, reproved, and instructed by each other, according to God's holy word. And we cordially receive all as brethren, who are willing to walk by the same rule."

The church numbers sixty or seventy members. Have two meetings on the Sabbath, and one during the week. We have preaching from brother Orrock about a quarter of the time, and I preach when I am able. Have a Sabbath-school. The number of scholars ranges from fifteen to forty. The school has a salutary influence.

Stanbridge. Brother Sornberger:—The church

is scattered over considerable ground and numbers about twenty members. The cause is rather low. Brethren Himes and Orrock visited us last fall. I understand that two were converted, and are decided Adventists.

Sutton. Brother West:—Since our general meeting last summer, the good influence has been rising above opposition. Elder Sornberger, brother Jane, and myself labor part of the time in this region. About twenty persons have been baptized within a few months. Some time ago we did something toward coming into church order, and since then have had more of a revival influence among us. Have no Sabbath-school. We own one sixth part of an unfinished meeting-house, but generally hold our meetings in school-houses. In Broome I recently baptized a dozen or fifteen persons.

Outlet. Brother Willie:—We have had some revival within a year past, and some additions to the church. Are divided in opinion, as to church order. Have preaching part of the time from brother Orrock and others. We have commenced our Sabbath-school again, and I think on the whole the cause is prospering.

Barnston. Brother Thurber:—There is a goodly company of Adventists here. I preached to them about quarter of the time for two years past. Brother Lee and others have also labored among them, but they want more preaching.

Eaton. Brother Sornberger:—I went there about two years ago, and began my labors among the people. Found much opposition existing against the Advent doctrine, because of the excesses into which some had run, who called themselves Adventists. But prejudice gradually gave way. Brethren Orrock, West, and myself held a general meeting there last week. Some were hopefully converted and reclaimed, and four baptized.

Conference adjourned till Saturday, at 10 o'clock A. M.

AFTERNOON.

Discourse by Elder J. V. Himes. (Num 14:24.)

The spirit which Caleb manifested is placed in contra-distinction to the spirit which some of those manifested who were his companions in searching the promised land. The ten spies who brought up an evil report of the goodly land, should have had faith:—because God promised the children of Israel the land of Canaan, and he knew all about the difficulties, which would attend an entrance into it. The unbeliever sees many difficulties arise in his path, but the child of faith says: "We are well able to go up and possess the land."

The circumstances connected with our text are referred to in the New Testament, and applied to us. (See Heb. 3:16 to last; 4:1, &c.)

I. What is it to follow the Lord, at all?

1. The spies followed him till they went into the promised land, saw it, and returned. They did well while with the multitude, but when they were alone difficulties arose. Men may follow the Lord in outward duties and yet be lost.

2. Lot's wife followed him for a season, but when she got away from under the cloud of fire and brimstone and began to feel safe, she looked behind her, and fell under the displeasure of the Almighty. When the conscience of the sinner is awakened, he prays and talks, but when he ceases to be alarmed, like Lot's wife, he forsakes the Lord.

3. Those mentioned in John's gospel, chap. 6th, followed Christ for the loaves and fishes, but when he began to apply the truth with power to their consciences, there was a scattering among them. And so it is now.

4. Some follow the Lord like the Galatians. They were once happy in the love of God, so that the apostle inquires: "Where is the blessedness ye spake of?" They had a new heart and a new spirit. But some Judaizing teachers came among them, who had a bewitching influence over them, and drove them back to the law, or ministration of death.

II. What is it to follow the Lord fully?

It is to love the Lord with the whole heart, and soul, and mind, and strength. How many of us do this? If our whole strength is laid out in the Lord's service, we have evidence of our acceptance with him.

III. Some follow the Lord fully for a season, and then depart from him. There is a decay, as in the case of Solomon, and the Ephesian church. (See Rev. 2:2-4.) Our safety lies in following the Lord fully.

The above is but a meagre outline of a discourse which was listened to, with interest by many, who, we hope, will be benefited by it.

(To be continued.)

CONFERENCE AT BUFFALO.

SECOND DAY, JUNE 3.

BRETHREN W. M. Palmer, Fredonia, Chatangua county, N. Y., Jacob Shipman, Hamilton, C. W.,

H. Stevens, Pelham, C. W., each spoke on the state of the cause in their different sections.

After hearing reports from brethren on the state of the cause, the following resolutions were offered:

Resolved, That we deem it expedient and dutiful, for those persons and churches represented in this Conference, and all others who may hereafter be connected with them, to create a fund of \$1000, for the purpose of assisting competent ministers of the gospel in this Western part of the country for the current year; commencing May 1st, 1853, and ending May 1st, 1854; and that the said fund shall be under the control of a committee, who shall disburse the same as they shall consider proper.

Brethren Tanner, Himes, Smith, and Campbell spoke on the above resolution, after which it was unanimously adopted.

Resolved, That the committee to whom shall be given the charge of this fund, be instructed by this Conference to employ such missionaries as will conform to and sustain gospel order wherever they may labor, and the same may be practicable, and that said committee give to all missionaries so employed such instruction.

This resolution, after being spoken to by brethren Tanner, Himes, Burnham, and others, was adopted unanimously.

On motion, H. Tanner, E. M. Smith, and C. Dutton, were appointed to constitute the above committee.

Resolved, That we hail with joy the disposition manifested by the friends of the cause in various parts of the land, to conform to the order and discipline of the New Testament in their several ecclesiastical relations.

This resolution was adopted without debate, and the meeting then adjourned, to meet after the afternoon's service.

After the afternoon's service, the Conference met again, and attended to the following business:

Resolved, That we consider it in the light of Christian duty, for our brethren in the ministry who can do so, to make special and extended efforts for the help of the cause in this Western field, which has, we think, to an unhappy extent been neglected.

This resolution was adopted without debate.

Whereas many urgent calls from the far West have been made to the Adventists in the East for ministerial help; and whereas the calls for preachers in the East have been so urgent, that most or all the faithful ministers are, and have been, fully occupied, we deeply regret that we have not been able to respond to their requests only in part, but will endeavor to do so as soon as we have the means.

Whereas the late General Conference of Adventists in Salem, Mass., in view of the destitution of laborers in the field at this time, passed a resolution recommending a day to be set apart for fasting and prayer, that the Lord of the harvest would raise up more laborers to enter his harvest; therefore

Resolved, That we fully sympathize with this recommendation, and will endeavor to carry it out in the churches with which we are connected.

Adopted without debate.

Meeting adjourned until to-morrow morning at nine o'clock.

THIRD DAY, SATURDAY.

Conference met at 9 A. M., and was opened by singing and prayer.

The minutes of the previous day were then read, after which the following resolutions were adopted.

Resolved, That we deem the attempt of some persons, claiming to be Adventists, to prove an age to come, in which God will be particularly gracious to the carnal Jews, as a nation, and will extend probation for salvation to a portion of the Gentile world, after the Redeemer shall have translated his saints; as tending to pervert the word of God, and undermine the whole foundation of the doctrine of grace and salvation, through faith in Jesus Christ, and repentance toward God.

This resolution, after being spoken to by brethren Tanner, Busby, J. J. Porter, Boone, Himes, Burnham, and Hasbury, was adopted unanimously.

Whereas the reports of brethren in this Western field show a lamentable deficiency of ministerial labor here; and whereas there is on the part of some of the churches a settled purpose to maintain faithful pastors and evangelists with them; therefore

Resolved, That it is the settled conviction of this Conference, that to those of our brethren in the ministry who shall be called to this field of labor, and who can possibly do so, it becomes an imperative duty to comply with said call; and more especially so as the cause is one, East and West, and the field appears ripe for labor, and promising a rich reward to God's glory.

Resolved, That we sympathize and will co-operate with our brethren at the East in all that pertains to the integrity and success of the Advent cause; and in all orderly and gospel efforts put forth to maintain the pureness of the blessed hope, we pledge our most faithful and efficient aid; and in turn, solicit from them the Christian sympathy we so much need in our present state.

Whereas the Advent cause, from its commencement, has received especial aid from the publication of books, periodicals, &c.; and whereas the *Advent Herald*, as it is generally conducted, has the approbation of this Conference; therefore

Resolved, That we will use our influence in its more general circulation among the churches and brethren within the bounds of this Conference particularly, and in the community at large.

On motion, a council of elders was appointed to

attend to the ordination of brother J. Shipman, of Hamilton, C. W.

On motion, a committee of five were chosen to make arrangements and appoint the next annual Conference.

Dr. A. Decker, of Buffalo, N. Y., Elder Wm. Busby, Rochester, N. Y., E. M. Smith, Batavia, N. Y., Elder J. Shipman, Hamilton, C. W., and W. M. Palmer, Fredonia, N. Y., were appointed as the committee.

The Conference then adjourned.

In respect to the Conference; the attendance was not large during the first part of the meeting, but continued to increase in numbers and interest, and on Sunday the congregation was large the whole of the day. Each afternoon was occupied by prayer and conference, and preaching in the evening, except Saturday evening, when the sacrament of the Lord's supper was attended to, and the ordination of Elder Jacob Shipman.

The whole of the meetings were exceedingly interesting. We shall long remember with pleasing reflection the interesting seasons we enjoyed during the Conference.

The following were the members of the Conference:—Elders, E. Burnham, J. V. Himes, Boston, Mass.; J. J. Porter, N. Y.; F. McWilliams, Buffalo, N. Y.; M. Chandler, Wis.; W. Busby, Rochester, N. Y.; D. Campbell, C. W.; and J. Shipman, C. W.; brethren, H. Tanner, A. Decker, L. Hingston, W. H. Bennett, J. E. Capron, E. La Marsh, W. C. Peck, Wm. Hynes, John Powell, R. Humphrey, Thos. Prewshaw, L. Lewis, J. Ruddell, of Buffalo, Wm. M. Palmer, Fredonia, E. M. Smith, Batavia, Deacon J. L. Clapp, Homer, John Ostrander, jr., Hamburg, H. Stevens and J. McClellan, Pelham, C. W.; Wm. Griffith, Fort Robinson, C. W.; Thos. Sayles, Lansingburgh, N. Y.; Thos. Hasbury, Lockport, D. Boon, Norwalk, O.; J. N. Snyder, Mansfield, O., and G. G. Freeman, O.

WM. BUSBY, Secretary.

Letter from Rouses Point, N. Y.

BRO. HIMES:—Bro. Gates has been again spending a few weeks in this region, preaching and holding meetings with good success. Our grove meeting, just closed, winds up his labors among us for the present, preparatory for his departure to Pennsylvania. This meeting was indeed a pleasant and withal a profitable one. Nearly a thousand orderly persons listened with profound interest to the discourses on Sunday. Two precious souls were converted to Christ, and others are penitent and asking salvation. Some twenty or more have been immersed in Champlain and Odletown by Elder Gates during his visit here. A few years since, and the little church in Odletown numbered only eight souls, and now, principally through the instrumentality of brother G., there are four or five times that number, and very many of the most influential and respectable citizens of O.—and among them members of other churches—have thought it no dishonor to be buried beneath the liquid wave, and to look for the great and coming King. Jesus is on the mercy seat, and may God speed the truth.

Our congregations in Waterbury are very good, and seemingly on the increase, though we all still need the spirit of revival. One soul who was converted during the winter was immersed on Sunday, the 19th. This was cheering. We are hoping that God will send you to us as a cloud filled with water.

Yours, D. T. TAYLOR,

June 28th, 1853.

THE RIGHT SPIRIT.—Some persons seem to feel, that the receipt of a bill in their paper, is not quite respectful to them. But if they will think a moment, they will see that it is an act of kindness. Only a few however make any complaint. The most of those who receive bills, view the matter as does the writer of the following:

"DEAR SIR:—Your last valuable paper was duly received 25th inst., containing bill for *Herald* from No. 606 to No. 632, of \$1, which bill I am glad to receive, or apprized of my indebtedness. I shall view it as a favor in subsequent delinquencies to be reminded by the same method. Enclosed please find two dollars, one dollar to balance up to No. 632, one dollar please place to my credit, and oblige very respectfully yours."

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die." JOHN 11:25, 26.

DIED, at Ulysses, Potter county, Pa., May 23d, 1853, WILLIAM McDERMOTT, formerly of Rochester, N. Y., of disease of the lungs, aged 27 years and nine months. He died in hope of a part in the first resurrection.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the *Herald* should be written with care, in a legible hand, carefully punctuated, and headed, "For the *Herald*." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautological remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
- Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
- Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
6. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
- By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

OUR BOOK DEPARTMENT.

NOTE.—Any book not weighing over four pounds can be sent by mail to any part of the United States. This enables those living at a distance, who wish for single copies of any works published or for sale at this office, to order them in this way, by addressing J. V. HIMES.

TERMS OF POSTAGE.—If pre-paid where it is mailed, the postage is 1 cent for each ounce, or part of an ounce, for any distance under 3000 miles; and 2 cents for any distance over that.

If not pre-paid where it is mailed, it will be 11 cents for each ounce or part of an ounce, under 3000 miles, and 3 cents over that, at the post-office where it is received.

Those sending the money to pay postage, in addition to the price of books ordered, will have their postage pre-paid at the Boston Post-office. Others are supposed to prefer paying at their own office. The amount of pre-paid postage, under 3000 miles, on any book, is given in connection with its price.

MEMOIRS OF WILLIAM MILLER.—This is a 12mo. work, of 430 pages. It contains a fine mezzotint likeness of Mr. Miller, and a very full history of his life and public labors. Price, \$1. Postage, 20 cts.

A BRIEF COMMENTARY ON THE APOCALYPSE. By Sylvester Bliss.—This contains 384 pages, 18mo. It endeavors to explain the various symbols of the Apocalyptic visions, in accordance with the laws of symbolism, as the principles on which symbols are used are evolved by those which are divinely interpreted. Price, 60 cts. Postage, 16 cts.

THE ADVENT HARP.—This book contains Hymns of high poetical merit, adapted to public and family worship. It contains 454 pages, about half of which is set to choice and appropriate music. Price, 50 cts. Postage, 9 cts.

POCKET HARP.—This contains all the hymns of the former; but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37 cts. Postage, 5 cts.

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WHITING'S TRANSLATION OF THE NEW TESTAMENT.—This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cts. Postage, 12 cts.

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"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*,—from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

"THE ETERNAL HOME. Strange Facts, confirming the Truth of the Bible. Lot's Wife a Pillar of Salt. Daniel's Tomb. Records of the Israelites, or the Rocks in the Wilderness of Sinai. Ruins of Nineveh. Spiritual Manifestations. The Restitution, Lake of Fire," &c.

Published by J. LITCH, No. 45 North Eleventh street, Philadelphia. In marble covers. For sale at this office. Price 6 cts.

"ARE YOU READY? The Personal Coming of Christ, and the Preparation needed." They that were ready went in with him to the marriage, and the door was shut. New York: Published by L. D. Mansfield. 1853.

Circulated gratuitously by the Advent Mission Church. Also furnished to order at \$10 per thousand, \$1.25 per hundred, 18 cents per dozen, by the publisher, at 22 Market-street, N. Y. For sale at this office.

Gunner's Essays.

"TWELVE ESSAYS ON THE PERSONAL REIGN OF CHRIST, and Kindred Subjects, by F. Gunner, Minister of the Gospel. Philadelphia 1851."

CONTENTS.—Introduction.—On the Revealed Purpose of God in Christ.—On the Means in operation for Accomplishing the same.—On the Agency and Character of Christ.—On the Character of the Eschatological Church.—On the Right and Title of Christ to an Inheritance.—On the Character and Location of the same.—On the Manner of Taking Possession.—On the Jewish Restoration.—On the Fall of Man, and the Means of his Recovery.—On the Kingdom of God.—On the New Heavens and New Earth.—On the Signs of the Times.—Conclusion.—Scriptural References.

A notice of this work has already been published in the *Herald*. It is neatly got up, and may be obtained at this office. Price, in boards, 62 1-2 cts.; paper, 50 cts.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

"THE ETERNAL HOME."—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.

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FOREIGN NEWS.



By the arrival of the steamer *Africa* at New York on the 30th ult., we have Liverpool dates of the 18th ult.

The Turkish question occupies public attention to the exclusion of nearly everything else. The latest phase of the question is, that the intervention of Austria had been accepted at St. Petersburg. This is strongly doubted. We find the following in *Willmer & Smith's European Times*, in regard to the Eastern difficulty:

"Constantinople accounts of the 2d ult. announce that the population was tranquil, and that the hope of a continuation of peace gained ground. The greatest exertions continue to be made by Government in the War Department, but there was an utter want of money, and recourse is had to all kinds of shifts and expedients in consequence.

"On the 31st of May the Sultan held a grand review on the plain north of Pera, when about 10,000 men, consisting of infantry, cavalry, and artillery, went through their evolutions. With the exception of the artillery, which is really in a very efficient state, it was quite evident to even an inexperienced eye that the evolutions of these troops will not bear a comparison with those of a well-drilled European army, but the *matériel* is decidedly good. The men are strong, healthy, and well fed and clothed; the horses small, but well made and active, though much too fat for active service. The awkward appearance of the officers is an index of their real inefficiency. The greatest zeal prevails, and confidence is expressed by the Turks as to the result of the future contest. The bold line taken by the Ministry at this important crisis has given great satisfaction to the Mussulman population.

"At present all is apparently in active preparation; but on looking behind the scenes we find an utter want of money, and recourse is had to all kinds of shifts and expedients in consequence of a ruined Exchequer. The end of these military preparations, whether they result in war or peace, will be something approaching to a national bankruptcy.

"Accounts from Constantinople of the 6th say: 'The Divan has just despatched an Envoy Extraordinary on a special mission to Bucharest and Jassy. The armaments continue. It was said that the last Russian ultimatum had been rejected by the Porte. The Moldavo-Wallachian Charge d'Affairs has left Constantinople for Vienna.'

The *European Times* argues that the occupation of the Danubian provinces by Russia would be a clear *casus belli*, and says:

"If the Russians pass the Pruth, of which in spite of the assurances we have had of that alleged fact during the last week, there is in truth no authentic confirmation whatever, at the hour we write, then the English fleet will enter the Baltic, and we really dread that France may take some alarming step as a compensation for the Russian aggression. The crossing of the Pruth by the first Russian soldier would be an hostile act, an unequivocal declaration of war on the part of the Czar, and would be so considered by the Cabinets of France and England. It is of no use for journalists to blink that question, as we really believe that France in such an eventuality would refuse to negotiate until the Russians had withdrawn their forces into their own territory.

"In fact, Wallachia or Moldavia no more belongs to Russia than Belgium belongs to France or England; and this unpleasant comparison, which is in every statesman's thoughts, is suggestive of serious results, if the Czar proves refractory and pugnacious. If the Russians should pass the Pruth, we shall be quite prepared to learn that the French and English fleets have orders to blockade the Baltic and Black Seas; and if the Russians persist in their hostile demands and refuse to evacuate the Principalities, they had better keep a look out at Sebastopol, since assuredly the French and English

allied fleets would not hesitate to bombard that Russian arsenal, and destroy the whole of the Russian naval forces in that quarter."

Several Polish officers in Paris have signified to the French Government their desire to proceed to Constantinople, but have received no encouragement.

The *Standard* and *Sun* state that if the news of Russia accepting Austrian mediation be correct, no doubt a pacific termination will be the result, and large speculative purchases have been made.

The Paris correspondent of the *Globe* says the French Government's answer to the Russian Government, sent to the Ambassador at St. Petersburg, distinctly and positively denies the right of the Emperor of Russia to occupy the principalities under existing circumstances.

It is asserted that the Russian Ambassadors at Vienna and Berlin insist on Austria and Prussia discontinuing that passive part which they have up to the present played in the Oriental question.

The money article of the *Times* of the 18th, says: "The opinions on 'Change to-day were decidedly of a pacific nature. Money is plentiful for discount purposes, though the very heavy amount paid into the customs since the reduction of the tea duties has made it scarce with those who have to make the heavy advances, and so far has interfered with the daily business as to cause a postponement of the public sales until Tuesday next."

FRANCE.—The following is an editorial paragraph in the *Times*:

"The statement we made last week, upon very good grounds, that beneath the surface of society in France there lurked a vast amount of discontent, has been speedily verified by the discovery of one or more plots against the life of the Emperor, which have led to arrests of more than three hundred persons. It is said that sixty conspirators were to attack and assassinate the Emperor at the Hippodrome; other parties were to have set fire to the Palace of St. Cloud, and also to the hotels of the Ministers of Police and War. As no public examination of the parties implicated takes place, all is vague rumor respecting the actual guilt of the accused; we only know that one *avocat*, two or three medical men, an ex-player, and divers, editors and compositors, are said to be arrested.

"The refugees of London and Brussels are as usual charged with getting up the plot, which must have had extensive ramifications, as the arrests have been made in all quarters of Paris, comprising Orleanists and Legitimists. The chief conspirator, a cash-keeper in a leading mercantile house, has made his escape to England. There is a great deal of excitement at Paris and elsewhere among the refugees, as the moment the troops are withdrawn from Paris and Lyons, it is universally believed that fresh domestic troubles will ensue.

"At all the arsenals of France great efforts are being made to collect seamen, and equip vessels of war, destined either for the Mediterranean or Baltic service. We are inundated by reports conveyed through the telegraphs of diplomatic and hostile proceedings in all quarters, but we forbear giving currency to statements which have evidently no authority but the imagination of the writers. In spite of the recent plot, the Emperor and Empress appear in public without any military escort, and the Empress is said to be looking remarkably well."

RUSSIA.—The Emperor of Russia, by a recent ukase has ordered the construction of an electric telegraph between Odessa and St. Petersburg, and the reorganization of the mail communication along that road. The same ukase adds that the establishment of a railroad in that direction was considered indispensable, and would be the object of a subsequent decree.

The *Lloyd* says that on returning to Montenegro, Prince Daniel distributed two hundred medals with the Russian arms among the troops, and that he has announced to them that they would soon have an occasion again to prove their valor—not, indeed, in defence of their own land, but for the purpose of re-conquering from the Turks the territory of which the latter had deprived them.

EXCITEMENT IN MILAN.—News has reached us via Switzerland of a violent agitation in Milan, in consequence of another appeal by Mazzini to the army having appeared, to be prepared for what may happen. The Austrian Government has ordered the concentration of a large force at Gallarate, between Milan and Arona, not far from the Piedmontese frontier. Numerous arrests and seizures of arms had been made.

THE CASE OF DR. KING.—Mr. Marsh's request for the payment of the indemnity to Dr. King, for his ground seized at Athens, has been granted, but the

Greek Government refuses to reverse the sentence of punishment.

SWITZERLAND.—The Grand Council of Switzerland had resolved to resist at any cost, the unjust demands of foreign powers.

Radetsky is confidently stated to be empowered to adjust the differences between Austria and Switzerland.

METHODIST TABERNACLE IN NEW ORLEANS.—A correspondent of the *Christian Advocate*, writing from the South, mentions a plan entertained by "Harry Hill," a well known wealthy cotton merchant, and a liberal hearted Methodist, for building a Methodist Tabernacle in that city, in an eligible position, at a cost of \$150,000. The writer says:

"It is capable of seating three thousand persons, and occupied for preaching alone. He proposes to deed it to the bishops, placing it under their control and that of the General Conference. Once in four years a programme is to be made out, setting forth the appointments to this grand arena, on this plan; the greatest men of each Conference are to be detailed for one, two, or three months service. The strangers, thronging our hotels and boarding houses by thousands in the winter, will have an opportunity to hear the 'great guns' of the Church."

Christians, in comparing their able ministers to "guns," seem to estimate them as they do guns, by the noise they make. What a pity it is that so many of these "big guns" burst! He is the greatest minister who preaches the gospel in its simplicity—whose audiences go away thinking of CHRIST, and not of the mere ambassador. When the minister only is thought of, it is very evident that he has presented himself, and not HIM whose ambassador he professes to be.

THE MEETING IN NEW YORK.—The Conference in this city in connection with the dedication of the chapel, will not occur so early as was anticipated, as the chapel will not be completed as soon as was expected. The time however will be duly published in the *Herald*.

L. D. MANSFIELD.

DR. M. P. WALLACE is our agent in Cabot (Lower Branch), Vt., and has a full supply of all our publications.

NOTICE TO BRETHREN IN WESTERN NEW YORK.—If the Lord will, I shall visit them in August. All wishing for lectures, can address me immediately. I will preach at Albany the first Sabbath in August, 7th; at Auburn, Tuesday evening, 9th; Seneca Falls, Thursday evening, 11th; and at Rochester Sabbath, August 14th, as brethren Busby and Dutton may arrange.

Let all meet us for consultation who can. All wishing for lectures after that, can address me there.

D. I. ROBINSON.

CAMP MEETINGS, &c.

PROVIDENCE permitting, a Camp-meeting will be held in Winsted, (on the old ground,) commencing Monday, Sept. 12th, and continuing over the Sabbath. Those coming in the cars or stage will be accommodated with cheap conveyance to the encampment. Accommodations for horses on reasonable terms, and a good boarding tent, where the poor will not be excluded for want of money. We invite all to come who are interested in the preparation for eternal life, and the time of the return of our Saviour. Brethren, sisters, and friends, we wish to see you together once more at this feast of tabernacles in the tented grove, where the pilgrims, weary and worn, may be cheered again by the sweet songs of Zion. Those who wish to lodge on the camp-ground, are requested to bring their own bedding.

A CAMP-MEETING will be held in Elk County, on land owned by Mr. John Coleman, near the junction of Bennett's and Driftwood branches, to commence on Thursday, 18th of August, and continue a week or more. Elders J. V. Himes, J. T. Loring, J. Litch, and others, will be present, for the presentation of God's word. We affectionately invite all in this and adjoining counties to attend, and as many as can to bring tents with them. Let there be a general gathering of the faithful. We would further request that the meeting be made a subject of prayer, so that the word of God may be owned and blessed to the conviction and conversion of sinners, and to the strengthening of believers.

C. F. Luce, W. P. Woodworth, J. Lewis, W. Lane, D. Winslow, P. Smith, W. R. Stamp, J. D. Boyer, Committee of Arrangements.

PROVIDENCE permitting, there will be a Camp-meeting in Vernon, Vt., to commence Aug. 15th, and continue over the following Sunday. Particulars hereafter. (In behalf of the brethren.)—E. G. SCOTT.

IS Melbourne, C. E., commencing July 13th, at 2 p. m., and continue over the Sabbath.—S. W. THURBER, J. M. ORRICK.

Appointments, &c.

D. T. TAYLOR will preach in Champlain Sunday, July 10th, A. M., in the stone school-house in Odelltown at 2 p. m., and near brother Robinson's in the evening.

H. H. GROSS will preach in Middle Grove, Saratoga county, N. Y., Sabbath, July 10th; Albany, Sabbath, 17th; Winsted, Ct., Sabbath, 24th.

By request of the brethren in Auburn, I will be with them on the opening and dedication of their chapel, the 17th inst.—O. R. FASSETT.

W. SUTHERLAND will preach at Northfield Farms Sunday, July 17th; Woodstock, Vt., (where the brethren may appoint,) Sunday, 24th; Caldwell's Manor, Sunday, 31st.

L. D. THOMPSON will preach at Westford, Mass., Sabbath, July 10th; Orrington, Me., Sabbath, 17th; Camden, 21st, evening; South Reading, Mass., Sabbath, 24th.

E. CROWELL will preach in the Chamber-street chapel Sunday, July 10th, H. Plummer, Sunday, 17th; J. P. Farrar, Sunday, 24th; A. Sherwin, Sunday, 31st.

B. S. REYNOLDS will preach in Sutton, C. E., beginning July 14th, and continue over the Sabbath, as brother West may arrange.

N. BILLINGS will preach, Providence permitting, in Berlin, Sabbath, July 10th—will be at the depot in Feltoville on the arrival of the last train of cars from Boston, Saturday, 9th; Nashua, N. H., 13th; Manchester, 14th; Lake Village, 15th, and remain over the Sabbath; Meredith Neck, 20th, at 5 p. m.; in the tabernacle at Holderness, Sabbath, 24th—will some brother call for me at the depot in Plymouth, on the arrival of the noon train from Concord, on Friday, 22d; North Haverhill, 26th. From thence I will go to Sugar Hill and labor one week, as Elder Shipman may appoint. Will some brother call for me at Lisbon village on the arrival of the stage from Wells River, Wednesday, 27th?

BENJ. WEBB will preach in Pomfret, Vt. (in the Christian meeting-house), Sunday, July 10th; North Danville, (where brother B. S. Reynolds may appoint,) Sunday, 17th; Derby Lane, 19th; Durham, C. E., (where brother Sornberger may appoint,) 20th; Stanbridge, (where brother Joel Spears may appoint,) 21st; Clareville, (where brother Colton may appoint,) 22d, and over the following Sunday; Champlain, N. Y., Sunday, 31st, at 10 A. M., Odelltown school-house at 2 p. m., and in Mastin school-house at 5 p. m. Week-day appointments at 5 p. m.

D. CAMPBELL will preach in brother Lawrence's neighborhood Sunday, July 17th, at 10 A. M., and at Dunage at 4 p. m.; David Burdine, 19th, 6 p. m.; James Crocker, 20th, 8 do; Chas. Powley, 21st, 6 do; brother Burrows, 22d, 8 do; brother James Campbell, 24th, 10 A. M., brother William Campbell, 2 p. m., bro. David Karnes, 6 p. m.; Toronto, 28th, 8 do; Coburg, 27th, do; brother W. Jackson, Kingston, 20th, do, and over the Sabbath—brother W. Pease to meet me at Kingston; brother Bronson, Aug. 2d, 8 p. m.; brother Beddel, 3d, do; A. Spencer, 7th, 11 A. M. D. C.

J. G. SMITH will be at Allenstown Sabbath, July 17th, and at Fishersville Sabbath, 24th.

POST-OFFICE ADDRESSES.

ELDER J. D. BOYER—Second Fork, Elk county, Pa.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. C. DOWNING—Have credited S. K. Low \$1 to 638. You may return the books by some brother.

J. Stoughton, \$1.10—Sent books.

Dr. M. P. WALLACE—Sent books July 1st.

B. S. REYNOLDS—Sent books the 1st by Cheney & Co. Have none of brother Hill's work on hand. Ordered some some time since, but they have not yet been received.

J. Wilson, \$5—Have credited you the money, and charged the papers to you, credit to the parties to No. 638—Jan. next. This leaves a balance of \$11 due. We will draw off and forward your account. The paper sent to Rev. D. S. was returned by the Post master some months since. Have charged you to the time stopped, and do not send it again without your direct.

H. H. GROSS—It was sent to Delhi—have direct to Delhi. Received \$10 in a letter from Westboro', without any signature. Have credited it to G. H. Childs, which leaves \$2.03 due, and agrees with his statement.

TO SEND THE HERALD TO THE POOR.—C. B. Knight, \$1; G. Tilley, \$3.

THE ADVENT HERALD
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BY JOSHUA V. HIMES.

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RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

S. A. Parker, 658; D. E. Kendall, 658; B. Emerson, 658; Thos. Bennett, 658; A. Reed, 654; W. Hopkinson, 658; L. G. Young, 653; D. P. Leavitt, on acct. A. Kemp, 658; E. M. Paine, 638; E. Peck, 638; S. Howland, 654; S. Bowles, 658; D. W. Bowles, 654; S. Parker, 658; A. M. Pottle, 632; D. Pinkham, 632; B. Cooper, 638; J. Holden, (of Feltoville), 632; H. C. Sargent, 632; T. D. Bailey, 632; S. Ellis, 658; W. H. Fernald, 632; J. P. Naylor, 632; W. Pink, 658; J. Brewster, 658; M. Phillips, 658; A. Hill, 658; Mr. Hosack, 658; L. Nichols, 638; J. I. Gall, 658; L. Conkey, 658; J. Pickering, 651; A. Pickering, 658; D. Clinton, 651; J. Webster, 658; W. B. Weeks, 658, and 25 cts. for Y. G.; B. H. Mansfield, 632; E. Hathaway, 658; J. M. Jennings, 634; Ed. S. W. Thierber, 638; C. Bemis, 632; I. Atkins, 632; H. Honsinger, 638; P. Livingston, 658; M. S. Wicker, 634; J. Toller, 658; M. A. Starr, 658; L. J. Nettleton, 632; R. Jackson, 658; J. Spaulding, 658; C. Goodwin, 658; H. P. Lougee, 658; M. Gore, 658; P. Smith, 658; J. D. Boyer, 658; J. Rice, 658; \$4.77 due; W. Bartlett, 632; Wm. Gatta, 651—each \$1.
M. Clark, 697; T. A. Adamson, 658; W. Brookins, 658; W. M. Webster, 651; H. Shute, 634; C. B. Knight, 638; G. R. Wilnot, 658; O. Davis, 684; N. Mower, 658; Miss S. Blanchard, 654; Thos. I. Hill, 684; B. F. Thomas, 674; S. Mills, 716; W. Simpson, postage, Y. G., and to 678; W. Potter, 654; E. Weaver, 654; G. Tilley, 667; S. M. Whitney, 684 and tracts; J. W. Crocker, 656; P. G. Gerard, 650; W. A. S. Smyth, 684; Z. Ford, 632; S. Walker, 684; M. Merrill, 654; K. Parker, 658—each \$2.
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ADVENT



HERALD

Luke 9:28, 30.

J. V. HIMES, Proprietor.

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OFFICE, No. 8 Chardon-street

WHOLE NO. 635.

BOSTON, SATURDAY, JULY 16, 1853.

VOLUME XII. NO. 3.



SOON AND FOREVER.

BY J. S. MONSELL.

Her dying words to her husband were, "Soon and forever." Soon and forever! Such promise or trust, Though ashes to ashes, And dust unto dust; Soon and forever! Our union shall be, Made perfect, our glorious Redeemer, in Thee. When the sins and the sorrows Of time shall be o'er; Its pangs and its partings Remembered no more; When life cannot fail, And when death cannot sever, Christians with Christ shall be, Soon and forever.

When fightings without us, And fears from within, Shall weary no more In the warfare of sin. Where tears and where fears, And where death shall be never, Christians with Christ shall be, Soon and forever.

Soon and forever The work shall be done, The warfare accomplished, The victory won. Soon and forever, The soldier lay down His sword for a harp, And his cross for a crown. Then drop not in sorrow, Despond not in fear, A glorious to-morrow Is brightening and near; When, blessed reward Of each faithful endeavor, Christians with Christ shall be, Soon and forever.

Soon and forever, The breaking of day Shall drive all the night-clouds Of sorrow away. Soon and forever, We'll see as we're seen, And learn the deep meaning Of things that have been;

OUR COUNTRY.

SOME of the evils which Christianity has to encounter in our country, are thus referred to in the July number of the *American Messenger*, published by the American Tract Society.

A tide of worldly enterprise, and haste to be rich pervades the millions of our country, and even the Church of God. Too often wealthy and refined Christians separate themselves from the poor, to enjoy splendid churches and eloquent preaching and cultivated music, and seek repose as on couches of down on their journey to the skies. Tens of thousands of the intelligent and enterprising, absorbed in the pursuit of gain and distinction, pay religion indeed an external respect, but scarcely feel its influence. Multitudes, even in the most favored parts of the land, seclude themselves from the means of grace, and perish with light shining around them that they will not heed. Millions have pushed their way into new and destitute territory where the institutions of the gospel have not reached; and others into mountainous and sparsely settled regions, where stated congregations can be established only with the utmost difficulty. And to all must be added, the reception among us of the average of more than a thousand foreign immigrants daily, many of them worthy citizens, but an alarming proportion of them vassals of the Pope, infidels, neologists, socialists, hating the Sabbath and a faithful ministry, and separating themselves from every gospel influence.

A PROTECTION AGAINST EVIL.

It is said that bees and wasps will not sting a person whose skin is imbued with honey. Hence, those who are much exposed to the venom of those little creatures, when they have occasion to hive bees or take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution and oppression from perverse and malignant men, the best defence against their venom is to have the spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance, patience, and the most spiteful enemy will be disappointed in his endeavor to inflict a sting. We shall remain uninjured, while his venom returns to corrode his own malignant bosom; or, what is far better, the honey with which he comes in contact will neutralize his hatred, and the good returned for evil overcome evil.

THE SCHOOL DIVINITY OF FORMER AGES.

No less than twenty-four chapters are employed by Albert Magnus in examining the query whether the angel Gabriel appeared to the Virgin Mary in the shape of a serpent, a dove, a

man, or a woman; whether he seemed to be young or old; whether his garments were white or parti-colored; whether he appeared at early dawn, at mid-day, or at night: what was the color of the Virgin Mary's hair; whether she was acquainted with the mechanic and liberal arts; whether she had skill in grammar, rhetoric, music or astronomy, &c. Indeed, some of the questions discussed by Thomas Aquinas, besides being unprofitable and absurd, were highly indelicate. Some were simply ridiculous, as whether a million of angels might not at the same time sit upon the point of a needle! But with all this misapplication of the talents, some of these school divines were great and learned men. This applies particularly to Thomas Aquinas, who possessed extraordinary abilities, which have if they had been properly directed, would rendered him useful to mankind.

THE FIERY ORDEAL.

TOWARDS the end of the Greek Empire at Constantinople, a General, who was an object of suspicion to his master, was urged to undergo the fiery proof of the ordeal by an Archbishop, a subtle courtier. The ceremony was thus: three days before the trial the patient's arm was enclosed in a bag, and secured by the royal signet; he was expected to bear a red-hot ball or iron, three times, from the altar to the rails of the sanctuary, without artifice and injury. The General eluded the experiment with pleasantry. "I am a soldier," said he, "and will boldly enter the lists with my accusers; but a layman, a sinner like myself, is not endowed with the gifts of miracles. Your piety, holy prelate, may deserve the interposition of heaven, and from your hands I will receive the fiery globe, the test of my innocence." The Archbishop stared, the Emperor smiled, and the General was pardoned.

THE PLEA OF NECESSITY.

THIS plea, frequently the sole defence of public and private acts, is rarely in harmony with the rules of justice, and may be said never to be urged except in the absence of all other reason. So invariably is it used as the argument for unjust purposes that its abuse has passed into a proverb. An instance of the perversion of this plea of necessity in support of an act of cupidity, and tending to, if not contemplating an act of national aggression and spoliation, made its appearance in the late Memphis Convention, in the shape of a motion declaratory that the acquisition of the Island of Cuba by the United States was "a national necessity for the proper protection of our great and increasing commerce annually passing through the narrow strait between Cuba and Florida." This is about as far-fetched a case of necessity as we have lately met with. A tract of ocean one hundred miles wide, with our own power flanking it on one side, is so narrow a strait as to render it indispensable that we should own both sides! It is true the reading of the proposition occasioned much laughter in the Convention, and it received its quietus; but it shows how convenient the plea of necessity is when we cast longing eyes on a tempting piece of our neighbors' property.

PURE CONSCIENCE.

WOULST thou have thy hope strong?—Then keep thy conscience pure. Thou canst not defile one without weakening the other. The godly person that is loose and careless in his holy walking, will soon find his hope languishing. All sin disposeth the soul that tampers with it, to trembling fears and shakings of heart.

Gurnall.

A LAZY CHRISTIAN.

A LAZY Christian shall always want four things, viz., comfort, content, confidence, and assurance. God hath made a separation between joy and idleness, between assurance and laziness, and therefore it is impossible for thee to bring these together, that God hath put so far asunder.

Thomas Brooks.

HOW TO ESCAPE DOUBTS.

ARE you in depths and doubts, staggering and uncertain, not knowing what is your condition, nor whether you have any interest in the forgiveness that is of God? Are you tossed up and down between hopes and fears, and want peace, consolation, and establishment? Why lie you upon your faces? Get up, watch, pray, fast, meditate, offer violence to your lusts and corruptions; fear not, startle not at their crying to be spared; press unto the throne of grace by prayer, supplications, importunities, restless requests; this is the way to take the kingdom of God. These things are not peace, are not assurance; but they are part of the means God hath appointed for the attainment of them.

Owen on the 120th Psalm.

RESISTANCE TO RIDICULE.

LEARN from the earliest days to inure your principles against the peril of ridicule; you can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant terror of death. If you think it right to differ from the times, and to make a point of morals, do it, however rustic, however antiquated, however pedantic it may appear; do it not for insolence, but seriously, and grandly—as a man who wore a soul of his own in his bosom, and did not wait till it was beaten into him by the breath of fashion.

Sidney Smith.

SEVEN FOOLS.

THE angry man—who sets his own house on fire, in order that he may burn his neighbor's. The envious man—who cannot enjoy life because others do. The robber—who, for the consideration of a few dollars, gives the world liberty to hang him. The hypochondriac—whose highest happiness consists in rendering himself miserable. The jealous man—who poisons his own banquet and then eats it. The miser—who starves himself to death that his heir may feast. The slanderer—who tells tales for the sake of giving his enemy an opportunity of proving him a liar.

ENGLISH BEGGING.

WE copy the following extract from an advertisement in the *London Times*, as a specimen of English beggary quite common. Money is generally asked for, to be addressed to parties through the post-office:

"Good Christians! It grieves me to expose myself and family before you this morning. I am a poor curate of the Church of England, unable to obtain sufficient by my employment to provide for my wife and children. If any kind person will bestow an old coat, an old pair of boots, an old hat, or frock, or even a broken umbrella, I will return him my most grateful thanks!"

ANSWER FOR SKEPTICS.

THE late Bishop Horne, in some remarks upon the alleged contradiction of Scripture, says: "Pertness and ignorance may ask the question in three lines, which it will cost learning and ingenuity pages to answer. When this is done, the same question shall be triumphantly asked again the next year, as if nothing had been written on the subject. And as people in general, for one reason or other, like short objections better than long answers, in the mode of disputation, the odds must ever be against us; and we must be content with those of our friends who have honesty and erudition, candor and patience, to study both sides of the question."

A WISE SON.

A YOUNG man, the son of a pious minister of the gospel, was asked to become manager of a ball. His young friends insisted that he should; but he said, "No, how could I wound my father's feelings in such a manner? And how would it look for my father to be trying to lead souls to heaven, and his son leading them in the path that leads to death?"

Terrific Rain and Hail Storm.

At 5 o'clock Friday afternoon, July 1st, a terrible storm of rain, hail and lightning rose suddenly from the north-west and passed over the upper part of New York city and neighborhood. It was quite moderate in the lower part of the town, and probably scarcely felt on Staten Island. The whole affair lasted not more than a quarter of an hour, yet the results were most disastrous, as will be seen by the following from a reporter of the *N. Y. Tribune*:

"Happening to be in the neighborhood of the Palace about 5 o'clock Friday evening, we sought shelter under its ample roof from an impending thunder storm of very threatening appearance, rapidly approaching from the west. We had scarcely passed the northern entrance and reached the gallery by the nearest flight of steps, when the torrent—it was not rain, but an avalanche of water—struck the building; the gutters were filled on the windward side in a moment, and poured over an almost unbroken sheet of water, which was driven through the Venetian blind ventilators, into and half way across the north-west gallery, and also through the upper ventilators, falling upon the main floor of the north transept. Workmen hastened to close the blinds, but that did not prevent the deluge. The tinning of the dome being unfinished, the water, of course, came down in showers all over the centre. Many workmen were engaged on the dome when the shower struck it; several of them, in their haste to escape such dangerous proximity to the terrific lightning, came down single ropes, hand over hand. Large numbers of workmen were engaged all over the exterior, and such a scampering will rarely be witnessed but once in a life time. It was found impossible to close a north window used for ingress and egress of workmen upon the roof, and the water came in in almost solid columns. For a time the water was nearly two inches deep on the gallery floor, and poured down the stairs in miniature cascades.

A great number of boxes, bales and packages of goods lay upon the main floor, among which the water poured down from the edge of the gallery floor, in destructive quantities. Fortunately but few goods were opened, and were upon the tables, or the damage would have been irreparable. As it is, we fear some of the goods are injured. In the height of the storm, the centre portion of the fanlight over the western entrance burst in, and several single lights were broken, by staging or otherwise.

Immediate steps must be taken to enlarge the capacity of the conductors, and to make a more effectual shield against rain driving in through the blinds, or the exhibition will be damned past redemption, if such another storm as this should occur.

The grandest exhibition that will ever be seen and heard in the place, we witnessed yesterday. About ten minutes after the storm burst, the most terrific hailstorm we ever saw began to rattle like discharges of musketry upon the tin roof and glass sides. Some of the masses of ice were as large as hen's eggs. There were probably a thousand excited workmen in the building, and a good many exhibitors and visitors, among whom there were some twenty ladies, some of whom appeared a good deal alarmed at the awful din. A portion of the frame work of the addition next to 42d-street, went down with a terrible crash, and a part of the brick wall of the engine-house on the opposite side of the street, was blown over, crushing two or three shanties, fortunately without any other injury than driving the occupants out into the storm. But an awful scene occurred on the north side of 43d-street, directly opposite the Latting Tower. Here two large unfinished frame buildings were blown, or rather, we should judge from appearances, were crushed down into a mass of ruins, such as may be imagined by supposing a great weight had fallen, with a circular, grinding motion, upon the first fine fabrics. One of

them was partly sided and roofed with tin, and was being plastered. We were told it was three stories high, 50 by 98 feet.

We reached the ruins among the first after the burst of the storm subsided a little. The scene was such as we pray God we may never witness again. A small portion of the roof and upper part of the front of the building stood or rather hung over the side-walk. The chamber and lower floor of the front rooms lay flat together. The sides were standing. In the rear all were down. In this building, besides the workmen, there were numerous laborers who had taken shelter under its roof when the storm drove them hurriedly from their work. How so many persons escaped death is truly wonderful. It can only be accounted for by supposing that they had a moment's warning and rushed into the street. The first alarm was from the tearing off a portion of the tin roof, which was carried high over another building and fell in the street. A horse and cart barely escaped being buried under this. It seems the frame of the other building came down with a deafening crash at the same time, confusing instead of warning those in danger. At any rate, before they could escape, they were buried in a mass of timber, and three of them instantly killed, and four or five dangerously wounded, and others slightly bruised and badly frightened. Several would have perished but for timely assistance to extricate them. In this they were greatly assisted by Jacob Steinant, boss carpenter of the Tower, who with his men rushed to the rescue, notwithstanding the pouring down torrents.

Mountain Cove Community.

THE following article from the *Journal of Progress*, published in New York city, is from the pen of Mr. Hyatt, who was, for a time, a member of the community at Mountain Cove, respecting a company of spiritualists [spirit rappers] now residing there.

This movement grew out of a large circle of Spiritualists at Auburn, N. Y., nearly two years since; but the pretensions on the part of the prime movers became of a far more imposing nature than they were in Auburn, soon after their location at Mountain Cove. It is claimed that they were directed to the place which they now occupy by God, in fulfillment of certain prophecies in Isaiah, for the purpose of redeeming all who would co-operate with them, and be dictated by their counsel; and the place which they occupy is denominated "the holy mountain," which was "sanctified and set apart for the redemption of His people."

The principal mediums, James L. Scott and Thomas L. Harris, profess absolute divine inspiration, and entire infallibility—that the infinite God communicates with them directly, without intermediate agency, and that by him they are preserved from the possibility of error in any of their dictations, which claim a spiritual origin.

By virtue of these assumptions, and claiming to be the words of God, all the principles and rules of practice—whether of a spiritual or temporal nature—which govern the believers in that place, are dictated by the individuals above mentioned. Among the communications thus received—which are usually in the form of arbitrary decrees—are requirements which positively forbid those who have once formed a belief in the divinity of the movement, the privilege of criticising, or in any degree reasoning upon, the orders and communications uttered; or, in other words, the disciples are forbid the privilege of having any reason or conscience at all, except that which is prescribed to them by this oracle. The most unlimited demands of the controlling intelligence must be acceded to by its followers, or they will be thrust without the pale of the claimed divine influence, and utter and irretrievable ruin is announced as the penalty.

In keeping with such pretensions, these "Matthews" have claimed for God his own property; and hence men are required to yield up their stewardships—that is, relinquish their temporal possessions to the Almighty. And, in pursuance of this, there has been a large quantity of land in that vicinity deeded without reserve, by conscientious believers, to the human viceregents of God above named, with the understanding that such conveyance is virtually made to the Deity!

As would inevitably be the case, this mode of operations has awakened, in the minds of more reasoning and reflective members, distrust and unbelief, which has caused some, with great pecuniary loss, to withdraw from the community, and with others, who remain, has ripened into disaffection and violent opposition; and the present condition of "the holy mountain" is anything but that of divine harmony. Discord, slander, and vindictiveness is the order of proceedings, in which one or both of the professed inspired media take an active part; and the prospect now is, that the claims of divine au-

thority, in the temporal matters of "the mountain," will soon be tested, and the ruling power conceded to be absolute, or else completely dethroned.

Old England's Laboring Poor.

ELIHU BURRITT has commenced his pedestrian exploration of England, determined to look into the inside condition of her laboring masses, that he may at least know and sympathize, and then relieve if he can.

For these many years past we have looked upon the condition of the laboring, and suffering poor, both the bond and the free, with intense interest. Labor in itself, is in our view one of the lightest of curses;—but labor unrequited—labor with abject suffering and semi-starvation—labor without the alphabet, and of course without the Bible;—this becomes one of the great evils that oppress our brother men.

Mr. Burritt's account, we hope, few will read with dry eyes. It shows us that we have a great many suffering brethren, compared with whose condition, ours is a paradise.

We wish we could publish the whole of this simple story, but our sheet is too small for it.

Mr. B. turned aside into a nailer's shop, and met first "a full grown man," nine years old, three feet high, standing on a block of stone to raise him breast high to the anvil, on which his puny but hardened limbs were hammering out the nails. Incessant toil from earliest childhood had stunted his growth, and he had reached maturity at nine years of age and three feet of height!

But let Elihu Burritt tell the rest of the story in his own incomparable manner.

"The boy's father was to work with his back towards me when I entered. At my first word of salutation to the lad, he turned round and accosted me a little bashfully, as if unaccustomed to the sight of strangers in that place, or reluctant to let them into the scene and secret of his poverty. I sat down upon one end of his nail bench, and told him I was an American blacksmith by trade, and that I had come in to see how he got on in the world, whether he was earning pretty good wages at his business, so that he could live comfortably, and send his children to school. As I said this, I glanced inquiringly toward the boy, who was looking steadily at me from his stone stool by the anvil. Two or three creak-faced girls, from two to five years of age, had stolen in timidly, and a couple of young frightened eyes were peering over the door sill at me. They all looked as if some task was daily allotted them in the soot and cinders of their father's forge, even to the sharp-eyed baby at the door. The poor Englishman—he was as much an Englishman as the Duke of Wellington—looked at his bushy-headed, bare-footed children, and said softly, with a melancholy shake of the head, that the times were rather hard with him. It troubled his heart, and many hours of the night he had been kept awake by the thoughts of it, that he could not send his children to school, nor teach them himself to read. They were good children, he said, with a moist yearning in his eyes; they were all the wealth he had, and he loved them the more the harder he had to work for them. The poorest part of the poverty that was on him, was that he could not give his children the letters. They were good children, for all the creak of the shop was on their faces, and their fingers were bent like eagles' claws with handling nails. He had been a poor man all his days, and he knew his children would be poor all their days, and poorer than he, if the nail business should continue to grow worse. If he could only give them the letters, or the alphabet as they called it, it would make them the like of rich; for then they could read the Testament. He could read the Testament a little, for he had learnt the letters by fire-light. It was a good book, was the Testament; never saw any other book—heard tell of some in rich people's houses; but it mattered little with him. The Testament, he was sure it was made for nailers and such like. It helped him wonderfully when the loaf was small on the table. He had but little time to read it when the sun was up, and it took him long to read a little, for he learned the letters when he was old. But he laid it beside his dish at dinner time, and fed his heart with it, while the children were eating the bread that fell to his share. And when he had spelt out a line of the shortest words, he read them aloud, and his eldest boy, the one on the block there, could say several verses he had learned in this way. It was a great comfort to think that Jeemes could take into his heart so many verses of the Testament which he could not read. He intended to teach all his children in this way. It was all he could do for them; and this he had to do at meal times; for all the other hours he had to be at his anvil. The nailing business was growing harder, he was growing older, and his family large. He had to work from four o'clock in the morning till ten o'clock at night to earn eighteen pence. His wages averaged only about seven

shillings a week; and there were five of them in the family to live on what they could earn. It was hard to make up the loss of an hour. Not one of their hands, however little, could be spared. Jemmy was going on nine years of age, and a hopeful lad he was; and the poor man looked at him doatingly. Jemmy could work off a thousand nails a day, of the smallest size. The rent of their little shop, tenement and garden, was five pounds a year: and a few pennies earned by the youngest of them was of great account.

But, continued the father, speaking cheerily, I am not the one that ought to complain. Many is the man that has a harder lot of it than I, among the nailers along these hills and in the valley. My neighbor in the next door could tell you something about labor, you may never have heard the like of in your country. He is an older man than I, and there are seven of them in his family, and, for all that, he has no boy like Jemmy here to help him. Some of his little girls are sickly, and their mother is not over strong, and it all comes on him. He is an oldish man, as I was saying, yet he not only works eighteen hours every day at his forge, but every Friday in the year he works all night long, and never lays off his clothes till late Saturday night.

A good neighbor is John Stubbins, and the only man just in our neighborhood who can read the newspaper. It is not often he gets a newspaper; for it is not the like of us that can have newspapers and bread, too, in our houses at the same time. But now and then he begs an old one, partly torn, at the baker's, and reads it to us of a Sunday night. So once in two or three weeks we hear something of what is going on in the world—something about corn-laws and the Duke of Wellington, and Oregon, and India, and Ireland, and other places in England. We heard tell, awhile ago, that the poor people would not have to make so many nails for a loaf of bread much longer, because Sir Robert Peel, and some other men, were going to take off the port-locks and other taxes, and let us buy bread of them that could sell us the cheapest. When we heard this talked of, without knowing the truth of it, John Stubbins took a penny and went to the White Hart and bought a drink of beer, and then the landlady let him look into the newspaper which she keeps for her customers. When he came back, he told us a great deal of what was going on, and said he was sure the times would be better one of these days."

Tobacco.

BUT tobacco has a moral history which has never yet been written; nor do I flatter myself that I am competent to write it, but I will do what I can to make a beginning.

Religion, for its full development, demands all our mental powers. We have already seen that this drug impairs them. It accordingly must follow, that, in proportion to their derangement, will be the defect of their action; so that, in this sense, it may be said with truth, that the person who uses tobacco, cannot be as good a Christian as he could be without it.

The ceaseless action of this stimulant upon the nerves, not only excites but irritates them. From this arises the fretfulness and peevishness of many persons, which they set down to the credit of nervous irritability; as though this, like some hereditary disease, owed its origin to some cause beyond their control. It is true, the peevishness and irritability of such persons arise from nervous affections; but that affection is not, as the coroners sometimes say of the death, the cause of which they are called to determine, "By the visitation of God;" the affliction of these people is not "by the visitation of God," but it arises from the gratification of their own vitiated appetites, it is the result of their own self-poisoning.

Of this there is a certain degree of consciousness with most persons who use the "weed;" hence all, or nearly all of them have some malady which can only be cured by it, some ailment which it most astonishingly relieves, while the true reason, in nine hundred and ninety-nine cases in a thousand is, the person loves its effects. The disease is the pretense, the appetite is the fact. The disease is the excuse for the appetite or the habit, and is used to lull the moral sense. You seldom meet a person addicted to the habit of tobacco, who does not find it necessary to excuse him or herself for it. To my mind, this is a clear indication that such persons feel that they are doing something wrong. What is that wrong? It is not slander, theft, arson, or murder; it does not appear to be so much a wrong against society, and yet, in the estimation of such persons, an excuse is needed. But the inquiry still presses us, why? Why, because there is something within which is constantly whispering, you are wrong. With such a man, in his meditations on the subject of his duty to himself, his neighbors, and his God, his tobacco will somehow always get between him and his best views on these subjects, while his happiness

is greatly diminished by the vivid impression that his indulgence is wrong. He goes to his closet and prays for help to deny himself and take up every cross, and he has a vision of tobacco. He kneels at the altar to pray for some poor penitent, he exhorts the trembling sinner to renounce everything, to yield all for religion, to give up property, children, wife, and even his own life; he tells him that religion is better than all, that for it he should count everything as "dung and dross that he might win Christ"—he opens his mouth to pray for his poor stricken brother, when conscience, seeing that he is taken in his own argument, as in secret; cries to his soul, in a voice that startles him, "where is your TOBACCO!" And this sense of self-indulgence constantly cripples the powers of the Christian. It disarms him at the "throne of grace"—it destroys his confidence before God. When asking for purity of heart, or any other blessing from God, his confidence is lessened by what he feels of the weight of this outward pollution. When pleading for mental and moral discipline, he is at once confounded by the inquiry: "If you have not the moral courage to meet and vanquish a needless self-indulgence, a mere claim upon your appetite, how can you expect to succeed in matters claiming the highest efforts of the mind?—matters which sometimes demand resolutions, equal to the sacrifice of a right eye, or a right hand?" In this way, the victim of this drug is met at every step: his darling habit has first weakened him, making him nearly powerless, and then it stands over him like Bunyan's "Giant Despair," a huge tormentor. He is affected with debility, irritability, excitability, and a great host of inabilities, with all these consequences. He may have the sympathy of his friends—they may commiserate his case, they call him unfortunate, they say something about a "mysterious Providence"—but after all, he is half maddened by the impression, distinct as any conscience ever made, and from which he finds it impossible to rid himself; that, instead of such kindness and commiseration, he deserves their reproach. For, what they term a misfortune is the result of his own deliberate, voluntary act, done in the face of light, and of clear and biting convictions—tobacco, darling tobacco, has done it all! He feels just as any man under the circumstances must feel—degraded and mean before man and his Maker. He loathes himself, and is without self-respect or self-confidence.

Let him abandon the habit for a little time, and he feels worse and worse; and as in the case with the poor drunkard, so with the victim of tobacco, he feels an almost irresistible drawing toward the tyrant which has so long held him captive. In a word, he has the delirium tremens, and feels that his only relief from the torturing vision of his brain, will be to sell himself, soul and body, to this imperious appetite. Under such an influence, what person can enjoy religion as well with as without it?

Egypt and the Egyptians.

THE following is an extract from one of the letters of Dr. Thompson, in the *New York Independent*. It is a further proof that a high state of social refinement and civilization is not Christianity. With all its philosophy, and social refinement, Egypt was cursed for rejecting the religion of the Bible.

These old Egyptians, whose tombs and temples I have studied with some care for several days past, and whose social, commercial, religious, and political history is written upon the imperishable rock, where all may read it—these ancients over whom we of this nineteenth century are wont to boast in all the "improvements" and the material comforts of life, had wealth beyond all computation; commerce in all the "precious things" of Arabia and Persia, and the Indies, in gold, and jewels, and spices, and silks, and aromatics; manufactures of fine linen and embroidered work, of vases of porcelain and pottery, of oil, of chariots, of baskets and wicker-work, of glass ornaments and utensils, and of many other articles of comfort and of luxury; husbandry that made Egypt the granary of the world, and one and again the support of neighboring nations in time of famine; civilization that well supplied the comforts of domestic life, that furnished their houses with chairs, sofas, and couches for their parlors, as well as with copper utensils, caldrons, tripods, mortars, pallets, ovens for their kitchens; mechanic arts to fabricate various and formidable weapons of war, and to erect buildings and monuments that would now exhaust the combined strength and treasures of all the nations of Europe; an art that could excavate from the quarry a block of Syenite weighing nearly 900 tons, that could transport it by water 124 miles if brought from Syene, or by land one-half that distance if brought from the granite quarries in the nearest locality in the Arabian desert, and that could erect this block when carved into a

statue upon a pedestal prepared for it at the gateway of a temple whose porch was lined with similar though smaller figures; an art that could arrange in perfect order a double row of 28 pillars, each upward of 70 feet high by 86 in circumference, and raise to the top of these, stones 30 feet in length by 6 feet in breadth and the same in thickness, and then dispose about this central avenue other avenues formed by 122 majestic pillars, in like manner capped with gigantic stones, until the roofed temple covered an acre and a half, and with its surroundings ten times that surface, and this centuries before Solomon built the inferior temple at Jerusalem—an art, in short, that could build Karnak and the Pyramids; *fine arts* also; *sculpture*, which if it be less delicate than that of Greece, is more grand and spirited, which at times unites beauty with grandeur, but which in majesty of conception is rivaled only by the contemporary sculptures of Nineveh; *painting*, which after four thousand years retains the freshness of its colors; *music*, which invented both wind and stringed instruments; *mathematical science*, that could arrange with precision and skill all architectural lines and forms; *astronomical science*, that decorated the ceilings of temples with celestial signs; *geological science*, so far as this relates to the selection of different qualities of stone for different qualities of soil; *philosophy*, that evolved the great idea of a judgment and a future state, and the soul's immortality, though in the form of metempsychosis or transmigration of souls, a philosophy that Moses and Plato studied, and that gave wisdom to the world; and all these under the guardianship of a *physical force* that was for centuries victorious upon every field, that subdued Ethiopia, and Judea, and swept Syria to the Euphrates, and that was shielded at home upon three sides by the mountains and the desert, and on the fourth side by the sea. And yet with all its wealth, and commerce, and manufactures, and agriculture, and civilization, and art, and science, and philosophy, and material force, and natural barriers, Egypt has perished, utterly and forever perished. I stand upon its grave, upon the grave of a city that had ceased to be 1000 years before New York was settled; and standing here, I see and know that the Egypt that once was, can know no resurrection. The mighty conquerors of Egypt, too, have perished. The Persian empire, the Macedonian, the Roman, are fallen to rise no more. We must not despise these as empires of mere brute force. They had learning and art, as well as arms. We know little in advance of them, *except what we have learned through the Gospel*. To that we owe everything.

Jerusalem as it Is.

The following extract from "Yusef, a Crusade in the East," is interesting in that it shows the present condition of this once renowned city.

"The resident population of Jerusalem is seventeen thousand; consisting chiefly of Turks, Armenians, Arabs, Greeks, Italians and Jews of all nations. It is estimated that the average number of pilgrims who visit the holy city every year is about fifteen thousand. On particular occasions the influx of strangers is of course much greater. Sometimes when the accommodations of the city are insufficient for so many pilgrims, encampments are formed outside the walls; and many find shelter in the convents of Bethlehem and St. Saba. The uncertain tenure upon which each sect holds its rights of worship in Jerusalem; the mingled severity and laxity of the Turkish laws; the fanatical zeal with which all the sects are inspired, and the bigoted hatred that exists between them, give rise to perpetual hostility of feeling, and often to sanguinary feuds. It is deplorable and melancholy to see how profaned are the precepts of Him who preached peace and good will toward all men in this very spot; whose voice still lingers upon Zion and the Mount of Olives; to witness in their worst form envy, hatred, malice practiced in His name, and the outward worship of God where sin and wickedness reign triumphant. Perhaps upon the whole face of the globe there could not be found a spot less holy than modern Jerusalem. All the fierce, bad passions that drive men to crime are let loose here in the struggle for immortality; all the better traits of human nature are buried in fanaticism; all the teachings of humanity are violated in a brutish battle for spiritual supremacy.

"In that section of the city called the Holy Sepulchre the hatred between the sects is most fierce and undying. The Greeks and Roman Catholics, the Copts, Armenians, and Maronites, have each a share in it, which they hold by sufferance of the Turkish government; but this union of proprietorship, instead of producing a corresponding unity of feeling, occasions bitter and constant hostility. The Greeks and Romans, who are the two largest sects, and in some sort rivals, hate each other with a ferocity unparalleled in the annals of religious intolerance. The less influential sects hate the others because of

their power and repeated aggressions; all hate each other for some real or imaginary cause, and each indulges in the self-glorification of believing itself to be the only sect that can find favor in the eyes of the Creator. Such is the bitterness of this sectional hostility that for many years past it has been impossible to keep the building in a state of repair. The roof is dilapidated, and the rain pours in through the windows; yet so it remains. The Latins will not permit the Greeks to undertake the necessary repairs, lest the mere act should give an implied ascendancy of power; the Greeks refuse to give the Latins permission for the same reason; the Copts and Armenians are too feeble to contend with the more powerful sects; and the more powerful sects refuse to grant them any liberty which they do not already hold in despite of them through the Turkish government. During the ceremony of the Holy Fire, which takes place once a year, the scenes of ferocity and violence that occur are indescribable. Religious insanity, and all the horrors of blood-thirsty fanaticism, destroy many of the devotees. Crimes of the darkest character are committed with impunity. Half-naked men and frantic women struggle madly through the crowd with live coals of fire pressed to their breast; bodies of the stabbed and maimed are dragged out dead; the chanting of the priest, the howling of the burnt, the groanings of the crushed, fill the thick and suffocating air; and from the swaying mass, arise dying shrieks of Immanuel! Immanuel! Glory to God! Sickened with the disgusting and humiliating spectacle the beholder turns away with the startling words of Ferdinand on his lips—

"Hell is empty, and the devils are here!"

The writer here gives a vivid description of another feature of the Jewish capital which perhaps is the most melancholy and painful of all.

"The quarter of the Lepers is a sad and impressive place. By the laws of the land, which have existed since scriptural times, they are isolated from all contact with their fellow men; yet there seems to be no prohibition to their going out beyond the walls of Jerusalem, and begging by the roadside. Near the gate of Zion, on the way to Bethlehem, I saw many of them sitting on the rocks, their hideous faces uncovered, thrusting forth their scaly hands for alms. Their huts are rudely constructed of earth and stones, seldom with more than one apartment, and this so filthy and loathsome that it seemed unfit to be occupied by swine. Here they live, whole families together, without distinction of sex; and their dreadful malady perpetuated from generation to generation, and the groans of the aged and dying are mingled with the feeble wail of the young that are brought forth branded for a life of misery. Strange and mournful thoughts arise in the contemplation of the sad condition and probable destiny of these ill-fated beings. Among so many there must be some in whose breasts the power of true love is implanted; love for woman in its purest sense; for offspring, for all the endearments of domestic life which the untainted are capable of feeling; yet doomed never to exercise the affections without perpetuating the curse! Some, too, in whom there are hidden powers of mind, unknown save to themselves; ambition that corrodes with unavailing aspirations; a thirst for action that burns within unceasingly, yet never can be assuaged; all the ruling passions that are implanted in man for great and noble purposes, never, never to give one moment's pleasure unmixed with the perpetual gloom of that curse which dwells in their blood.

"As I plodded my way for the last time through this den of sickening sights a vision of human misery was impressed upon my mind that time cannot efface. I passed when the rays of the sun were cold and the light was dim; and there came out from reeking hovels leprous men gaunt with famine, and they barred their hideous bodies, and howled like wild beasts; and women held their loathsome and accursed babes, and tore away the rags that covered them, and pointing to the shapeless mass, shrieked for alms. All was disease and sin and sorrow wherever I went; and as I passed on, unable to relieve a thousandth part of the misery, moans of despair and howling curses followed me, and the lepers crawled back into their hovels to rot in their filth and die when God willed."

Earnestness in Religion.

The following extract from the recently published Sermons of Rev. Dr. Armstrong is a fair specimen of his earnest style and vigorous thought. It is from a discourse on Ecclesiastes 9:10: "Whatsoever thy hand findeth to do, do it with thy might."

In our own nature, and in the circumstances in which we are placed, we may find numerous and weighty reasons to enforce this maxim. We are frail, and our life is proverbially uncertain. In a moment we may be hurried away to return no more, leaving our wisest plans incomplete and

our best purposes unaccomplished. Indecision, therefore, or delay, or relaxation of effort, hazards total failure and the entire loss of previous exertion. Our mental and physical resources, the power of our minds, and the means at our command for carrying our purposes into effect, are imperfect, limited, and comparatively feeble. If, therefore, we would not live almost in vain; if we would accomplish anything great or good, such fixedness of purpose and concentration of effort and energy as shall give to our limited resources the greatest possible efficacy are indispensable. He who roves from object to object, and spends his strength in random or desultory effort, does but waste his life in laborious idleness.

In this world, which has apostatized from God and fallen under the dominion of the Prince of Darkness, there is an enormous mass of moral evil always in active hostility to every great and good enterprise; and this opposition is commonly violent and formidable in proportion to the importance and excellence of any good work. Nothing can be plainer than the necessity of vigor, promptness, and perseverance when so many obstacles must be surmounted, and so much hostility overcome, in order to success. See, then, in the frailty and uncertainty of human life, in the feebleness of our powers and the limited and imperfect nature of our means of action, and in the counteracting and opposing influences which are in motion all around us, the importance of doing whatsoever our hand findeth to do with our might.

We have already intimated that this maxim has a most extensive application. In every lawful and valuable concern of the present life, he who disregards it may expect to labor in vain and spend his strength for naught. Whatever is worth doing at all is worthy of being well done. Nothing important can be thoroughly executed if it does not receive, at least for a time, earnest and exclusive attention. To every purpose there is a time and a season; he who defers it for one day beyond its proper time, subjects himself to the necessity either of neglecting it or of permitting it to crowd out of place something else perhaps of equal importance. Prompt, vigorous, and persevering action is the great secret of efficiency and success. It has been well understood and practically illustrated by those who have been most remarkable for success in worldly pursuits. They have risen to eminence, partly, it may be, by the force of native powers, partly by a concurrence of favorable circumstances, but far more by intense devotion to their particular object, leading them, whatsoever their hand found to do, to do it with their might.

But the maxim has a far more interesting and important application to the great concerns of personal religion. In serving God and preparing for eternity, we must do whatever our hand findeth to do with our might. The work is great and arduous in itself. It must be carried on and completed in the face of opposition, and over numerous and formidable obstacles. In worldly concerns, men may sometimes stumble upon success. Not so here. The way of life is a straight and narrow way. Over the threshold is written, "Strive to enter in; many shall seek and not be able." "Whoever forsaketh not all that he hath cannot be my disciple." In such a work, mere knowledge is vain; wishes are idle; resolutions are worse than fruitless, without vigorous, prompt, persevering action. This is true of the whole course, and it is equally true of every several step, in the way of life. In each effort to mortify sin and to cultivate holiness; in the use of every means of grace; in the performance of each duty, personal, relative, and social, we must do with our might, we must give our whole attention to the work, our whole souls must be thrown into it, or our expectations of profit and acceptance are unauthorized and vain. In every concern of personal piety, one hour of intense application of the whole soul to divine and eternal things is worth more than days or weeks of comparative formality and lukewarmness. To such exertion God has promised his blessing, without which all our efforts will be unsuccessful. "Ye shall seek me," saith he, "and ye shall find me when ye shall search for me with all your heart." "Whatsoever thy hand findeth to do, do it with thy might."

Question for Self-Examination.

"Do I, daily, with a prayerful desire to grow in Christian knowledge, not only read, but study some portion of God's word?" The question is a most pertinent and important one for all the members of Christian churches; for all who call themselves disciples of the Messiah. "Do I daily study some portion of God's word?"

I am a student or an advocate in the profession of the Law; and daily I study the text-books, manuscript records and statements of fact, which are the objects of legal and judicial investigation. I give to this the vigor of my power, the freshness and glow of my thought, in the morning, at the evening, and through the intervals of

business in the hurried day. I am an Artist; and the faithful and vigilant study of my art is my daily and loved work, to which all others are postponed; in comparison with which all others are insignificant. The studio is the centre of my household arrangements. The treatises, or better the works of the Masters, are the treasures on which I constantly ponder. No call can be allowed to break in upon the course of these patient investigations. From them I must gather inspirations to pour out through my own pencil. So, if I am a merchant, an underwriter of Insurance, a broker, a lecturer, a political manager,—if I exercise any trade or profession known among men—I expect and endeavor to perfect myself in it by the diligent devotion of my best powers to it. I learn its principles. I learn, by careful and long observation, its best, speediest and most fruitful methods. I expect to succeed in it, if at all, by persevering and assiduous endeavor; and I am hopeless of success except through such effort. All this is right, rational, plain; and the world correctly judges him a fool who does not thus enact and obey the rule of his life.

But now I am a Christian—so the disciple of Christ should reason; I am devoted to the attainment of personal holiness, and to the earnest and faithful accomplishment of personal duty. In this I am to be guided and helped by the truths of God's word. It is most important then, to me, to know and understand thoroughly those truths. This is more important than all gains, or present enjoyments; than anything else that can be brought into the comparison. This is infinitely important to me, and I am professedly devoted to it. It is this that distinguishes me from others; that I am striving to be Christlike in heart and Christlike in action, through my mastery of God's truth, while they are living for present ends, and worldly successes. I then must study, with personal, diligent, unwearied attention, the truths of God's word. It is not enough for me to know in general and vaguely, as through traditional assent, the substance of Christian truth; to gather it from catechisms, creeds, and rituals; to know it as taught in sermons, newspapers, reviews, or volumes. I must study and learn it, as it is taught in God's word. I must gather it myself from those inestimable and inexhaustible mines of fact and truth. So it will have certainty to me. So it will have freshness, energy, authority. I shall feed and feast on it, and be nurtured by it. I shall truly appropriate it. I shall grow up as the fathers did, to a grander development in Christian purpose and affection; to a larger attainment in Divine knowledge; to a closer approximation to the fullness of Christ.

Do I daily, then, with a prayerful desire to grow in Christian knowledge, not only read but study some portion of God's word? The question is one to be written on the memory, and to be pondered in the heart of every disciple.

Independent.

A SIX-MILE SERMON.

ALL cannot be ministers; but all can preach by their example. A man who lived far from the sanctuary, once complained to his minister of the distance, while many others had but a few steps to walk to enjoy divine ordinances. "Never mind," said the good pastor, "remember that every Sabbath you have the privilege of preaching a sermon six miles long. All the residents and people you pass, you preach the gospel to."

MEETNESS FOR HEAVEN.

It is a weak and ignorant, but common thought of Christians, that they ought not to look for heaven, nor trust Christ for eternal glory, till they be well advanced in holiness and meetness for it. But as the first sanctification of our natures flows from our faith and trust in Christ for acceptance, so our further sanctification and meetness for glory flows from the renewed and repeated exercise of faith on him.

RESTITUTION.

The Washington County Post says a chap in a certain village, with whom he is acquainted, having had *sanded* sugar sold to him, inserted in the weekly paper the following:

Notice.—I purchased of a grocer in this village a quantity of sugar, from which I obtained one pound of sand. If the rascal who cheated me will send to my address seven pounds of good sugar, (scripture measure of restitution,) I will be satisfied; if not, I will expose him.

On the following day nine seven pound packages of sugar were left at his residence from as many different dealers, each supposing himself the person intended.

PERPLEXITY.

THAT which breeds so much perplexity, is, that we would invert God's order. "If I knew," say some, "that the promise belonged to me, and Christ were a Saviour to me, I could believe;" that is to say, I would first see, and

then believe. But the true method is just the contrary; "I had fainted," says David, "unless I had believed to see the goodness of the Lord." He believed it first, and saw it afterwards.

Archbishop Leighton.



The Advent Herald.

BOSTON, JULY 16, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XVI.

THE BURDEN OF MOAB.

Send ye the lamb to the ruler of the land From Selah to the wilderness, unto the mount of the daughter of Zion.—v. 1.

This chapter continues the subject of the former. By an apostrophe, God addressed the children of Moab, and counsels them what to do—the neglect of which will be followed by worse punishments.

The Moabites were subdued by king David, and afterwards paid tribute to Israel. 2 Kings 3:4, 5—"And Mesha king of Moab was a sheep-master, and rendered unto the king of Israel a hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass when Ahab was dead, that the king of Moab rebelled against the king of Israel."

As the successors of David, this tribute was still due to Judah, and they are exhorted to render it—"lamb," by a synecdoche, being put for the flocks demanded of them. Large numbers of these animals were used in the Jewish sacrifices, and the rendering of these may be in reference to their worship of Jehovah.

"Sela" means a "rock," and is doubtless the same as "Petra," the ancient capital of Arabia Petraea in Idumea. It was in the wilderness south of Moab, and was probably in the neighborhood of the Moabites when they fled to the valley of the Arabians, after the destruction of their cities. They were therefore required to send an offering from the distant region to which they had gone. For an account of Sela see article in the *Herald* of June 11th.

"The daughter of Zion," by an elliptical metaphor, is a designation of the inhabitants of the mountain of that name, on which Jerusalem was built. This designates to whom the offering was to be presented.

For it shall be, that, as a wandering bird cast out of the nest, So the daughters of Moab shall be at the fords of Arnon.—v. 2.

The river "Arnon," now called Mujeh, was the northern boundary of Moab, between it and Israel. Bridges were unknown, and rivers were forded at their most favorable places, which were the fords of the river.

"For it shall be," says Dr. Lowth, "is rendered by some, 'or else it shall be,' i. e., If you withhold your tribute your daughters shall be like wandering birds."

The condition of the daughters of Moab, by a simile, is compared to that of a bird cast out of its nest, which becomes a homeless wanderer. In like manner the daughters of Moab should be homeless and wanderers, if the lambs were withheld from the rulers of Judah. But if they paid their tribute, they might enjoy their homes on the borders of Israel.

Take counsel, execute judgment; Make thy shadow as the night in the midst of the noon-day; Hide the outcasts; bewray not him that wandereth; Let mine outcasts dwell with thee, Moab; Be thou a covert to them from the face of the spoiler, For the extortioner is at an end, the spoiler ceaseth, The oppressors are consumed out of the land, And in mercy shall the throne be established: And he shall sit upon it in truth in the tabernacle of David, Judging, and seeking judgment, and hastening righteousness.—vs. 3-5.

This is the counsel, which the Lord, by an apostrophe, addresses to the Moabites. They are exhorted to receive advice and act in a wise and discreet manner,—showing mercy to the outcasts of Israel, &c.

A shade is a protection from the heat of the sun. By a substitution, "shadow" is put for protection; and by a simile, it is compared to the night, which effectually obscures the sun's rays, and is in most striking contrast with the heat of day. Like the shadow of night against an oppressive heat, they were exhorted to be a succor and protection for the Israelites who should wander among them. Bishop Lowth, setting aside the Hebrew points,

understands this to mean that the Jews were to let the outcast Moabites dwell with them.

There occasionally come wanderers among us, who have fled from the face of spoilers and task-masters. We may learn from this that such are not to be betrayed, but are to receive aid and comfort from our hands. We, like them, should stand between the fugitive and pursuer.

It is very probable that this prophecy was uttered during the reign of Hezekiah, when Sennacherib, king of Assyria, had gone up to besiege it. God had purposed to destroy the power of that spoiler, and to establish the throne of Hezekiah; which he did by smiting "in the camp of the Assyrians a hundred and fourscore and five thousand." (2 Kings 19:35.) When that extortioner was defeated, the outcasts of Judah who had fled at his approach might return; and if the Moabites extended their sympathy to them while in Moab, they, on their return to Judah and the establishment of Hezekiah's throne, would be in a condition to extend favor to the Moabites.

But God foresaw that they would not extend favor to Israel, and Jeremiah adds, (48:26, 27)—"Make ye him drunken; for he magnified himself against the Lord: Moab also shall wallow in his vomit, and he also shall be in derision. For was not Israel a derision unto thee? was he found among thieves? for since thou speakest of him, thou skippedst for joy."

We have heard of the pride of Moab; he is very proud: Even of his haughtiness, and his pride, and his wrath: but his lies shall not be so.—v. 6.

Moab is, by a metonymy, put for its inhabitants. Their pride would cause them to reject the counsel of Jehovah. They would neither send tribute to the Jews, nor extend favor to their outcasts. Zephaniah said, (2:8-10)—"I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore, as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them. This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts."

The Moabites deceived themselves with their vain boastings, which are therefore denominated "lies." The parallel passage in Jeremiah, shows that after they should flee to the cities in the south of Moab, and on the north of Arabia, they would again feel secure. He says, (48:28)—"O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest in the sides of the hole's mouth." The rock was "Sela," where they would flee for refuge, and from whence they were commanded to send tribute. And then Jeremiah adds, (vs. 29, 30)—"We have heard the pride of Moab, (he is exceeding proud,) his loftiness, and his arrogance, and his pride, and the haughtiness of his heart. I know his wrath, saith the Lord; but it shall not be so; his lies shall not so effect it."

Therefore shall Moab howl for Moab, every one shall howl: For the foundations of Kir-hareseth shall ye mourn; surely they are stricken.—v. 7.

The parallel text in Jeremiah (48:31)—"Therefore will I howl for Moab, and I will cry out for all Moab, mine heart shall mourn for the men of Kir-heres."

Moab's howling for Moab, is expressive of their universal lamentation. The word rendered "foundation" occurs only here, and in Hosea 3:1, where it is rendered "flagons of wine." Its being placed in connection with the "vine of Sibmah," makes it probable that it should have that meaning here.

For the fields of Heshbon languish, and the vine of Sibmah: The lords of the heathen have broken down the principal plants thereof, They are come even unto Jazer, they wandered through the wilderness: Her branches are stretched out, they are gone over the sea.—vs. 8, 9.

"Heshbon." See note on 15:4. Its "fields," the parallelism requires us to understand, were its vineyards. "Sibmah" was on the north of the river Arnon, but at this time probably was in possession of Moab. Those fertile lands, famous for their vines, were to be given over to barrenness.

"The lords of the heathen," were the princes of the surrounding nations. The vines of Sibmah had been in such repute, that they had been sought for by the neighboring princes, who by transplanting had propagated them even to "Jazar," a city at the foot of Mt. Gilead in Israel, and beyond the sea of Sodom. Having been so celebrated, their destruction is the more lamented.

Therefore I will bewail with the weeping of Jazer the vine of Sibmah: I will water thee with my tears, O Heshbon, and Elealeh: For the shouting for thy summer fruits and for thy harvest is fallen.

And gladness is taken away, and joy out of the plentiful field; And in the vineyards there shall be no singing, neither shall there be shouting:

The treaders shall tread out no wine in their presses; I have made their vintage shouting to cease.—vs. 9, 10.

The ingathering of their harvests, was always an occasion of great joy. The representation that this shouting has "fallen," is a metaphor expressive of its cessation; and the same figure is repeated in the expression "taken away," applied to gladness. The languishing of their vines, prevented the occasion for the manifestation of joy, usual at the time of vintage.

What caused the destruction of the vine is unknown, but the parallel passage in Jeremiah renders it probable that it was the result of drouth, blight, or insects. He says, (48:31, 33), "The spoiler is fallen upon thy summer fruits and upon thy vintage. And joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; their shouting shall be no shouting."

Wherefore my bowels shall sound like an harp for Moab, And mine inward parts for Kir-hareseth.—v. 11.

The term "bowels," in Scripture, is used for the seat of the emotions, compassion, pity &c., and denotes the same as the "inward parts"—not the lower, as we use it, but the upper viscera of the body—the heart, lungs, &c. The sounding of the bowels, therefore, is giving utterance to sighs and moans for the desolations of Moab. Its comparison to a harp is a simile, illustrative of deep-toned and plaintive anguish. Jeremiah said, (48:36), "My heart shall sound for Moab like pipes, and my heart shall sound like pipes for the men of Kir-heres."

And it shall come to pass, when it is seen that Moab is weary on the high place, That he shall come to his sanctuary to pray; but he shall not prevail.—v. 12.

When Balak the king of Moab sent for Balaam to come and curse Israel, (Num. 23d,) he went from one high place to another, offering sacrifices to his gods. First he offered burnt-offerings at Kirjath-huzoth (Num. 22:39;) and the next day in "the high places of Baal," from whence he could see the uttermost part of the people of Israel. Failing to get a favorable response from that hill-top, he took him into the field of Zophim, to the top of Pisgah, where he could see a part but not the whole of Israel, and there sacrificed. He then brought him to the top of Peor, but with no better success than before. Instead of cursing, Balaam only blessed Israel; and Balak, angry and wearied out went his way.

This text also represents that the Moabites would weep and howl upon their high places till they became weary, and would then go to their sanctuary to pray with no better success. This was doubtless the house of their principal god, "Chemosh, the abomination of Moab," (1 Kings 11:7,) which Jerome says, was built on Mount Nebo.

This is the word that the Lord hath spoken concerning Moab since that time. But now the Lord hath spoken, saying, Within three years, as the years of an hireling, And the glory of Moab shall be contemned, With all that great multitude; And the remnant shall be very small and feeble.—vs. 13, 14.

These texts seem to be an addition to the former portion of the prophecy, made at a later period when but three years were to elapse before its fulfillment.

The years of a hireling, to which the time by a simile is likened, is supposed to be a period of three years. A Hebrew, sold to service to another for six years, is said in Deut. 15:18, to be "worth a double hired servant." The moment the time of an hireling expires, he ceases to serve his master. In like manner would the years allotted to Moab be fulfilled with a corresponding precision,—bringing all her great multitude to an end, and leaving only a small and feeble remnant.

"The prophecies concerning Moab are numerous and remarkable. There are, says Keith, abundant predictions which refer so clearly to its modern state, that there is scarcely a single feature peculiar to the land of Moab, as it now exists, which was not marked by the prophets in their delineation of the low condition to which, from the height of its wickedness and haughtiness, it was finally to be brought down."

"The whole country abounds with ruins; and Burckhardt, who encountered many difficulties in so desolate and dangerous a land, thus records the brief history of a few of them: 'The ruins of Eleale, Heshbon, Meon, Medaba, Dibon, Aroer, still subsist to illustrate the history of the sons of Israel.' And it might with equal truth have been added, that they still subsist to confirm the inspiration of the Jewish Scriptures, or to prove that the seers of Israel were the prophets of God; for the desolation of each of these very cities was the theme of a prediction. Everything worthy of observation respecting them has been detailed, not only in Burckhardt's 'Travels in Syria,' but also by Seetzen, and, more recently, by captains Irby and Mangley, who, along with Mr. Bankes and Mr. Leigh, visited this deserted district."

"Mount Nebo was completely barren when Burckhardt passed over it, and the site of the ancient city had not been ascertained. 'Nebo is

spoiled.' None of the ancient cities of Moab now remain as tenanted by men. Kerek, which neither bears any resemblance in name to any of the cities of Moab which are mentioned as existing in the time of the Israelites, nor possesses any monuments which denote a very remote antiquity, is the only nominal town in the whole country, and, in the words of Seetzen, who visited it, 'in its present ruined state it can only be called a hamlet; and the houses have only one floor.'

"But the most populous and fertile province in Europe, especially any situated in the interior of a country like Moab, is not covered so thickly with towns as Moab is plentiful in ruins, deserted and desolate though now it be. Burckhardt enumerates about fifty ruined sites within its boundaries, many of them extensive. In general they are a broken down and undistinguishable mass of ruins; and many of them have not been closely inspected. But, in some instances, there are the remains of temples, sepulchral monuments; the ruins of edifices constructed of very large stones, in one of which buildings some of the stones are twenty feet in length, and so broad that one constitutes the thickness of the wall; traces of hanging gardens; entire columns lying on the ground, three feet in diameter, and fragments of smaller columns; and many cisterns cut out of the rock. When the towns of Moab existed in their prime, and were at ease; when arrogance, and haughtiness, and pride prevailed amongst them; the desolation, and total desertion and abandonment of them all, must have utterly surpassed all human conception. 'They shall cry of Moab, How is it broken down!'—*Encyc. Relig. Knowl.* vol. 2, p. 825.

THE 24TH OF MATTHEW.

The more I investigate this wonderful prediction of our Lord's, and trace its connection with the historical and chronological prophecies of Daniel and John, the more my admiration of the fulness of wisdom it displays, is increased. We do not well to be too sanguine in our expectations of any specific object which is in the future; yet there are sometimes gleams of light breaking through the gloom of the darkest and most stormy night, which cannot fail to cheer the heart of the tempest-beaten and weary traveller with the buoyant hope that some friendly cot is near. So with the Church of Christ: every signal given, each indication of approaching rest and shelter from the storm of six thousand years, inspires new joy, new life and ardor in the fainting soul. Long and anxious has been the search for some clue to the prophetic word, which shall solve its mysteries concerning the times and seasons which God has hitherto concealed from mortals. We should not be curious to know what he has not revealed; nay, we would not be so; but what is revealed does belong to us. That time as well as events are subjects of prophecy, all who ever read attentively the prophetic word will freely admit; and that those times and events have a key to unlock their mystery, how can we doubt? Truth is simple, perfectly so, and all the most precious truths of the Bible, have come to us in great simplicity. The search for truth on the prophetic scriptures, we have reason to believe has been too abstruse, and facts and arguments too labored and far fetched or forced, to commend them to us as of Divine origin. Let us, then, humbly seek for it among lowly things, lowly on account of their simplicity. In our discussions on the subject in hand, let all who take a part in it exemplify the spirit of the gospel, by meekly instructing by facts and arguments, those from whom they may differ, rather than rashly and impatiently to condemn them or their views without such argument. Another thing should be premised. Some questions which may be asked, will, if answered according to their own merits, and as facts will demand they should be answered, strike so heavy a blow against a favorite theory, that those holding such a theory will hesitate in view of the fact, to answer as their judgment would dictate; and it may be will become somewhat excited in their feelings that such a question or suggestion should be started leading to such a result. Others will be tried, at what they call having their confidence in former views shaken and being left in the dark. But all should remember what every teacher and student knows, that it is harder to unlearn than to learn. The first object with us all should be, to find out our errors, and the next to mend them. We shall go on slowly in this discussion, that all may have ample time to think over each point in all its bearings, so that although slow, we may go on surely. The truth will be the more precious when it comes, for having labored hard to find it.

J. LITCH.

THE DISCUSSION.—Brother Robinson has answered brother Litch's question. There is nothing more, as we see, to be said on it, unless some one wishes to dissent from brother R. Will brother Litch dissent? or if assenting, will he please to proceed with the main issue, and let us see what the point is?

"Bro. Bliss:—I would say on the question proposed by brother Litch, that 'the reason given by the Saviour as recorded by Matthew,' is found in

daily. A resolution of the government had been looked for by the discerning for some time. Officials connected therewith, unconscious of what they were doing, and by movements apparently insignificant, prepared the way for the subversion of their system; until at length a combination of inauspicious circumstances produced the crisis which proved so painfully fatal to the arrogant pretensions of the Papal pontiff and his government. Says Alison:

"The Papal government had lost that splendor which dazzled the eyes of the people, since the contributions of Tolentino had obliged it to give up even the valuable movables, and the precious stones belonging to the Holy See.

"The grandees of Rome, who had acquired some of the knowledge diffused throughout Europe during the 18th century, loudly murmured against a feeble, silly government, and said that it was high time the temporal rule of the Roman States should be transferred from the hands of ignorant, incapable monks, unacquainted with secular affairs, to those of real citizens, experienced in the business of life, and possessing a knowledge of the world."

On December 27th, 1797, a mob, consisting of those who were disaffected toward the government, assembled in Trastevere; among whom were some who felt convinced that the appointed time for the overthrow of the Papal government had at length arrived. An Abbe who was present to make the movement wear the sanction of religion, and inspire courage, undertook to explain a number of miscellaneous passages which he introduced as most apposite to the occasion.

This mob was dispersed by the Pope's dragoons, and sought refuge under the piazza of the Corsini Palace, in a street named Lungara in Trastevere, the residence of Joseph Bonaparte.

The French Ambassador, with some of the French military—among whom was Gen. Duphot,—hastened to their assistance in order to interfere between the mob and the Papal troops, and thereby prevent a massacre. Alison states that, "Gen. Duphot, indignant at being restrained by the pontifical troops within the palace of the French ambassador, drew his sword, rushed down the staircase, and put himself at the head of 150 armed Roman democrats, who were contending with the dragoons in the court-yard of the palace; he was immediately killed by a discharge ordered by a sergeant commanding the patrol of the Papal troops; and the ambassador himself, who had followed to appease the tumult, narrowly escaped the same fate." Gen. Duphot was a young officer of great promise, and was on the point of marriage to a sister-in-law of Joseph Bonaparte, the French ambassador. His untimely death produced an unusual commotion; great indignation was manifested against the Roman government; and the army of Italy insisted on marching for Rome.

The French ambassador wrote to the Roman government several times during the day. But as it waited fourteen hours without sending to him, he became indignant at their want of courtesy, demanded his passports, and as soon as he obtained them set out for Tuscany.

It has been supposed by some writers that General Duphot was shot accidentally and not designedly. His death was unquestionably a source of regret to the Pope; this may be readily inferred from the following extract from a letter written by the Cardinal Secretary of State to Marquis Massini, the Pope's Minister at Paris: "The object of this letter is to desire you to wait upon the Directory, and to state to them that the Holy Father feels the most sincere concern at an accident which he could not foresee or prevent. You must not offer any satisfaction for this event, which has rendered the Holy Father and all of us inconsolable; but you must entreat the Directory to point out what satisfaction they require. To ask, and to obtain it shall be the same thing."

(To be continued.)

C. E. AND VERMONT CONFERENCE.

EVENING.

MEETING commenced at half past five o'clock by singing and prayer, after which a discourse was delivered by Elder Reynolds, founded on Rev. 3:18-22. He considered 1. The Counsellor,—the Lord Jesus Christ. And 2. The counsel given:—to "buy gold,"—even durable riches; and "white garment," which is the righteousness of saints. Those who admit Christ to their hearts, enjoy communion with him in this world and shall at last be enthroned with him in the kingdom of God.

The speaker closed with an earnest appeal to the sinner to give his heart to Christ; after which the services of the day were brought to a close.

THIRD DAY—SATURDAY MORNING.

The general Conference met at ten, A. M., after which the Conference proceeded to the business presented by the Business Committee.

The following resolutions were adopted

On Tracts.

Whereas, Brethren Hutchinson and Orrock have

commenced the publication of a series of Tracts, on important subjects connected with the Advent faith, therefore

Resolved, That we highly approve of the object, and recommend the appointment of a Committee of three, to prepare and continue the publication of this series, under the direction of the Conference.

(Those appointed Committee, were R. Hutchinson; S. Foster; and J. M. Orrock.)

Resolved, That this Committee be empowered to publish as many Tracts during the year as the cause will demand, or as can be sustained, and report to the Annual Conference.

Resolved, That our brethren, and the churches, be requested to co-operate in this work, and that brother Orrock be appointed general Agent for the Tracts, and that as many local agencies be established during this Conference as can be, and that the general Agent be empowered to arrange others as may be practicable.

The following resolutions were introduced by brother Hutchinson, and adopted.

On Sabbath Schools.

Whereas, It is our duty to instruct the youth in the truths of the Bible, and, whereas, Sabbath school teaching has been found eminently useful, therefore

Resolved, 1st, That we recommend all our churches to establish Sabbath schools, and procure proper books, and Library.

2d, That we consider the Sabbath School Books, published by J. V. Himes, Boston, as suitable, viz., "The Children's Question Book;" "Questions on Bible Subjects," and "Questions on the Book of Daniel."

3d, That we recommend the Youth's Guide published by J. V. Himes, to parents and to children.

The Resolution of the Salem Conference on "Fasting and Prayer," was then read and a resolution passed approving of the same, and commending our churches to observe the day accordingly.

The following resolution was adopted on Church Order.

Resolved, That we rejoice in the increasing interest manifested among the Advent churches, to sustain gospel order and discipline, both among their own members, and in the ministry, for their purity and prosperity. And we would call the attention of all to the Bible requirements on this important subject, as the abuse of church order is no good reason for neglecting the teachings of Christ and the Apostles in relation to this matter.

The following preamble and resolutions were read and adopted.

Settled Views of Truth.

Whereas, every consistent believer in the Holy Scriptures, entertains distinct views which he believes the Scriptures teach, and in which he is established, which constitute his faith, or creed. And whereas, it is the duty of the Christian to "be established in the present truth" and not be "carried about with every wind of doctrine," therefore,

Resolved, That clear, settled and scriptural views of Bible doctrine are important and right, but the abuse consists in making his creed, or belief the test of fellowship, and salvation, and of imposing his views of truth, or creed, on others contrary to the Bible. "For one is your Master, even Christ." "And why, even of yourselves, judge ye not what is right?" "Let every man be fully persuaded in his own mind." "Why dost thou judge thy brother, for we must all stand before the judgment seat of Christ?"

Resolved, That the outcry of a certain class of persons against creeds, and church order, while they make a test of their own creed and dictate to others what they must believe and do, or be denominated "foolish virgins," "backsliders," "Babylon," &c., &c., which, if not the worst form of "tyranny" and "Popery," is, at least, contrary to the spirit of Christ. And more especially as the persons most addicted to this kind of dictation, are themselves ever on the change, and their last notions constitute their creed for the time being, which must be received by others, or be lost forever.

Resolved, That while we highly appreciate a just exposure of all tyrannical tests on religious faith, or opinions, we have no sympathy with the spirit which seeks to break down all scriptural rule and order in the house of God, and thus leave the flock of Christ to the mercy of those, who, not only manifest no care for the churches, but break down and scatter the flock of Christ.

The following Article, expressing our position on Time was read and unanimously adopted:

On Definite Time.

As there is much said at present in relation to the definite time of the Lord's coming, we deem it our duty while assembled in Conference to express our views in relation to this matter. Respecting the time of the second advent, many in the religious world run into extremes. Some assume the position that we can know nothing about it; and others, that they now know "the time" for the occurrence of that great event which shall consummate the hope of the church; and regard those as "foolish virgins," &c., who cannot see as they do, and endorse their views on this subject. Truth frequently lies between two extremes, and we think it does in this case. We do not agree with those who teach that we cannot tell anything about our proximity to the second advent, nor with others who fix on a "definite time" and make a test of it, disfellowshipping those who do not agree with them. We do not wish to discourage any one from

an investigation of the scriptures which contain the prophetic numbers, but would do all we can to encourage a diligent and prayerful study of the same.

It is settled in our minds that the personal coming of Christ to set up his everlasting kingdom on earth is now, emphatically, "near, even at the doors." The literal fulfillment of the historical prophecies;—the signs in heaven above, and on the earth beneath;—the moral, religious, and political periods obviously terminating about the present time, lead us to this conclusion. And while we have no sympathy with those who make a test of "specific time," we want to be found waiting and watching daily for the return of the long absent Nobleman that when he shall appear we may be found of him in peace, without spot and blameless.

Brother Hutchinson introduced the following preamble and resolutions, respecting brother Himes and the Herald, which were adopted.

Whereas, Our beloved brother Himes has for many years faithfully labored in the Advent cause and manfully stood by it in times of peril and discouragement, and though his character has been assailed and traduced, not only by the world, but by false brethren, yet his whole conduct has been proved to be pure and upright, therefore

Resolved, That we have the fullest confidence in brother Himes, and we can give no countenance to those who are endeavoring to destroy his influence and thus injure the Advent cause.

Resolved further, That we approve of the general course of the Advent Herald, and earnestly hope that while its enemies are using their utmost efforts to curtail its circulation, that its friends will give it their best support.

It was thought best to appoint two delegates to attend the next general Conference of Adventists to be held in the United States. Brother R. Hutchinson, and S. W. Thurber were appointed to attend, (D. V.)

According to the "Constitution" of the C. E. Conference—Article 1st, The next Conference shall be "held at such time and place as the preceding Conference shall appoint." It was therefore resolved that the next Conference be held in Hatley, C. E., to commence the second Thursday in June 1854.

(To be continued.)

LETTER FROM LA CHUTE, C. E.

DEAR BROTHER HIMES:—Permit me to inform you that brother Hutchinson and brother Orrock have just left this place; after agreeable to their appointment preaching the Gospel of the Kingdom, brother Orrock gave six most excellent discourses, on the fulfilment of Prophecy connected with the Second Coming of Christ. The attendance was good, and I never can be sufficiently thankful, that the Lord opened the way for them to come to this place. I have been I must say feasting on the word preached, and my soul was hungry for the meat in due season. Brother Orrock is truly a scribe instructed into the deep things of God—a workman. I praise the Lord for their visit to this place, and hope the seed sown will produce abundant fruit to the glory of God. My brother-in-law, Mr. C. Powers has subscribed for the Herald one year; also paid for the life of Father Miller, which brother Hutchinson will send to him. I shall try to get more of my friends to take the Herald. Many are saying what good preaching! They never had the Bible so explained! All my relations in this family hope to hear such preaching again. One young man said to me he wished they would continue another week. There were others of the same mind; but I told him they could not stay now; I hope that the minds of the people are stirred up to search the Scriptures. Brother Hutchinson as usual made remarks after brother Orrock, and was the leader of the meetings; his soul was in the cause, and I trust while we were blessed and edified, that they were also blessed in their labor of love. Brother Orrock's first discourse was 2 Peter 1:19; his second was Romans 4:13; the third Jer. 6:16, Matt. 24th, and Dan. 2d, with the chart, which was new, and to all present very interesting. Also the 7th of Daniel. The last discourse was practical; and the 2d Peter, 3d chapter, &c. expounded to the end. The closing application was a solemn appeal to all present to be prepared for the return of our blessed Lord and Saviour, and I trust many will not forget the word spoken. Thus I have given you a hasty and imperfect account of our meeting. Excuse all errors. Mr. Hyatt has not returned but I expect him daily. We shall return to Waterloo in a few weeks, the Lord will. If time should continue, I would hope dear brother to see you again, perhaps in this place. The Lord bless and preserve you from all your enemies, be as a wall of fire around you and a glory in your soul.

I am as ever your sister in the faith of the gospel of our Lord Jesus Christ,

M. HYATT.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11: 25, 26.

DIED, in Worcester, Mass. (also the place of his birth), Saturday morning, June 4th, brother Wm. C. HALE, aged 31 years. He was married in Hopkinton, N. H. Twice lost his property in a factory by floods in Sutton, N. H. He was awakened to seek God and salvation by the discourse at his mother's funeral. He was very happy and clear in his experience at the time. He was naturally diffident, and constitutionally feeble in health, which made him of a doubting turn. He first embraced the Advent hope at Manchester, N. H. At Salem, Mass., and also at Manchester, he bled almost to death—few, if any, thought he could recover; but God spared him for his family yet longer. During the two or three last months of his life his strength rapidly declined. He thought he should not recover, and set his house in order for that event. He had some severe temptations, buffetings of Satan, but wrestled like Jacob and prevailed. His last days were peace and victory. He arranged all his family affairs, and took leave of them several days before he died, while he had strength and reason, and when the time came he had nothing to do but die. He fell asleep in Jesus easy as a child, and clear and calm as the sun sets in the summer eve. A wife and son survive to feel his loss, but mourn not as those without hope. He was diligent, economical, and honest in business. He was humble, decided, sincere, and peaceful in religion. He was resigned, easy, victorious in his death. "Happy are the dead who die in the Lord." May these recurring deaths be blessed to the conversion of relatives, and to the quickening and salvation of believers. D. I. R.

TO AGENTS AND CORRESPONDENTS.

1. In writing to this office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Orders for publications should be headed "Order," and the names and number of each work wanted should be specified on a line devoted to it. This will avoid confusion and mistakes.
3. Communications for the Herald should be written with care, in a legible hand, carefully punctuated, and headed, "For the Herald." The writing should not be crowded, nor the lines be too near together. When they are thus, they often cannot be read. Before being sent, they should be carefully re-read, and all superfluous words, tautologous remarks, and disconnected and illogical sentences omitted.
4. Everything of a private nature should be headed "Private."
5. In sending names of new subscribers, or money for subscriptions, let the name and Post-office address (i.e., the town, county, and state) be distinctly given.
6. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.
7. Where more than one subscriber is referred to, let the business of each one constitute a paragraph by itself.
8. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
9. By complying with these directions, we shall be saved much perplexity, and not be obliged to read a mass of irrelevant matter to learn the wishes of our correspondents.

New Works.—Just Published.

- "MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo. Price, in plain binding, \$1.00 Postage, when sent by mail, if pre-paid, 20 cts.
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"THE ETERNAL HOME. Strange Facts, confirming the Truth of the Bible. Lot's Wife a Pillar of Salt. Daniel's Tomb. Records of the Israelites, or the Rocks in the Wilderness of Sinai. Ruins of Nineveh. Spiritual Manifestations. The Restitution, Lake of Fire, &c."

Published by J. LITCH, No. 45 North Eleventh street, Philadelphia. In marble covers. For sale at this office. Price 6 cts.

"ARE YOU READY? The Personal Coming of Christ, and the Preparation needful. They that were ready went in with him to the marriage, and the door was shut." New York: Published by L. D. Mansfield. 1853.

Circulated gratuitously by the Advent Mission Church. Also furnished to order at \$10 per thousand, \$1.25 per hundred, 18 cents per dozen, by the publisher, at 22 Market-street, N. Y. For sale at this office.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

"THE ETERNAL HOME."—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.

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FOREIGN NEWS.



ENGLAND.—The prevailing opinion still is, that the combined fleets will enter the Dardanelles consequent on Russia occupying the Danubian provinces. Austria will then offer to mediate. Negotiations will be commenced with no disinclination on the part of any power to an honorable arrangement, and the crisis will terminate peacefully for the present.

There are no fewer than 128 convents in Ireland and 75 in England, making 203 of the institutions altogether.

FRANCE.—The proposed action of France in the Turkish question is not known officially. It was reported that the Emperor had prepared a formal note to Russia, demanding whether his proceedings meant peace or war, France being ready for either. Reports add that Napoleon consented to withhold this note on the earnest entreaty of M. Kisselef, the Russian minister. This may or may not be correct.

PRUSSIA.—It is now understood that in its late note the Berlin cabinet takes a neutral attitude, and cautiously refrains from approving the conduct of the Czar, although family relations between the reigning families of Russia and Prussia embarrass the action of the former.

RUSSIA AND TURKEY.—The following was the reply sent by the four Ambassadors to Reschid Pasha, when consulted in the first instance respecting the demands of Menschikoff:

"The representatives of Great Britain, France, Austria and Prussia, in reply to the desire expressed by his Excellency Reschid Pasha, to learn their views of the draft of a note communicated by Prince Menschikoff, are of opinion that on a question which touches so nearly the liberty of action and sovereignty of his Majesty the Sultan, his Excellency Reschid Pasha is the best judge of the course which ought to be adopted; and they do not consider themselves authorized, in the present circumstances, to give any advice on the subject. Signed: Redcliffe, O. Delapour, E. Dekletze, Waldenbruck."

The "Hattesherrif," enlarging the privileges of Christians, was formally delivered to the Greek Patriarch on the 7th, at the Ministry for Foreign Affairs. A copy was previously communicated to the Russian agent, and by him forwarded to Menschikoff. It embraces all the stipulations demanded by Menschikoff, except Russian protection. This gives color to the report mentioned under "France," that the great powers had recommended concessions in form of a note.

Baron Bruck, Austrian envoy, had arrived at Constantinople.

Earl Carlisle passed through Vienna, 17th, with definite instructions for British minister Redcliffe at Constantinople.

The Paris *Siecle* reports that two Turkish envoys had interrogated the Haspodars of the Danube provinces, as to what course they would adopt if Russia invaded the provinces. Ghika, who is Podar of Moldavia, promises to fall back on Turkish territory with his Government troops, and would probably do so. The Podar of Wallachia promises, likewise, but from Russian intrigues among his people, might be unable.

The Porte has declined offers of service from Polish, Hungarian and Italian refugees, and will have only English or French officers.

From Djiddah, accounts say that the late events at Constantinople have produced a profound sensation throughout Arabia. The numbers of pilgrims that are assembled at Mecca, and all the native tribes, wait but the signal to commence the war. The religious fanaticism has reached the boiling point.

A statement from Petersburg 14th, is that no final resolution respecting the occupation of the Danube will be taken till answer from the Porte refusing finally be received. The time allowed for acceptance expired on the 10th, and on the 24th this despatch reached Paris.

Constantinople, June 16.—The ultimatum is finally rejected by the Porte. The policy of Russia is surmised to be to exhaust the resources of Turkey by causing immense outlays for defence. It was several times reported during the week that the Russians had entered Moldavia, and were proceeding to Bucharest, in Danube. The plains were overflowed, and months of the river so encumbered with sand, that the commander of the flotilla had declared the attempt dangerous.

The Emperor reviewed the Baltic fleet at Cronstadt on the 12. Menschikoff is named Governor of the Crimea. Odessa advices to the 5th say prices of grain had risen, owing to purchases made for Russian troops.

From Stettin we learn that Riga iron merchants have cancelled their orders to export grain, and are now purchasing for import into Russia.

A private letter from Jassa, Moldavia, of 17th, says that an extraordinary courier from St. Petersburg passed through there on the day previous, on his way to Constantinople, with another ultimatum, with notice that if not accepted in eight days, the Russian army would immediately cross the frontiers and commence hostilities. A division of the Russian army, 40,000 strong, is already within two leagues of Jassa.

A Smyrna letter states that two Turkish merchant vessels had been captured by the Russians in the Black Sea; also, that war in the Caucasus had broken out with redoubled fury, and the Russians have been defeated by Schamyl.

The London *Times* says the Emperor of Russia is negotiating for the purchase of the American steamers Humboldt and Franklin, to be added to the Russian navy. \$950,000 had been offered.

An English gentleman who has arrived in Paris from Athens, speaks of the excitement existing among the Greeks in consequence of the conflict between Russia and Turkey. According to his account, it does not appear to proceed from anything like Russian predilections, but rather from a hope that the Greek empire is about to be founded, the capital of which would, of course, be Constantinople. The independent Greek population not only hope, but are firmly convinced, that such is going to take place, and some pamphlets have already appeared on the same question, and advocating the same cause.

The *Weekly News* Paris correspondent says:

"Private reliable advices report that there has been a bloody battle between the Circassians and Russians, in which the latter had been defeated with severe loss, a general with 12,000 men, and 30 pieces of cannon being captured by the mountaineers."

THE REBELLION IN CHINA.—We have accounts from Hong Kong to the 22d of April, which say—Our last, of the 11th, brought down the news of the rebellion from Shanghai to the 28th ult. We have now dates to the 12th inst. Previous to the 8th inst., the success of the rebel force had been rapid; the most current information was that the city of Nankin had fallen into their hands, and that Chinkeangfoo had been taken without opposition. On the 8th instant, reports reached of the hostile intentions of the rebels against the foreign community in particular, and that they intended advancing on Shanghai, which caused the greatest alarm and confusion; the inhabitants of the city were moving into the country, and the united naval force and the whole community commenced making preparations for the defence of the British settlement, and a volunteer force was at once formed. Later accounts from Loohou had been received, stating that something had checked the rebels' approach, and matters were more quiet. The rebel force had evacuated Chinkeangfoo, and were retreating upon Nankin. This has been confirmed by advices received from Loohou on the 11th, from an enterprising volunteer of the British diplomatic department, who had reached there in disguise and in safety.

The Tartar General, Heang Yueng, with the grand Imperial army, was close to Nankin, which, it was generally believed, he had taken possession of. An engagement between the two forces was expected to take place about the 10th inst., and till the result be known, all will be intense anxiety and suspense.

The intelligence of the capture of Nankin by the rebels is confirmed. The event took place on the 21st of March. The insurgents were afterwards compelled to evacuate it, and subsequently, on the 6th of April, were defeated about thirty miles south of the city.

British troops have been ordered to Shanghai for the protection of British interests.

Pirates were busy on the coast, and had attacked several English vessels.

POSTAGE TO THE BRITISH WEST INDIES.—We are informed by the Post Master of this city, that hereafter we must pay six cents a paper on each copy of the *Herald* sent to the British West Indies. Heretofore we have paid but two cents a copy. We think the Post Master mistaken in his construction of the law, but shall have to conform to it. Therefore the cost of the *Herald* to Antigua subscribers will be \$2 per year for the *Herald*, and \$3.12 postage—making in all, say \$5.12 a year, or \$2.50 for a volume of six months. Subscribers there are paid for the paper and increased postage, to the numbers marked on this number of their respective paper.

ALTERATION OF APPOINTMENTS.—On account of so many urgent requests to be in Western N. Y. sooner than I had advertised, I deem it duty to recall the appointments this side of Rochester, N. Y., and go direct to Buffalo, the third Sabbath in July, (17th), and then visit other places as requests and the state of the cause shall demand. The friends can address me there. D. I. ROBINSON.

THE *Preston Guardian* states that by a series of highly interesting experiments, tried at the residence of Mr. J. J. Myers, it was demonstrated, by the electrometer and other tests, that the extraordinary phenomenon of table moving is unattended by the presence of electricity, either in currents or in an accumulated form.

At HOME.—I expect, Providence permitting, to be at home July 19th, and will meet the brethren in Chardon-street vestry that eve. J. V. H.

SHADOWS OF MINISTERIAL LIFE.—A minister in Indiana—Presbyterian, we presume—writes thus to the *Central Christian Herald*: "We live on less than \$200 per annum, including horse keeping and travelling expenses; and my travelling in a year is not less than three thousand miles. I have to go to a neighboring wood and fell down the trees, chop them into ten or twelve feet logs, hitch my horse to them, drag them to the house, chop, saw, and split them for stove fuel; and then, after preaching two sermons a week, riding most weeks fifty or sixty miles, teaching Sabbath school, riding three miles to Post-office and store, &c.—even then, I am accused by my brethren of 'doing nothing but riding about and reading my books, and told that I might work a little and earn a part of my living!'"

SUNDAY IN THE NEIGHBORHOOD OF THE CRYSTAL PALACE. A writer in the *N. Y. Spectator* says: "Last Sunday afternoon I went, for the first time, to the 'Crystal Palace' and neighborhood, for observation, and there I saw innumerable grog-shops, 'saloons,' 'ice-cream shops,' and cigar stores, shows, music, &c., all in full sway, and patronized just as though it was any day but the Sabbath. And there too I saw the 'stars' well distributed; I saw Chief Matsell himself; and because there was no violent noise, or similar breach of the peace; because all this was done, comparatively speaking, in a quiet way, no attempt was made to enforce the law."

The city of Shiraz, in Persia, was totally destroyed by an earthquake on the night of the 1st of May. 12,000 persons were killed during the shock. A plague had broken out, caused by the number of unburied dead bodies. The cholera had broken out at Teheran.

Elder E. CROWELL.—Brother Robinson writes to know when you will be in Holden?

Appointments, &c.

W. SCHERERLAND will preach at Northfield Farms Sunday, July 17th; Woodstock, Vt. (where the brethren may appoint), Sunday, 24th; Caldwell's Manor, Sunday, 31st.

By request of the brethren in Auburn, I will be with them on the opening and dedication of their chapel, the 17th inst.—O. R. FASSETT.

H. PLEUMER will preach in the Chardon-street chapel Sunday, July 17th, J. P. Farrar, Sunday, 24th, and A. Sherwin, Sunday, 31st.

H. H. GROSS will preach in Albany, N. Y., Sabbath, July 17th, and Winsted, Ct., Sabbath, 24th.

L. D. THOMPSON will preach in Orrington, Me., Sabbath, July 17th; Camden, 21st, evening; South Reading, Mass., Sabbath, 24th.

BENJ. WEBB will preach in North Danyville, Vt. (where brother B. S. Reynolds may appoint), Sunday, 17th; Derby Line, 19th; Dunham, C. E. (where brother Sornberger may appoint), 20th; Sturbridge, (where brother Joel Spears may appoint), 21st; Clarencetown, (where brother Colton may appoint), 22d; and over the following Sunday; Champlain, N. Y., Sunday, 31st, at 10 A. M., Odelltown school-house at 2 P. M., and in Martin school-house at 5 P. M. Week-day appointments at 5 P. M.

N. BILLINGS will preach, the Lord willing, in the tabernacle at Holderness, Sabbath, 24th—will some brother call for me at the depot in Plymouth, on the arrival of the noon train from Concord, on Friday, 22d; North Haverhill, 26th. From thence I will go to Sugar Hill and labor one week, as Elder Shipman may appoint. Will some brother call for me at Lisbon village on the arrival of the stage from Wells River, Wednesday, 27th?

D. CAMPBELL will preach in brother Lawrence's neighborhood Sunday, July 17th, at 10 A. M., and at Dunage at 4 P. M.; David Burdane, 19th, 6 P. M.; James Crocker, 20th, 8 do; Chas. Powley, 21st, 6 do; brother Burrows, 22d, 8 do; brother James Campbell, 24th, 10 A. M., brother William Campbell, 24th, 8 do; brother Barnes, 6 P. M.; Toronto, 25th, 8 do; Coburg, 27th, do; brother W. Jackson, Kingston, 29th, do, and over the Sabbath—brother W. Pease to meet me at Kingston; brother Bronson, Aug. 24, 8 P. M.; brother Beddel, 3d, do; A. Spencer, 7th, 11 A. M. and D. C. I.

J. G. SMITH will be at Allenstown Sabbath, July 17th, and at Fitchersville Sabbath, 24th.

P. HAWKES will preach in Clinton, Mass. (Concord Hall), Sabbath, July 24th.

I. H. SHIPMAN will preach at N. Springfield, Vt., Sabbath, July 31st.

CAMP MEETINGS, &c.

PROVIDENCE permitting, a Camp-meeting will be held in Winsted, (on the old ground), commencing Monday, Sept. 12th, and continuing over the Sabbath. Those coming in the cars or stage will be accommodated with cheap conveyance to the encampment. Accommodations for horses on reasonable terms, and a good boarding tent, where the poor will not be excluded for want of money. We invite all to come who are interested in the preparation for eternal life, and the time of the return of our Saviour. Brethren, sisters, and friends, we wish to see you together once more at this feast of tabernacles in the tented grove, where the pilgrims, weary and worn, may be cheered again by the sweet songs of Zion. Those who wish to lodge on the camp-ground, are requested to bring their own bedding.

S. A. HITCHCOCK, J. B. BIRCH, D. SMITH, S. M. GRANT, O. JONES, S. G. MATHEWSON, Committee.

A Camp-meeting will be held in Elk county, on land owned by Mr. John Coleman, near the junction of Bennett's, and Driftwood branches, to commence on Thursday, 18th of August, and continue a week or more. Elders J. V. Himes, J. T. Loring, J. Litch, and others, will be present, for the presentation of God's word. We affectionately invite all in this and adjoining counties to attend, and as many as can to bring tents with them. Let there be a general gathering of the faithful. We would further request that the meeting be made a subject of prayer, so that the word of God may be owned and blessed to the conviction and conversion of sinners, and to the strengthening of believers.

C. F. Luce, W. P. Woodworth, J. Lewis, W. Lane, D. Winslow, P. Smith, W. R. Stump, J. D. Boyer, Committee of Arrangements.

PROVIDENCE permitting, there will be a Camp-meeting in Vernon, Vt., to commence Aug. 15th, and continue over the following Sunday. Particulars hereafter. (In behalf of the brethren).—E. G. SCOTT.

THERE will be a Conference meeting at Crain's Grove, near Freeport, Stephenson county, Ill., to commence Aug. 19th.—DANIEL A. KESISON.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

S. Foster.—Have charged you \$1 for J. T. and \$1.13 for M. P. Have credited Gilman Libbey \$2 to 644—has been credited to James G. Libbey. James L. now stands credited to 632? We also credit D. White \$1, to 632; Edie Lee \$1, to 638, and \$1 to R. P. Harriman, of Wis., to 664. Have also changed the Y. G. from Elias Lee to Edie Lee, and erased the \$2 credited to the former, as you say he paid nothing. Have credited M. R. Powers 77 cents to No. 632; S. S. Sommer 25 cts. for Y. G.; and \$2.25 to O. Powers to 634—charging you \$3.27. We were not told which Library to send, and had to guess, but guessed wrong. We send you now a S. S. Library, and pay the express ourself. You can send back the other at our charge.

C. H. Shute.—Sent the 6th. Ezra Smith, of Hevelton, N. Y.—We have other E. Smiths on our books, and also two E. M. Smiths. We cannot now tell what R. Smith we credited the money to; but now credit you \$2, to No. 664. Subscribers should write their names in full, and give their Post-office. We may now have made a mistake, your letter being dated "Depeyster," to which we send no papers.

C. W. Perkins.—Sent you books the 7th by Wentworth & Co. J. L. Clapp.—Have credited Mrs. O. Shirley to No. 638—Jan. 1, '94. Have again sent to sister R. all the numbers we have of v. 1, X. G. Wm. Koile, \$1.—Your paper was stopped by your P. M. You were not behind-hand in payment. We credit you now to Jan. 1st, and send tracts.

Daniel Campbell.—The note in the Herald of June 18th should have read—"We have none of the things ordered." It was a mistake of the printer. There was no money in this letter for Samuel Clift, as you write. The balance you now owe us is \$23.80.

M. D. Wellcome.—Received the MS., and will examine.

DELINQUENTS.

D. O. HOPKINS, of North Foster, R. I., stops his paper, owing..... 8 00
The Postmaster at East Boston informs us that the Herald sent to J. G. HAMBLIN is not called for. He owes..... 4 00
The Postmaster of Powhattan, Ark., sends back the paper of J. STROUD, who owes..... 6 00
Amount of delinquencies since Jan. 1st, 1863..... 98 85

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CANADA.—Subscribers have to pre-pay the postage on their papers, 25 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLAND.—Subscribers have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 39 Grange Road, Bermondsey, near London.

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To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald there for \$5 a year, or \$2.50 for six months.

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[Ly. 16.]

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

Elder J. Tucker, 638; Rev. R. K. Dossy, 632; C. L. Dossy, 632; Mrs. R. Burd, 580—\$2 due; Geo. H. Swasey, 658; A. D. Whitmore, 632; A. Mowry, 658; P. Perkins, 664; C. W. Perkins, 658, and \$3 on acct; S. Cogswell, 638; R. H. Bird, 632; J. Wilson, 638; C. Rowell, 632; S. Palmer, 664; Mrs. C. Howe, 632; M. J. Hodgkins, 654; J. Partridge, 632; M. Sprague, 632; J. Parker, 658; A. Ashish, (if a new sub.) 658; I. W. Bowles, 658; C. Parker, 638; W. Weeks, 638; I. C. Wright, 632; S. K. Low, 664; R. Flint, 632; L. D. Thompson—Herald to Elder T. R. and 50 cts. on acct; J. Green, 651; Mrs. M. Walling, 664; Dr. E. Stearns, (C. D.), 658; J. F. Huber, 638; F. E. Bigelow, 632; William Page, 664; H. Abbe, 664; J. Cunard, 677; Wm. A. Campbell, 658; Maria Knowlton, 632; Sarah A. Fletcher, 631 and Y. G.; H. Wadde, 665; W. W. Sherman, 664; J. Tynlin, (of Blackstone) 616—56 cts. due; J. P. Smith, 658; J. Burditt, 658; G. Whiting, 658; S. K. Baldwin, 664—each \$1.
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ADVENT



Luke 9:28-30.

HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEVISED FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 636.

BOSTON, SATURDAY, JULY 23, 1853.

VOLUME XII. NO. 4.



WAKE WITH NATURE.

Would you know a pure delight?
Would you feast the sense of sight?
Would you breathe fresh, balmy air?
Would you gushing music hear?
Would you feel a thrill of life,
Full of peace, with rapture rife?
Rouse you with the rising day,
View calm nature's grand display.

Would you like to gain an hour?
Would you rob sloth of its power?
Would you cheerfulness obtain?
Would you cheat toil of its pain?
Would you duty make a pleasure,
And insure a good hour's leisure?
Rouse you at the break of day,
Wake with morning's twilight ray.

Would you free yourself from care?
Would you find a time for prayer?
Would you take your cross each day?
Would you walk in "wisdom's way?"
Would you feel God's grace within,
Helping you to conquer sin?
Rise, and at the dawn of day,
Take an hour, read, sing, and pray.

THE LATE ABDUCTION AFFAIR.

THE Rev. T. F. Caldicott, D. D., pastor of the First Baptist church in Charlestown, has prepared for the press an authentic narrative of the events connected with the conversion of Hannah Corcoran from Romanism, her abduction from Charlestown, and the treatment she received during her absence. This narrative has been published in pamphlet form by Gould & Lincoln. We believe that no authentic account of these events—which created so much excitement in Charlestown—has before been published, and it is fortunate, perhaps, that the publication of this narrative has been delayed. It will be seen by the following extract from the statement of Miss Corcoran, which is sworn to before a Justice of the Peace, that the reports in circulation at the time are confirmed, and that the girl was most foully dealt with:

Tuesday, Feb. 15. "In the afternoon my mother came to Mr. Welch's, and found me almost sick. Soon after, Mr. Welch brought me some medicine in a tumbler; the tumbler was two-thirds full. I drank some, and refused to take any more; but mother compelled me to take it, saying it was molasses and water. It tasted a little acid, and she said it was vinegar. I immediately began to feel strangely, and, while they were about me, sprinkling holy water on me, &c., I lost my consciousness, and knew nothing until after dark, when I came to myself in a dark room, which I knew to be the same into which I went when mother took me to Mr. Lyndon's on the Wednesday evening previous.

"My mother was beside me, and I asked her where I was. She said I was safe. I inquired if I was in Mr. Lyndon's house. She answered 'No.' Soon a person came in dressed in priests' garments, whom I recognized as Mr. Lyndon, by what I could discover in the comparative darkness, and by his voice.

"He took a chair, and sat down not far from me. He asked me if I wished to go to confession. I replied that I did not wish to; and he said that I must come to confession, trying to induce me in that way to put myself again under the control of the church.

"I told him he would have to take out my heart, and put a different one in its place, before I could be a Catholic again.

"He then rose and came towards me, took me forcibly by the arm, and compelled me to kneel by his side. I was very much frightened, and almost afraid to speak or move.

"He tried to compel me to repeat after him the form of confession; but I did not utter a word, for I had nothing to confess to him.

"He asked me if I knew where I was. I said, 'In your house.'

"He said, 'No.' Then I said, 'In your church.' He still said 'No,' but told me I was in the vestry-room.

"I was dreadfully frightened, and began to cry aloud. I was still kneeling, and my head was on Mr. Lyndon's lap. He put his stole over my head, and several times asked me if I felt better. I said 'No,' and cried louder than before."

On the 16th, Hannah says—"In the evening my mother came, and told me that an application had been made to the Mayor of Boston to send out the police in search of me; and she appeared much frightened. She said she should take me away the next morning about eight o'clock. She said she had been at Father Lyndon's, and he had given her ten dollars (I saw the bills—two fives) to pay for my going away; and that she would stay with me that night."

FAMINE IN INDIA.

We have famines occurring almost decennially, some of which, within our time, have swept their millions away. In 1833, 50,000 persons perished in the month of September in Lucknow; at Kanpoor, 1200 died of want; and £500,000 sterling was subscribed by the bountiful to relieve the destitute. In Guntoor, 150,000 human beings, 74,000 bullocks, 159,000 mule cattle, and 300,000 sheep and goats, died of starvation. Fifty thousand persons perished in Marwar; and in the north-west Provinces, 500,000 human lives are supposed to have been lost. The living preyed upon the dead; mothers devoured their children; and the human imagination could scarcely picture the scenes of horror that pervaded the land. In twenty months' time, 1,500,000 persons must have died of hunger or of its immediate consequences. The direct pecuniary loss occasioned to government by this single visitation exceeded £5,000,000 sterling—a sum which would have gone far to avert the calamity from which it arose, had it been expended in constructing thoroughfares to connect the interior with the sea-coast, or districts where scarcity prevailed, with those where human food was to be had in abundance; or on canals to bear forth to the soil, thirsty and barren for want of moisture, the unbounded supplies our rivers carry to the ocean.

Bombay Times.

THE SOCIETY OF LADIES.

The following pertinent remarks occur at the close of an article on the dangers of "College Life," from the pen of a New York clergyman, which appeared in the *New York Times*:

"The society of ladies has done much for me all my life long; and it was the salutary, softening influence of such associations that with God's blessing, restrained me from many an excess into which I might otherwise have been led while receiving my education. It is a bad sign when a young man has no relish for such company. Whatever be a man's station in life, whether higher or lower, public or private, he will become a better man, and escape many a disaster, if he will listen in due season to the voice of the intelligent and the refined among the other sex. Not only do they generally excel us in their nice perception of the proprieties of life, and in the tender sense of duty to both God and man, but they are equally before us in their instinctive facility of foreseeing evil before it is upon us, and of wisely discerning the character and motives of men.

"It was not all a dream which made the wife of Julius Caesar so anxious that he should not go to the Senate Chamber on the fatal Ides of March; and, had he complied with her entreaties, he might have escaped the dagger of Brutus. Disaster followed disaster in the career of Napoleon, from the time that he ceased to feel the balance wheel of Josephine's influence on his impetuous spirit. Our own Washington, when important questions were submitted to him, often has said that he should like to carry the subject to his bed-chamber before he had formed his decisions; and those who knew the clear judgment and elevated purpose of Mrs. Washington, thought all

the better of him for wishing to make her a confidential counsellor. Indeed, the great majority of men who have acquired for themselves a good and great name, were not only married men, but happily married—both paired and matched."

THE ASSOCIATION.

We find in a late number of *Chambers's Journal*, an interesting incident which occurred in Sir Cloudesley Shovel's ship, previous to the last cruise which that British Admiral ever made. It also shows the stern, unbending rigor of the laws relating to those employed by sea or land in the service of their country:

"Cloudesley Shovel's last ship was called the *Association*; and associated as we learn it was in men's minds with a curse pronounced on it at its departure from England, the name becomes singularly ominous. The incident to which we allude is very little known; indeed we heard it only as an oral tradition from the widow of a captain in the navy, whose family were acquainted with some of the actors in the tragedy. In those days naval discipline was severe, even to cruelty, and offences seldom failed of being punished according to the strict letter of the law contained in the Articles of War, be the extenuating circumstances whatever they might. One of the warrant-officers of the *Association*—the gunner, I think—was married to a young and lovely woman who was in delicate health.

"A few days previous to the ship's leaving port, a message was brought him from the shore, to the effect that she was dying, and that she wished him to come and receive her last farewell. He hastened to ask leave to go on shore, without which of course he dared not comply with her request. He was refused! Some desertions had taken place amongst the men, and the admiral had given strict orders that no leave should be granted. The feelings of the miserable husband as he left the quarter-deck may be imagined. Night was closing in; it was certain that the being dearest to him of all in the world would not behold the next sunrise. He was distracted at the thought, and trusting to the increasing gloom for concealment, resolved, in desperate defiance of orders, to endeavor to swim on shore. Watching his opportunity, accordingly, he leaped from the bowsprit, and succeeded in gaining the boat that had brought him the message, and which had not long pushed off from the ship.

"He reached the shore, gained his home, and received the dying woman's last sigh; but she lingered in life till the day-dawning, and he could not and would not leave her. It was consequently long after sunrise when the unhappy man returned to his ship. He was aware that he came to meet his death, but his seaman's honor forbade the thought of seeking safety in flight. Nor was he mistaken. He was tried by a court-martial—a privilege accorded to the inferior officers—and condemned to death for disobedience of orders. There was no mercy—no reprieve given! They hung him at the *Association's* yard-arm in the face of the sun, and in view of hundreds of spectators who lined the shore, some of whom, greatly excited, it is said, knelt on the beach and invoked a curse on the merciless ship. When brought up for execution, the condemned man requested the chaplain who was in attendance to read aloud to him the 109th Psalm. Under the circumstances there was an awful significance in such verses as these: 'He persecuted the poor helpless man, that he might slay him that was vexed at heart;' and in the solemn curse prophesied against the cruel: 'Let his days be few, and let another take his office.'

"A solemn and fearful association was there between those words read aloud to the dying and the fate of the stern ship so called. She perished with all on board on the rocks of Scilly on the night of October 22d, 1707. The admiral, it has since been ascertained, was saved from the fury of the sea only to die by the hand of a woman, being murdered in his sleep; and the *Association's* name even has not been renewed—as is generally the case—in any new vessel in the royal navy."

THE SPIRITS IN SYRIA.

THE Sheik Bechir is a personage of acquirements; he has a store of history and literature; his conversation is superior to that of his countrymen, and he has, to complete the superiority, the fame of a wonder-worker, and the advantage of interview with the spirits of another world! Who can resist such proofs of power as these? He will place a jug between the hands of two persons sitting opposite to each other, which, on the recital of certain passages taken indiscriminately from the Koran and the Psalms of David, will move spontaneously round, to the astonishment of all beholders! A stick, at his bidding, will move, unaided, from one end of a room to the other! A New Testament, suspended from a key by a string, will turn violently round of itself! An egg boiling in the saucepan, will be made to spring suddenly out of the water, and be carried to a considerable distance! A double-locked door will unlock itself! But the following trick seems to us the strangest of all. On two earthenware jars being placed in opposite corners of a room, one empty and the other filled with water, the empty jar, on the recital of certain passages, will move across the room—the full jar will of itself pour its contents into the empty one, which will return to the place whence it came! Churchill's Mount Lebanon.

EMPLOYMENT FOR THE SEXES.

If ever woman attempts to confound her purely feminine sphere with that of man, by "Bloomerizing" either her person or her employment, she will not only dishonor her own sex and alienate ours, but she is certain to fail in competition with man in his own special department of industry or thought; not because she is inferior in talent, but because nature has ordained a special difference in employment as well as in person. Man will fail in a feminine, as certainly as woman in a masculine sphere. His sphere is larger and more variegated, as the sphere of illimitable knowledge; hers is smaller, but more intensely interesting, as the real seat of comfort and happiness. The elevation of woman, therefore, so much discoursed of in modern times, and for the promotion of which a league has been formed in the great metropolis, can only be effected by first discovering, and then by cultivating, the real feminine sphere of industry ordained by nature. Women can never be elevated by becoming more masculine. The tendency of civilization is rather to increase than diminish the difference of sex, and the perfect happiness of society coincides with the perfect separation of male and female employments. The entire separation will make woman more womanly, and man more manly; and not only endear one sex more to the other, but make them essentially indispensable in all the relationships of life to each other's happiness.

MORALS IN NEW YORK.

THE Editor of the *New York Spectator*, being summoned to the death-bed of a friend in Haverstraw, took the steamboat "Thomas C. Hulse," on Sunday morning the 3d inst., for that place. He says:

"We had no conception, although the doings in the neighborhood of the Crystal Palace had somewhat opened our eyes, that such scenes were enacted in the neighborhood of this enlightened, Christian city, on the Sabbath, that by any portion of its inhabitants the proprieties of that day were so totally disregarded, or that the owners of any steamboat sailing from this port would pander to such depravity, and Sabbath breaking. The boat was crowded very far beyond its capacity, but that was not the fault of the captain or the owners, but of the people themselves. It may, however, be well enough to raise the question whether the new law for the regulation of steamboats and the greater security of passengers, does not give some check

upon this dangerous over-crowding of boats. Is not the requisition about life preservers to the effect that they must bear some proportion to the number of passengers conveyed? We make this suggestion for the benefit of those concerned.

"The bar on board the boat was kept open from the moment of starting to the end of the trip on Sunday morning, and the same thing was done on the return trip in the afternoon, and even a temporary bar was erected, at which also intoxicating drink was sold, while on the part of the passengers there was one continuous, unceasing, eager struggle for 'liquor.' It was a scene—that same Sabbath morn profanation—to make an angel weep; and yet it was far outdone by that of the afternoon and evening. Young men of respectable exterior were drunk even before breakfast, and behaved there worse than boors and savages. The whole morning, up to 11 o'clock, when the boat arrived at Haverstraw, was a scene of riot and demoralization, while on the return trip, fights, drunken rudeness and coarseness, and the worst out-givings of maudlin or rabid inebriation kept up a continual disturbance. The major part of all this was caused by the brandy and other liquors sold on board the Thomas E. Hulse. That of the morning entirely so, and most if not all of that of the evening also. If drunk and disorderly persons came on board, they were made more so by the temptation and example set before them. But as far as our observation extended, the most imbruted of the evening were those who commenced drinking in the morning at the bar of the Thomas E. Hulse."

Of the day following he adds:

"Yesterday we spent in the city, and suburbs, making observations. At three o'clock, in the lower portion of the city, and in some parts of Brooklyn, gangs of youth, of very boys, were prowling about the streets maddened with intoxication; so bent on outrage in consequence of their intoxication that it required some nerve to pass by them, while probably to have evinced fear would have been to provoke assault. We passed up Broadway before dusk, and everywhere was drunkenness, drunkenness, drunkenness. And that too in its most riotous features. The amount of inebriation, however, no types or words can depict. It was fearful."

The Chinese Rebellion.

Among the interesting papers relating to the present Revolution in China, received by the arrival of the Pathfinder, is one of more than ordinary ability and research by Dr. Macgowan. He has collected a mass of materials illustrating the history of the Revolution, and the leaders who now direct it, which throw so much light upon the subject, and withal are so entertaining, that our readers will not regret the space we have devoted to the matter.

Tien-teh, who is the acknowledged head of the movement, and already exercises imperial powers over many millions of the Chinese, is a young man now in his 19th year, a pretended descendant of the Prince, who overturned the Mongol rule and established the Ming dynasty. His family continued to govern China for upwards of two hundred and fifty years, and with such moderation and justice as greatly to endear them to the people. They were finally overthrown by the irruption of the fierce Tartars of the North, and those of the Princes who survived the wars which followed, concealed themselves in the southwestern portion of the Empire. Tien-teh is descended from one of these, and appears therefore before the people, not as an unknown adventurer, but as the representative of a dynasty that is still remembered with a warm affection by the Chinese. The extortions of the Tartar Emperor and his swarm of corrupt officials, have prepared the people to welcome any change; but when that change involves the overthrow of a foreign dynasty and the restoration of their native Princes, a national feeling is begotten. Enthusiasm incites the rebel armies, and their treason to the powers that be, becomes patriotism and loyalty to their rightful rulers. Under such auspices, Tien-teh has steadily progressed in his conquests, until he has now under his sway not less than 75,000,000 of his countrymen, whom he governs through the medium of a regular organized administration, assisted by Ministers and Generals of great sagacity and ability. Before commencing the last campaign, he issued a Proclamation, in which argument and passion are dexterously employed to bring the people to his support. The document is so excellent an index to his character and his policy, that we give it entire:

"I hold," says the Prince, "that in exterminating tyrannical oppressors, and in tranquilizing the people, reliance should be placed on the popular will; and that he who can firmly establish the empire should become its prince. The abominable and thievish usurpation from which we suffer has continued upward of two hundred years; exacting the produce from the land, and absorbing the fat of the people, for stowing into

that unfathomable ditch [Manchuria]. In sustaining from year to year the forty-eight banners there is nothing left for ourselves. Moreover, the vices of their covetous officers and base underlings rise up like mountains, making light of the exhaustion and suffering of the people, they merely devise methods for fattening their vile carcasses, which encompass us like swarms of locusts. Verily, verily, they would consume the hills and empty the sea; their voracity being like the gnawing of tigers and the gulping of whales. There was everywhere crying and lamentation, for the want of some one to accuse them before heaven, when I emerged from private life; and having with my own eyes witnessed these base proceedings, I strove to remove these sources of discontent, and to effect a reform in order to comply with the desire of the empire.

"Now, having received the adorable commands of Heaven to expel these contemptible miscreants, I dare not sin by a tardy obedience to these behests. The majestic march of my righteous army is designed to deliver the people as from a flood. I am thankful to have before me the example of Ching-tang, (founder of the Shang dynasty, 1776 B. C.) to whom the Empire reverted; consequently the Empire's indignation is mine, and its hopes are also my hopes. The people have already enabled me to expel the murderous traitors from the whole region of Hupeh, Hunan and Sz-Chuen. These places, relying on the protection of Heaven, have reverted to me, and are in the enjoyment of tranquillity. The other provinces of the Middle Land should with more readiness embrace the occasion of forwarding the expectations of the people.

"I hereby order Field-Marshal Su Chang-pang, and Commissioner Ching Wan-yuen to proceed speedily on the 8th inst., [November 19, 1852.] with all their forces, against Chi-chau and Su-chan [in Gan-whi on the Yang-tsz] and the adjacent cities. Let their prowess elevate the Han [Chinese] and humble the Banners, [Manchus,] whereby peace will be given to the empire. As for you, who hold offices under the detestable usurpers, you are to understand that we are firmly resolved to protect the people, and that you must not presume to rely on your authority and oppose me. Ever since we buckled on our armor, we have been scattering and killing all who resist; how, then, can you avoid being broken into splinters? My valorous generals and sagacious statesmen are as formidable as thunder and as rain; their streamers and their banners darken the sun, frighten gods and demons, and by their awe-inspiring deportment subdue all before them. With such merit and ability, what obstacle may not be overcome? You, whether among the civilians or military, who are inclined to take advantage of this opportunity of complying with heaven, are assured that the result of this undertaking is by no means uncertain, for the power of my troops is as great as the expansive Heaven. China will revert to me as readily as dust is driven by a puff of wind. It behooves you, therefore, promptly to discard the Tsing dynasty, seize the spear, and come and acknowledge that of the Han; you will not only thereby secure the safety of your families, but retain your rank. If you stay moping in the dark, disregarding the signs of the times, blushing, shame and remorse will be the consequence. Do not condemn my benevolent desires, nor say hereafter that early intimation was not given. I wish to employ the services of the competent, in accordance with the practice of the sages; those of you who wish to aid the native dynasty should report yourselves to my prefects, stating your capabilities, which shall be recorded, for my reference, as officers are required. Let no one injure or offend such worthies as thus present themselves. Let the whole empire be apprised thereof, that my benevolent intentions may be known. Respect this, and yield a reverential compliance."

The cities referred to in the above, fell an easy prey to the patriots, and thus closed their third campaign. At the close of the last Chinese year (February 7, 1853,) Tien-teh had under his sway not less than 75,000,000 of his countrymen, holding the seat of his government in the great city of Wu-chung-fu, the capital of Hupeh; and, owing to the gradual manner in which these conquests were made, time was allowed for organizing an effective administration. Evidently they are not the banditti which the authorities represent them to be; it may, or it may not be true, that originally nothing more than robbery was contemplated by the first leaders, and it is possible that to some extent rapine and pillage attended their march, for these are inseparable from a state of warfare, yet such statements are to be received with allowance coming as they do from their enemies. Whatever the party may have been is of little consequence; it comes before us now with a national character, and through a strong Provisional Government making reasonable demands.

The real difficulty of a native dynasty would

commence with the expulsion of the Manchus, for its stability would be in perpetual jeopardy from the incursions of those hardy adventurers. To maintain themselves against such warlike neighbors, the Chinese would be compelled to court the alliance of Christian States, so called—independence is utterly out of the question—the choice being between subjection to the Manchus, or a reliance on the power and friendship of the "barbarians from afar." Of these alternatives the latter would be preferred by all who have at heart the present and future well-being of this large portion of the human family. It is by rendering obligations of this kind, that they are to be conciliated, and not by aiding their conquerors to retain the offensive yoke.

The following letter, written from Shanghai by an intelligent foreign gentleman, gives some further and highly interesting particulars of the operations of the rebels:

"You will see by the public prints in what exciting times we live. We have had before us for the last week, all the pomp and circumstance of war. On Sunday last a body of 5,000 armed men, with about forty field pieces, paraded through our streets—harmless village braves, who are paid to run at the first shot, if indeed they stop to hear it. Now we have forts and lines thrown up all around us, with a redoubt at our very way, constructed by the naval force under the command of Capt. Fishbourne. Today, at ten, all the foreign residents are to meet, at the requisition of all the Consuls, to consult on taking measures for joint defence. In the meantime, Nanking and Chin-keang-foo are taken by the rebels, and the insurgents have only been restrained from advancing on Soochow and Shanghai, by the pressure of the Imperialists in their rear, which has compelled them to retire on Nanking, where they are said to be surrounded; other reports say that they have surrounded the Imperialists, and expect in a few days to put them to flight. You will have seen also an ominous placard from the rebels, in which they hurl defiance at the foreigners. Some doubt its genuineness. It appears to me, however, to wear as much the appearance of authenticity as any we have hitherto seen. True, it would be impolitic, with an army of Tartars in their rear, to incense three powerful European States against them; but they are ignorant of the power of foreigners, and are so flushed with previous success, that they vainly believe the world is at their feet.

"True, also, it is at variance with the religious proclamation, which quotes the Bible of foreigners. But that proclamation has the least claim of all to genuineness—being drawn up in so slovenly a manner that no Chinese pretending to common school boy knowledge would put their names to it. The true state of the case seems to me that they are proud Confucianists, determined to establish the ancient manners and customs prevalent under the Han and Ming dynasty, and so exasperated against the Manchus, that they are likely to look with disgust upon anything foreign; and while they are bent upon rooting out Buddhism, they would be as little disposed to favor Christianity. We had letters last night from Soochow, detailing their cruelties to the Manchow women, when they took Nankin. Having decoyed seven hundred of these unfortunates into a building, under pretence of getting them married to Chinese people, they ruthlessly set fire to the whole, and reduced them to ashes. They then registered the inmates of every house in Nankin, and the next day went through the city, comparing the lists with the inhabitants found in each dwelling, when, if they found more than the number given in (a very likely case) they killed the odd numbers. They then pressed every Chinese into the army, from 15 to 45; killed the children as useless, appropriating the younger women, and making the older ones cooks and scullions. This may be a mere report, exaggerated by the fears of the Chinese; still the indiscriminate slaughter of the Buddhist priests gives some color to it.

"The City of Shanghai is nearly deserted; the inhabitants have carried out their goods and furniture, even to sticks and straws, leaving empty dwellings all shut up, and a few poor and ill disposed persons prowling about the streets. Of course there is no trade, and we expect soon to have a scarcity of provisions. We dare not pack up and remove our goods, for fear of alarming our servants, who will all instantly leave. We remain therefore ready to depart with what we stand up in, at a moment's warning."

We give this letter as a kind of index to the feelings of the foreign community of Shanghai at the date at which it was written. It has since been reported that Nanking has been retaken by the Imperialist troops.

N. Y. Tribune.

The Kingdom.

NEARLY all Christians acknowledge that there is to be a millennial kingdom, differing widely

from the present state of things, and in some respects, from the state of final glory. But there is not the same harmony of opinion in reference to the way in which it is to be introduced. Let us come with prayerful simplicity of heart and mind, and search the Scriptures on this point. Daniel 2:31-45, establishes the point in question. This passage is full and decisive. All previous kingdoms are to pass away, a new and imperishable kingdom is to take the place once occupied by them. Here is a succession of kingdoms stretching from the days of Nebuchadnezzar, the head of gold, down to the entrance of the new and entirely different kingdom which is to supplant and take the place of all the rest. The four kingdoms are the Babylonish, Medo-Persian, Grecian, and Roman. Three have passed away: the fourth alone exists. And in what state does it now exist? Not in its legs of iron—its strong compacted state; but in its feet—its toes part of iron and part of clay—its last and worst estate, divided into ten separate and dissimilar kingdoms. The question arises, How are these ten heterogeneous kingdoms of the old Roman world to be transmuted into the fifth kingdom—that of Christ? How is this earthly to be put off and the heavenly put on? Not slowly and gradually by the agencies now in use, but suddenly by a stone; and that stone cut without hands. This is the instrument, and this alone. It is sudden, instantaneous: not by moral and evangelical agencies, but by immediate power. And what is this stone? Who that remembers Christ's own words, can, for a moment, doubt its meaning: "The stone which the builders despised is made the head of the corner; whosoever falleth upon this stone shall be broken; but upon whomsoever this stone shall fall it shall grind him to powder." While Christ himself is the agent, who that reads the passage, can, for a moment, doubt that the stone smiting the image on his feet, by which the kingdoms are broken in pieces, is an immediate exercise of power, an act of sudden and awful judgment?

Precisely equivalent to this is the vision in the seventh chapter. In the vision of the four beasts we have the same kingdoms, with a new power developed in the fourth—a little horn, which is the papal power. The end of these kingdoms is their destruction by the iron rod of judgment. The little horn made war with the saints and prevailed. One like the Son of man came. Now, what is this vision of the coming of the Son of man? Faber tells us that it is simply a figure, or symbol, or type, denoting the conversion of the world. But Christ is never a type; he never can be a type, for he is the great Anti-type; and a type is something inferior to the thing typified. But Christ is over all and above all. How then is it possible for Christ himself to be a type of the progress of his own gospel? The millennial kingdom is to be ushered in by Christ's own coming in person to consume the man of sin by the very brightness of his epiphany.

We must omit the proofs of this view of the introduction of the kingdom with which the book of Psalms abounds. In the New Testament, the day of the Son of man is compared to the lightning that lighteneth out of the one part under heaven, and shineth unto the other part under heaven. Here there is suddenness. The day of the Son of man is coming upon the world, when it least expects that event. Then it is compared to the deluge of water in the days of Noah, when but one family escaped in the ark; and to the deluge of fire in the days of Lot, when all the inhabitants of the plains perished, save Lot and his, who were scarcely saved; for it was with tardy steps that they bent their way to Zoar. Now these types fail of meaning, if they do not mean that the coming of Christ's kingdom is to be amid judgments, that are to lay waste the powers of wickedness, and to destroy the son of perdition; and on the very scene of this wide waste of ruin caused by sin, to erect his kingdom of grace, and peace, and love.

But the book of Revelation is quite decisive on this subject. Here we follow the history of the Church down through three parallel lines, each bringing us to the kingdom of blessedness and glory. First in the seals of the sixth chapter, we follow the judgments of the Lord down to the sixth, which ends in earthquakes, and the sun black as sackcloth, and consummated judgment. Then in the trumpets, we follow the very same path of judgment; and so also with vials; and that pathway brings us to the high and holy felicities of the millennium.

"All is Paradise again;
Far happier place than that of Eden,
And far happier days."

Seal after seal is broken—trumpet after trumpet is blown—vial after vial is poured out. It comes—woe upon woe—judgment upon judgment—crash upon crash; and, as with aching eye and weary heart, we cry, "How long, Lord, how long?" we seem to hear a voice far above the din of judgment; and it interprets all: "Overturn, overturn, overturn, till He come whose right it is, and I will give it Him."

Under the last but one of the vials we now stand; and this has been pouring out ever since the first French revolution; and soon the wrath of God is to be filled up. At present there is a lull in the elements of wrath; but he is blind to everything that is passing around him, and deaf to the voice of prophecy, who believeth not that even now "the unclean spirits are going forth out of the mouth of the beast, and of the dragon, and of the false prophet, unto all the kings of the earth, and of the whole world, to gather them together to the battle of that great day of God Almighty." The forces are gathering and mustering for a future and final outburst. This present guilty state of things is near an end. The ground on which the man of sin now stands, is tottering and shaking perilously beneath him.

All the half-philosophic and half-evangelic expectation of a good time coming, of the coming back of a golden age to earth, through the instrumentalities of steamboats, telegraphs, and free trade, in connection with the efforts of missionaries, is just a delusion, a fairy tale, a mid-summer's night dream. Come, the millennium will; but what is coming first? The last vial of God's filled-up wrath, now trembling in the angel's hand. We do not believe that the world is to be regenerated without those judgments, by the mere arts and agencies of man. We see no signs of amendment in the dark mystery of iniquity; and yet that incarnation of all principles of evil hath not many days to live. We see the thunder-cloud charged with all the elements of wrath and ruin: it gets blacker and blacker: it descends lower and lower. Every new event in these startling times, is like a gleam of lightning. Every rumor among the nations, is like the muttering of distant thunder. And where do we look? Where do we ask you to look? Why we look to the cross—to the death of the incarnate God—we look for mercy, for forgiveness, for shelter from the storm. In God's own opened heart, his own paternal home, we find a covert. "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

We conclude then that Christ's kingdom is to be established immediately after the judgments of the little horn and the Roman beast. It is to be immediately after the outpouring of the seventh vial; and whatever may now be the efforts and the apparent success of the enemies of Christ, that success is to be short-lived, and so soon as they are ripe for judgment, the harvest of wrath will come. We believe that the Roman world, in other words, the papal world, has sinned away its day of grace. Missionaries dare not go to them. The Bible cannot be sent to them. The blessed gospel is rejected by them. They are shut up, awaiting the final stroke; and we wait to hear the cry, "Babylon is fallen, is fallen." And when the blackness and darkness, and tempest of these judgments have passed away, we shall find ourselves at once amid the cloudless light, and the unbroken Sabbath of the Millennium.

Toronto Christian Observer.

The Great Delusion—Its Converts.

The N. Y. *Christian Intelligencer* has a very judicious article under this heading, as follows:

Among "the signs of the times" is the conversion of certain prominent jurists and statesmen to the delusions of the so-called *spiritual rappings*. Their advocacy of it is a triumph for the seers of the new revelation, and has doubtless staggered many weak minds.

The question is worthy of study. How is it that these men of intelligence and education, trained to the science of the law, accustomed to the sifting of evidence, whose professional maxim it is to take nothing upon trust, to believe nothing without proof, have embraced a system full of such monstrous absurdity and unmitigated evil?

We should remember, in replying to this query, that jurists and statesmen are as fallible, infirm and speculative as other men. The law itself is proverbial for its "glorious uncertainty," and its disciples are not above their code. But we think that there is a higher reason for their defection to be found in the souls of some of these men. Of all the reported cases, we know not of one individual who held any settled personal religious convictions. With strong religious susceptibilities, they had no established faith in the essential truths of the gospel. They have seen enough of the world to realize its vanity, and possibly to be disgusted with it. They have had trials, but no comforters; they want a refuge, but are unwilling to receive the plain and humbling truths of the gospel. To satisfy their unsettled consciences, and quell their rising apprehensions, they take up with whatever attracts attention by its novelty, mystery, and apparently spiritual origin. Like mariners adrift upon a stormy sea, they try to land in any cove that offers a prospect of shelter. Presently they hear the cry, "Breakers ahead," and we next see them stranded on the beach, or broken on

the rocks of a wild and iron-bound coast. We have heard, on good authority, that one of the most eminent of these men was led into this unholy delusion by his attempts to hold intercourse with the spirit of his wife, who died a short time previous. The case is in point. Had he known the believer's refuge, his troubled soul would never have sought the ghostly solace that has brought him down so low.

We must expect such things. Evidently, there is "a falling away" from the faith even among professing Christians. We have heard of large churches infected and panic-stricken by this plague. Where it will stop is only known to Him who in judicial wrath often gives sinners up to a "strong delusion, that they should believe a lie."

The sole remedy, especially for Christian professors who are in danger of its temptations, is in the simple gospel of our Lord Jesus. Let a man settle in his own mind that the Bible is the Word of God, infallible and complete, and receive its cardinal doctrines of the atonement, regeneration, sanctification, and their kindred truths, and we have little fear for one so "rooted and grounded in the faith." He will rest on these as settled conclusions. And when the wild infidel questions him, and when the "false Christ" pleads his claims, his answer will be, "I have examined the argument, and satisfied myself that the Bible is the Word of God. I have settled it once and forever in my own convictions. Whatever this book repudiates, is heresy; whatever it rebukes, is sin; whatever it is silent on, is not essential to our salvation." The whole Church needs to feel and to obey the injunction to the ancient Church of Philadelphia, "Hold fast!"

But while we should plant ourselves on these principles, and will be safe only there, we believe that the religious press and pulpit have mistaken their adversary by underrating the power of this delusion. We believe it to be one of "the depths of Satan." Some of the secular presses have recently taken up the subject in a way that we would fain see carried out by their religious contemporaries; and we cannot better close this article than by quoting from a vigorous editorial in the *Daily Times* of May 27, which should be universally read:

"Not only does the delusion avoid every means of satisfactory test, and decline to make any developments tending to benefit the race or individuals—it inculcates the dreariest infidelity, and does more serious damage to the religious sentiment of the age than any influence it has ever encountered. And thus spreading over the world like prairie-fire—a mass of incongruity, falsehood, unreason, imposture, and infidelity—it invites the most anxious attention of thoughtful and conservative men. The humbug itself may of itself perish, but the irreligious offspring will survive indefinitely. It is high time to cease laughing at the fantastic absurdity of the monster, and go heartily at work to destroy it."

(For the Herald.)

Sketches of Travel.

No. XLIV.

STIRLING AND EDINBURGH.

It was the eve of "Stirling Races" and all the Hotels were overflowing with company. I found good entertainment at the Royal Hotel, but was lodged out. The next morning dawned bright and the streets were all alive with people. The shop-windows were decked out in their gayest colors, strolling peddlers were crying their wares, tumblers performing their antics in the midst of admiring groups, over-grown boys playing at thimble-rig, and travelling minstrels with hand-organs and monkeys, and dancing bears, drawing crowds and collecting pennies.

I walked about the streets awhile, amusing myself with the various sights, and then made my way to the "CASTLE," up a long irregular street, past the Earl of Mar's magnificent castle, which was confiscated and levelled by order of King James, around several corners between high stone walls, up successive flights of steps, till I came across a guide who showed me the Castle. It is now garrisoned by 400 soldiers.

"Stirling Castle" is of great antiquity. The time of its first foundation is unknown. During the wars which were carried on for the independence of Scotland, it was frequently taken and re-taken by the contending parties. About the time of the accession of the house of Stewart, it became a royal residence, and was long the favorite abode of the Scottish monarchs. It was the birth-place of James II. and James V.; and James VI. and his eldest son Prince Henry was baptized in it. In the south-east part of the fortress is a building in the form of a quadrangle called "James' Palace." It was built by James V. but is now converted into barracks. The open court in the centre is said to have been the place where the lions were kept, and fed through the windows. It has but one high story with long grated windows, and a half story above. Every long window is surmounted by a stone statue—one very indecent. On the south side of the square is the oldest part of the Castle.

One of the apartments is called "Douglas' Room," where William Earl of Douglas was assassinated by James II. after he had granted him a safe-conduct. This event is thus commemorated in the "Lady of the Lake."

"Ye towers! within whose circuit dread
A Douglas by his sovereign bled."

On the west side of the square is a long, low building, which was originally the Chapel, but is now used as a store-room and armory. Here are some curious specimens of old armor—a huge leathern hat which Oliver Cromwell used to put on over all as a defence—a quantity of pikes with stout wooden handles, prepared for the militia, the "Sea-fencibles" at the time when fears were entertained of Napoleon's invasion—and some old pikes and guns taken from the rebels in 1820. In one corner is the old pulpit from which John Knox used to thunder forth his bold, uncompromising denunciations of iniquity. It has been almost all cut up by the pen-knives of visitors.

The view from the ramparts is very fine. Near by is the mount on which executions commonly took place, called "Execution Hill," which Scott thus characterizes:

"Then, O sad and fatal mound,
That oft has heard the death-axe sound."

On another part of the declivity is the crag behind which Wallace's army was encamped. On the west, is the vale of Menteith, bounded by the Highland mountains. To the north and east, fertile fields, handsome country-seats, the windings of the Firth, the Ochill and the Grampian hills. To the east, the town, the Abbey Craig, the ruins of Cambuskenneth Abbey, and in a clear day the Castle of Edinburgh and Arthur's Seat may be seen. In the south the Campsie hills bound the view. At one corner of the ramparts called "Victoria Station," Queen Victoria stood in 1842 and sketched the scene. Another place is called "Queen Mary's Look-out." The field of Bannockburn was pointed out to me—also the marks made by the cannon-balls when the Castle was besieged by Gen. Monk, the tower in which Roderick Dhu was confined by King James, and the room in which James was instructed by his tutor Buchanan.

On my way down I visited the old Greyfriar or Franciscan church built by James IV. in 1494. Here John Knox preached the coronation sermon of James VI. in 1597. The old pulpit is still preserved in the vestry-room. Since the Reformation the church has been divided into two separate places of worship, called the East and West churches.

At about 6 o'clock in the afternoon I took the train for Edinburgh, and arrived between seven and eight. The appearance of the city as we approached it was very imposing. We passed a magnificent building on the left in the castellated style, newly erected for a Hospital, then the Castle rock rose up on our right, we entered a deep ravine at its base and passing under the "Mound" reached the terminus, from which we emerged by a flight of stairs into the street above. Passing Scott's Monument, I walked up Prince-street, and established myself at Archibold's Hotel.

EDINBURGH.

Archibold's Private Hotel where I staid during my sojourn in Edinburgh, was without exception the most comfortable, quiet and agreeable house of entertainment, I met with in my absence from home. I had a snug little front parlor on the first floor, looking out on Prince-street, commanding a grand view of the Castle directly opposite, where my meals were served up by a most attentive waiter, who was invisible save at the sound of the bell, and the adjoining room was my bed-room. The waiter was the only person I ever saw in the house, except on one occasion, when two gentlemen came into the parlor to read the newspapers. Where the other boarders were, or whether there were any others, was a mystery I could not solve. The accommodations were excellent and at a moderate price.

My first visit was, of course, to the CASTLE. I walked down Prince-street, crossed the "Mound" which connects the New Town with the Old, passed in front of the new Free Church College, an imposing edifice, through Ramsay Place, so called from the home of Allan Ramsay, the author of "The Gentle Shepherd," and by a private path up the hill, came out on the Esplanade of the Castle, where a company of soldiers in the Highland dress were going through their military exercises under the drill sergeant. I passed around the batteries and saw the celebrated "Mons Meg," a gigantic piece of artillery which was cast at Mons in Flanders. It burst when firing a salute to the Duke of York in 1682, and has never been repaired.

The view from the ramparts is very fine—the Grampian and Pentellean hills, the buildings of the "New Town," Carlton Hill with its monuments, Arthur's Seat, Salisbury Crag, the "Old Town," spread out before you. The guide took me into a small building called "Queen Margaret's Chapel," said to be the oldest church in Scotland.

Leaving the Castle I walked down High-street, past the Parliament Houses, Tron Church, St. Giles' Cathedral, the Royal Exchange, and went to the City Chambers, to obtain an order to see the Scottish Regalia in the Tower-room at the Castle. Coming out I met my old acquaintance of Basle, together with a young friend of his on his way to Dusseldorf to pursue his studies in painting. We went in company to the Castle and saw the Regalia, consisting of the Crown, the Sceptre, Sword of State and the Lord Treasurer's Rod of Office. We were also admitted to Queen Mary's room, where James VI. was born, and from the windows of which he was let down in a basket by night and conveyed to Stirling Castle. On the wall is the prayer which she is said to have composed on that occasion. The following is a copy verbatim, though the original is in the old English character.

"Lord Jesus Christ that Crownit was with Thornise
Preserve the Birth quhais Badgie heir is borne.
And send Hir Sonee Successione to Reigne still
Lang in this Realme, if that it be Thy will.
Als Grant O Lord quhat ever of Hir prosed
Be to thy Glorie, Honer and Prais sobied.
"Year 1566—Birth of King James—month 19
Junii."

From the Castle we walked down High-street to HOLYROOD PALACE.

The Chapel in the rear of the Palace is a most picturesque ruin. The roof is all gone, and the wall of one end has a large window of beautiful proportions through which you see the country beyond. In one corner are the remains of David II., James II., James V. and Magdalen his Queen, Henry, Lord Darnley and others. Lord Darnley was the last person buried there, until the re-interment of Queen Mary. It was her dying request that she might not be buried there, because Lord Darnley was; and she was therefore buried in a church in the city. But when this church was taken down to open the railway, her remains were dug up and removed to this very vault. On one side is the door by which Lord Darnley and his associates, after passing through the church, entered the Palace to murder Rizzio.

An old lady in black with a stately air, waited on us through Queen Mary's apartments, which remain in nearly the same state as when she occupied them. There we saw a sofa with cushions for Queen Mary and Lord Darnley, on which they had many a tete-a-tete—chairs embroidered by Mary—the first grate and fender used in Scotland, introduced by King James—a coarse, clumsy affair. "What a fender for royalty!" said the old lady, lifting up both her hands. The adjoining apartment was her bedroom. The bed with all its furniture has been kept as nearly as possible in the same state as when she occupied it. At the foot was a stand with a basket for baby-linen. We were shown a box containing her miniature, covered with silk embroidered by her when twelve years old living in Paris, with "Jacob's dream," and other scriptural scenes. Adjoining is the closet where Darnley surprised Mary and Rizzio, who were at tea with the Countess of Argyle and one or two others. Rizzio terrified by the vindictive looks of the conspirators, clung to the skirts of the Queen for protection, but Darnley tore him off, George Douglas gave him the first stab, and he was then dragged into the outer apartment and dispatched with fifty-six wounds. His body was then dragged into the adjoining room, and lay there all night, weltering in its blood. The stains are still to be seen on the floor. A partition was afterwards built up by order of the Queen, to separate this part from the rest of the room. We also went through the Gallery of paintings, which however contains nothing remarkable.

Walking up the Canongate, we entered an old churchyard where we saw the monument erected to the poet Ferguson by Robert Burns. Saw John Knox's house with this inscription.

Deus

God

After dinner we rode out upon Victoria road, got out at Arthur's Seat, and ascended to the top. The view is magnificent—the Castle, the city, Carlton hill, the Firth, Leith, the German Ocean, Porto-bello, &c. Returned by the way of St. Anthony's Well and Chapel, and went on Carlton hill and saw the Monument of Du-gald Stewart, Playfair's Observatory, the National Monument, intended to commemorate Waterloo, but left unfinished, Nelson's Monument and Burn's Monument.

The next day was the Sabbath. In the morning I went to hear Dr. Candlish. The church is plain, but comfortable, and was well filled. The Doctor is a stern-looking man and evidently very nervous. His prayers consisted almost entirely of scriptural expressions. The subject of his discourse was 2 Pet. 1:5-7. He had no notes and spoke with great freedom. His division was as follows: I. The connection of the text with the context. II. The connection of the different parts of the text with each other. Under the first head he remarked that what precedes the text appertains to the first coming of Christ;

what follows, appertains to his *second* coming, so that the text is placed, just as Christians are, *between the two*; and then dwelt upon the motives to Christian fidelity and zeal thus supplied by the retrospect and the prospect.

Under the second head he remarked that "faith" was assumed as an indispensable prerequisite, and of the *seven* things to be added to faith, the first *four*, viz., "virtue," "knowledge," "temperance," "patience," were *elements of power*—preparative; while the remaining *three*, viz., "godliness," "brotherly-kindness," "charity," showed the proper *direction* of these elements, or capabilities. "Virtue" he understood to mean (in the old English sense) *valor*—courage—fortitude—to profess and act out belief. "Knowledge" is *discretion*—"the better part of valor," in a sound Christian sense. "Temperance" is *self-command* in its widest sense. "Patience" is *perseverance*. In conclusion he urged upon Christians with great earnestness the same diligent training, and exercising unto godliness, that ambitious and aspiring men practice for ungodly ends.

In the afternoon I attended the Free Tron Church, where I heard Rev. Alexander Abercrombie, from *Abbey*. The sermon was a plain and sensible one from Jer. 6:16. Many of the soldiers of the garrison were present in full Highland costume, and were very attentive. It seemed strange to see a *red-coat* in the precursor's place to set the tune.

At evening I visited the Grange burying-ground to see the grave of Dr. Chalmers. The monument is nothing but a plain slab set in the wall with the inscription, "Thomas Chalmers, D. D., LL. D. Born 1780, died 1847." Close by is the grave of his wife who died about three years after. S. J. M. M.



The Advent Herald.

BOSTON, JULY 23, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XVII.

THE BURDEN OF DAMASCUS.

BEHOLD, Damascus is taken away from being a city, and it shall be a ruinous heap.—v. 1.

"Damascus" was the capital of Syria, about 200 miles north-east of Jerusalem. In the seventh chapter v. 16th, Isaiah predicted that Samaria and Damascus should be bereft of their kings before the child then spoken of should come to years of discretion; and in the 8th, (v. 4th,) that it should be before his younger son should be able to speak plainly. This prediction has reference to both of those kingdoms. In the fourth year of Ahaz, B. C. 738, (2 Kings 16:9,) "the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus and took it, and carried the people of it captive to Kir, and slew Rezin." Isaiah speaks as if he saw, in prophetic vision, the events foretold passing before his eyes.

Dr. Clarke quotes from "Midrash," that "there were in Damascus three hundred and sixty-five streets, in each of these there was an idol, and each idol had his peculiar day of worship; so that the whole were worshipped in the course of the year." If so, it was sufficient reason for its destruction.

Damascus was an ancient city, and was in existence in the time of Abraham. It was afterwards re-built, and was a subject of prediction in Zech. 9:1.

The cities of Aroer are forsaken: they shall be for flocks, which shall lie down, and none shall make them afraid.—v. 2.

"Aroer" is supposed to be an extent of country in Syria, the site of many cities which were to become desolated, and thus to become a place for the peaceable pasturage of flocks.

The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts.—v. 3.

This prophecy, having respect to Ephraim as well as to Syria, was probably uttered in reference to their having confederated together against Judah. "The fortress of Ephraim, was its stronghold—probably Samaria, its capital. 2 Kings 17:6—"In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes." As the

glory of the children of Israel was thus made to pass away, so was to be the remnant of Syria.—A simile.

And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvest-man gathereth the corn, and reapeeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. —vs. 4, 5.

"In that day," is when the ten tribes should be carried captive. Their diminution in numbers and power, is illustrated by a substitution, taken from the wasting away of a man's flesh, by sickness or starvation; and also by comparisons to the process of reaping. The harvest-man cuts down the stalks of grain and bears them from the field. In like manner, were they to be carried away into the cities of the Medes. "Rephaim" was a fertile valley south-west of Jerusalem.

Yet gleanings grapes shall be left in it, as the shaking of an olive-tree, Two or three berries in the top of the uppermost bough, Four or five in the outmost fruitful branches thereof, saith the Lord God of Israel.—v. 6.

Israel was carried captive in the sixth year of Hezekiah king of Judah, B. C. 720. But a small remnant of them were left in the land; for in the 18th year of Josiah, B. C. 622, when the passover was observed with great splendor, (2 Chron. 35:17) "the children of Israel that were present kept the passover at that time." The small number left, by an elliptical metaphor, is illustrated by the gleanings of a harvested field. By a simile, it is also illustrated by the gathering of olives—a few berries only being left in remote boughs where they escape the notice of, or are inaccessible to the gatherer.

Mr. Lowth and Mr. Lord refer to Hezekiah's passover, (2 Chron. 30:10-18;) but that was held in the first year of his reign—five years before Israel's captivity.

At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, Neither shall respect that which his fingers have made, Either the groves or the images.—vs. 7, 8.

The judgments of God were to cause those left in the land to turn to him. When Josiah brake down the groves and pagan altars in Judah, (2 Chron. 34:6, 7,) "so did he in the cities of Manasseh and Ephraim, and Simeon, even unto Naphtali. . . . and throughout all the land of Israel." And when he repaired the house of the Lord, the Levites who kept the doors, gathered money that was brought there, (v. 9th,) "of the hand of Manasseh and Ephraim, and of all the remnant of Israel." When the king sent to inquire of the Lord, (v. 21st,) he made mention of "them that are left in Israel and Judah;" and, (v. 33d,) he "made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers." Thus did their eyes "have respect to the Holy One of Israel." They had seen the utter folly of trusting to the gods represented by images of their own creation.

Their reformation, however, we have no reason to regard as a permanent one. They again relapsed into forgetfulness of God.

In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

Because thou hast forgotten the God of thy salvation, And hast not been mindful of the rock of thy strength, Therefore shalt thou plant pleasant plants, and shalt set it with strange slips:

In the day shalt thou make thy plant to grow, And in the morning shalt thou make thy seed to flourish: But the harvest shall be a heap in the day of grief and of desperate sorrow.—vs. 9-11.

By a simile, the cities of Israel are compared to a forsaken bough. In v. 6th the people are compared to the berries left; but now, the cities are compared to the boughs. As only where they are remote and difficult of access, would the fruit gatherer leave any olives, so the inhabitants left in the cities, would be those who escaped the notice of the invaders. Some remote cities, even, might be spared.

The cause of their desolation, is expressly attributed to their forgetfulness of God, who, by an elliptical metaphor, is called "the Rock of thy strength,"—that is, a fortified place which no enemy could successfully assail.

"Pleasant plants," are those calculated to produce delight. "Strange slips," are plants of foreign growth, propagated by cuttings. By a substitution, the taking of great pains in the cultivation of these, and realizing only disappointment, illustrates the grief and sorrow which follows the forsaking of God and turning to other sources for consolation and hope.

A WOE UPON THE ARMY OF SENNACHERIB.

Woe to the multitude of many people, which make a noise Like the noise of the seas; and to the rushing of nations, That make a rushing like the rushing of mighty waters.—v. 12.

This is the introduction of a new subject, but one intimately connected with the former. After predicting the fate of Damascus and Samaria, which were captured by the Assyrians, the prophet

utters a "woe" upon a great multitude, which, (v. 14th,) was to perish in a single night.

When Samaria and Syria confederated against Judah, (2 Kings 16:7, 9,) "Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me. . . . And the king of Assyria hearkened unto him: for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Rezin." This was about B. C. 740. He put an end to the kingdom of the Syrians in Damascus, after it had existed ten generations, or from the time of Solomon. After the conquest of Damascus, the king of Assyria must have gone up and subjugated Ephraim; for we read, (1 Chron. 5:26,) that "the God of Israel stirred up . . . Tiglath-pileser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half-tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day."

These acts of the king of Assyria, were done at the request of Ahaz of Judah, who acknowledged himself a vassal of, and paid tribute to the king of Assyria.

Hoshea succeeded Pekah, after an interregnum of nine years, on the throne of Israel, B. C. 729. Shalmaneser, had now succeeded Tiglath-pileser as king of Assyria, and "Hoshea," (2 Kings 17:3,) "became his servant and gave him presents." About this time, Sabacon, the Ethiopian, called "So," in the Scriptures, invaded and took possession of the kingdom of Egypt; and with him Hoshea made an alliance. 2 Kings 17:4—"And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison." 2 Kings 18:9-11—"And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, (that is, the ninth year of Hoshea king of Israel,) Samaria was taken. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan and in the cities of the Medes." B. C. 720.

When Hezekiah succeeded Ahaz to the throne of Judah, (2 Kings 18:7,) "he rebelled against the king of Assyria and served him not." But the Assyrians, by other wars, were unable to press their demand for tribute till the death of Shalmaneser, and the succession of Sennacherib. It is very probable that at this time Judah made application to Egypt for help, and therefore encountered the rebuke of Isaiah in his 30th and 31st chapters—31:1—"Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord."

Late discoveries at Nineveh, have brought to light the fact that Shalmaneser was the Sargon of Isa. 20:1, (see note) who took "Ashdod;" which must have been one cause of his not enforcing his demands upon Hezekiah. His success in Egypt would demonstrate the folly of trusting to the Egyptians for succor, and was doubtless one reason why Hezekiah looked only to the Lord for help when Sennacherib came against him.

2 Kings 18:13, 14—"Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me I will bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold." Notwithstanding this tribute, Sennacherib renewed the war. He marched, himself, again towards Egypt; but he sent, (2 Kings 18:17,) "Tartan and Rabaris, and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem," who told Hezekiah (v. 24th,) not to "trust on Egypt for chariots and for horsemen;" and they rallied "on the Lord God of Israel."

Hezekiah, in his extremity, looked to God for deliverance, and the Lord sent word to him by Isaiah (2 Kings 19:7), "Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land; and I will cause him to fall by the sword in his own land." Rab-shakeh then returned (v. 8th) "and found the king of Assyria warring against Libnah." They pressed on towards Egypt. It is supposed by Dr. Prideaux that at this time "populous No," Nah. 3:10,—the No-Ammon of the Egyptians, was destroyed.—

Josephus states, (Ant. lib. 10, c. 1,) that having laid siege to "Pelusium," when ready to make an immediate assault, a rumor reached Sennacherib that Tirhakah, king of Ethiopia was coming with great forces to aid the Egyptians, which caused him to abandon Egypt, and return to the siege of Jerusalem. The "rumor" which he heard is thus recorded in 2 Kings 19:9—"When he heard say of Tirhakah king of Ethiopia, Behold he is come out to fight against thee, he sent messengers against unto Hezekiah." And when in full march against Jerusalem to destroy it, (2 Chron. 32:21,) "the Lord sent an angel, which cut off all the mighty men of valor, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword."

This history seems necessary in order to understand the connection of this and the succeeding chapter. And this army, belonging to the nation that had fulfilled the prediction in the previous portion of this 17th chap. of Isa. on Syria and Ephraim, is the "multitude of many people" on whom this "woe" is denounced.

By an apostrophe to the Jews, the prophet thus calls their attention to the approach of Sennacherib's army, and proceeds to predict its doom. And by similes he likens their approach to the rush of waters, and the voice of the seas—terms often used as symbols of people.

The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall flee far off, And shall be chased as the chaff of the mountains before the wind, And like a rolling thing before the whirlwind. And behold at evening-tide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.—vs. 13, 14.

The same figure is repeated. They come rushing against Jerusalem, but God rebukes them; as he said, 2 Kings 19:32-35—"He shall not come into the city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for my own sake, and for my servant David's sake. And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses."

By a substitution, "rebuke" is put for the destruction with which the Lord would overwhelm them,—the ease with which he would do it, being illustrated by similes of the wind's chasing away the chaff, and the whirlwind's tossing the "rolling thing"—"mar." "thistle down." In the evening, Jerusalem was full of trouble at their approach; but in the morning, 185,000 of them were dead corpses.

The Discussion.

The following from brother Litch opens the discussion still further. We hope that on this point we shall have an EXTENSIVE response,—not lengthy but to the point. We want every variety of opinion that is entertained on it, and the shorter and more pithily expressed the better.

We have so lately answered each of those questions, that it will not be necessary to repeat our views.

When several brethren give the same answer, we may insert only one of a kind, and give the names, or the signatures assumed, of the others who accord with it. If there is a general response to this, there may result from it a discussion of much interest. This question may be simply answered. Should there be a general agreement of opinion, no reasons to sustain it will be needed. Should there be a disagreement, then it will be proper to defend the several opinions by arguments.

"Mr. Editor"—Brother Robinson has answered well. No other answer could be given, as I can see, consistently with the plain reading of the passage. We are, therefore, thus far agreed:—The reason assigned by Christ, as recorded by Matthew, why, when his people should see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place, those who should be in Judea should flee to the mountains, &c., is, "For there shall be great tribulation," &c.

"Question 2d. What are meant by the 'Abomination of desolation' and 'The holy place'?"

"I might give my own views of these points; but as they differ somewhat from those usually entertained, I prefer that others should reply according to the import of the passages in question, unembarrassed by conflicting sentiments. The question now proposed will admit of a greater latitude of views than the first, but still it is confined within narrow limits. The answer to it will, however, open a wide field before us. J. Litch."

SINGULAR FANCIES.

We have been lately visited by the Rev. Stephen Tourtellot, a Methodist minister, of Herkimer, N. Y., who claims to be the "ANCIENT OF DAYS," to whom "one like the Son of man came with the clouds of heaven," (Dan. 7:13) and to whom, i. e. the Ancient of Days, as he wrongfully interprets the prediction, is to be given the "dominion and glory and a kingdom," and who is to be served by "all people, nations and languages."

We gave him a long and patient hearing, and examined some two hundred pages of manuscript in which he has unfolded his claims, which he brought for publication.

He is forty years of age, is neatly and respectably dressed, is about six feet two inches in height, is dignified in his appearance, wears his beard unshorn, which is of an auburn color, with corresponding hair, is a man of good general intelligence, ready in conversation, and perfectly coherent in his talk. In short, his personal appearance, independent of his monstrous pretensions, would readily command deference and respect.

He claims to be the recipient of various Divine communications, the reality of which he says are to be substantiated by miracles,—various, marked, and conclusive,—till which he asks no one to believe. Among these are the resurrection of several prominent individuals from the dead, during the coming ten years, viz., Abraham, Isaac, Jacob, Joseph, Joshua, Stephen, Martin Luther, Jonathan Edwards, Francis Asbury, and others—the last named taking place on the first day of July 1853 at Baltimore, where his body is entombed. On the 20th of March, 1863, he says the Saviour will come to him in the clouds of heaven, and to him alone—soon after which, on the 11th of May following, the city of Rome is to become as Sodom, and the river Tiber to terminate like the Jordan. He supposes that he is to be an agent to usher in a new dispensation; and that his coming is variously predicted in the Old Testament. Thus he supposes that he is Zerubbabel, that he is the Shepherd, the Fellow of the Lord of hosts, that he is the Priest after the order of Melchisedec, the Prophet like unto Moses, that he is brought to view by the two sticks in Ezekiel, and the two witnesses in Revelation; and that he is announced by various other appellations besides that of the Ancient of Days. He has never been an Adventist, found out the name of our paper by accident, and is ignorant of our views.

The work to which he supposes he is commissioned, is to re-organize the Church and to call out a people to the glory of God, under a new dispensation. He claims inspiration. As an inspired writer, he claims that he has written the MSS. to which we have made reference. He has also commenced the work of re-writing the entire Scriptures in the English language, so that the English may have all the authority of the original, or of an inspired translation. The English is the pure language to which he says the Church is to turn; and his re-written Bible is that which he supposes the Church is to use in the new dispensation; and which, he says, is to continue 2000 years from the 20th of March, 1863. At the end of that period he expects the resurrection of the rest of the righteous dead, and that then the millennium is to follow. On the 20th of March, 1863, he expects to reach Adam's innocence, and to be invested with his "dominion;" after which, is to be the reign of the saints on the earth, till the resurrection and millennium.

One text he thought incontrovertible, was that in Rev. 2:26, 27—"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: (and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:); even as I received of my Father." From this he argues that some one man is to be thus commissioned. We however pointed him to Psal. 149:7-9—"To execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints."

He was here from the 9th to the 27th of March, was very courteous and respectful, evidently hoping to make an impression, but disappointed of course in his errand, and left in season to reach by the cars some place unknown to us in the State of New York, where a Methodist acquaintance of his is buried, and whose resurrection he looked for on the 1st of April, which he was to be on hand to witness—the first token that he looked for of a divine attestation of his mission. Not having since heard from him, we conclude that his expectation has not been realized; and we trust that he may be recovered to a more Biblical view of things: for it is a pity that one of so much apparent good

sense should be led by such a fancy. He is a man of ability, and a graduate of Union College.

This reminds us of a similar visit which we received two years since from a Catholic priest, who had just arrived from the south of Brazil in South America, where he had been stationed by the hierarchy as a missionary. As he related his story, he had become disgusted with the almost universal immorality of the clergy of the establishment there, devoted himself more prayerfully to the study of the Bible (Douay version), and was suddenly impressed (impressions govern all such) that he was commissioned to reform the immorality of the Church. This conclusion he arrived at in 1843. As he read, he found the text, (Dan. 12:1)—"And at that time shall Michael stand up." His name being Michael McCarron, he at once concluded that he was the Michael who was to arise. Looking further, he saw that ending the 70 weeks in 33, where Usher places the crucifixion, the 2300 days beginning with the 70 weeks would end in 1843, at the very time that he did stand up. With these coincidences, he was fully convinced that he was the Michael predicted.

Full of this faith he began his work of reform. It was not however palatable to his Papal brethren, and his labors were there terminated. In 1850 he came to the United States, and the next year, going past our office he called in. After many interviews with him, we saw nothing to cause us to doubt his sincerity. He conversed fluently in the Spanish, French and Latin, and was a man of mind. Perfectly sane on all other subjects, he was fully persuaded that he was the Michael. He too had rolls of MS. which he wanted published. These being ably written, and the most of them making no allusion to his divine commission, we selected from them, and published several. They were addressed to "John, Archbishop of Tuam," in Ireland. The first was entitled "The Strong Delusion," (2 Thes. 2)—"Michael's Exposition of Prophecy," for the perusal of John, Archbishop of Tuam; and was published May 10 and 17, 1851. Another, published July 19th, was entitled "Antichrist." They were severe attacks on the corruptions of the Papacy. Not having the room that he wished, he transferred his communications to the Boston Olive Branch, where they appeared for a succession of weeks—containing some shocking developments of what he had seen in South America. It is now more than a year since we have heard from him.

There is now in New York city a man by the name of S. S. Snow, who holds forth weekly at a place which he calls "Mount Zion," and has done so for the last eight years, to about thirty followers. He impiously claims the same relation to the Son, that the Son bears to the Father; but, denying the equality of the Son, he claims a regular gradation in rank from the Father down to himself. He too claims to be Michael, and also the Shepherd described in Isa. 11:16, besides blasphemously applying to himself various other scriptural appellations. He however is full of all cursing and bitterness, and delights most in uttering abominable anathemas.

In December 1844, we had a visit from a person who resided in a neighboring town, whose name we were never able to learn, who was impressed with the idea that he was the "Man of Sin," predicted in 2 Thes. 2. He was here more or less for two weeks, fully convinced that the devil incarnate was manifested in him, as the incarnate God was in Christ. It was to him a source of intense agony. He had known nothing of the Advent doctrine till he embraced that fancy; but we had reason to believe that we convinced him that the man of sin was not a person, but the Papal hierarchy, and thus relieved his mind materially. With the exception of a glimpse we had of him in the street two years subsequent, we have not seen him since.

When individuals come with such fancies, we always point them to the law and the testimony. If they speak contrary to this, there is no light in them. We ask them for their credentials.

The above was written in April last, immediately after the visit of the first individual referred to, but has been delayed till the present time. Have heard nothing from him since that visit. We conclude that Bishop Asbury has not made his appearance in Baltimore—the papers being silent on that point.

To Correspondents.

"I would like to hear through the *Herald* your views on the 12th chapter and 13th verse of 2d Esdras."

Our views are, that the book of Esdras is apocryphal, and no more entitled to be regarded as an inspired book, than the works of Josephus. If R. S. will count over the number of our Presidents, he will see that we have had fourteen.

S. JACKSON.—The city of Rev. 21, which John

saw in vision, was a symbol, which we regard as a representative of the Bride the Lamb's wife. Compare, Rev. 20:9, 10 and 19:7-9. We have just mailed to you a copy of our "Approaching Crisis," which gives our views in full on that point, and the same reference to corresponding scriptures which we should make in an article devoted to that subject. That which was represented by the symbol, was not then seen; he saw merely a symbol of what would be.

E. W. CASE, Bristol, Vt.—Will be pleased to have you act as agent.

New Works, &c.

"RAPPO-MANIA OVERTHROWN. In two Parts. Part First. The Christian Religion Triumphant, or the Scriptures, Reason, Philosophy, Common sense, and Religion Vindicated against the claims of the Spiritual Rappers. By Henry Wickliffe. Boston: Fowler & Wells & Co. 1853."

The writer of this work deals the spirit-rappers some hard raps, and demonstrates that their theory substitutes the spirits in the place of God, and is therefore a false religion. We could not, however, in reading the work, come to the conclusion that the author himself has correct views of God and the teachings of the Bible. We find him denying many clearly stated Bible declarations, and cannot therefore recommend the book as a safe antidote for the apostasy which it professes to meet. Its style also is horrid. It reads as if its author began to write as soon as he began to think, without waiting to mature his thoughts.

"SECOND ANNUAL REPORT OF THE HOUSE OF THE ANGEL GUARDIAN. June, 1853. By Rev. George F. Haskins, Rector. Boston: Published by Patrick Donahoe, No. 3 Franklin-street. 1853."

This is a Papal institution in this city, under the care of the Bishop of Boston. It furnishes a good home for houseless boys, and according to the report, is in a flourishing condition. Since its commencement, two years since, 336 boys have been received there, and 74 are there at the present time—the majority of those discharged having been apprenticed to various trades. Last winter, an application was made for an act of incorporation, and the committee of the Legislature, after visiting the institution, reported unanimously in favor of it, which was granted.

"HINTS FOR THE HOUSEHOLD; or Family Counsellor. By Rev. Wm. M. Thayer. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. London: Low & Co. 1853."

This is designed as a family manual, and treats of the duties pertaining to the conjugal, parental, filial, and fraternal relations—those which make home and kindred associations so pleasant. It shows what the family owes to the Sabbath, the Bible, and the domestic altar; and it discusses a great variety of subjects in a very judicious and instructive manner. Such a work is timely, much needed, and to the purpose.

"FAMILIAR LETTERS TO JOHN B. FITZPATRICK, the Catholic Bishop of Boston. By an Independent Irishman. Boston: Published by J. P. Mendum, No. 65 Cornhill. For sale at the Periodical Deposits. 1853."

These letters are designed to show the opposition of the Catholic hierarchy to free schools, a free press, and to democracy generally. They are vigorously written, and contain many home thrusts. We wish that Catholics might give it a candid reading.

A Contrast.

At one time last week we received two letters from the Post-office. The first one opened, read: "you will please stop the *Herald* as I shall take no more from the post office."

The next read: "I feel richly paid in the pleasure afforded me in perusing your very valuable and interesting paper, the *Herald*. May God bless you in your work, and enable you still to proclaim the truth, amid the scoffs of the world, and an unbelieving church, is the earnest desire of your friend and brother in Christ."

Well, thought we, there are different modes of doing things, and different kinds of people in the world. Were it not for the sincere affection of warm-hearted friends, the conducting of a paper would be arduous indeed. An editor's greatest reward is in the satisfaction arising from the thought of administering to the gratification of others. Without the feeling that hundreds are strengthened, and consoled or instructed by the varied selections and original articles in his columns, the labor of preparing and selecting them, would indeed be a weary task: but to know that its weekly visits are hailed with pleasure, lightens many a burden, and sweetens many a weary labor. Even the occasional assaults, and rumors of the efforts of those who "seek for iniquity"—that "make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught," may all be forgotten, or rejoiced in, when one's friends manifest their friendship, and the children of God take pleasure in his labors.

"Shady Side."

We gave a notice some weeks since of a book published by John P. Jewett & Co., with the above title, designed to illustrate the peculiar trials which some country pastors and their wives have to endure. It was written by the wife of Rev. Mr. Hubbell, of Avon, Conn., some of whose parishioners being weak enough to suppose that they are the originals of certain characters described in the book, have raised a breeze against him and caused his dismissal. The N. Y. *Independent* says:

"Rev. Mr. Hubbell, of Avon, Conn., has lately been dismissed from his pastoral charge of the congregation whose minister he has been for the last thirteen years. And what was the occasion of his dismissal? Any heresy in faith or any conduct inconsistent with the Christian or clerical profession? Not at all. It was simply because his wife has written a book of such interest and power as to cause her name to be spoken along with that of Mrs. Stowe. We betray no secret in saying that Mrs. Hubbell is the authoress of that touching and impressive book, 'Shady Side,' of which we have lately spoken. The good people of Avon, however, would have it that some of themselves had sat for sundry most life-like portraits in the volume; and the painter, while successful in pleasing all outside that little town appears to have almost as generally offended those living within it. But what to do with a woman, and one who had simply written a book, and that too so universally admired, was a question not so easy of solution. But the solution shortly comes. She is the wife of a minister, who of course may be made the object of attack on the slightest pretext, and he cannot escape. He is guilty, if not of heresy, of having a wife who is a genius, the next worst thing to witchcraft. A council is convened, and the pastor who has been faithful in his office for thirteen years is dismissed because his wife has had the audacity to write a book, which thousands have read with tears, and which the dismissal from Avon will cause thousands more to read. 'We are happy to add that Mr. H. has been invited already to assume the pastoral charge in an eligible place.'"

"We are happy to add that Mr. H. has been invited already to assume the pastoral charge in an eligible place."

SUPPORT OF THE HERALD.—I wish to ask those readers, who while they have been reading former numbers of the communications under this head, resolved to try and do something for it, if they have made the trial, and if that trial was vigorous and thorough! For such it must be in order to be successful. There are many persons in the community who if the subject were brought before them would be glad of such a paper, persons of various denominations who feel the need of more scriptural instruction than they are now obtaining from the papers they read. Make the trial, and make it now, and thus become an angel of mercy both to the publisher and those who subscribe. You need not go fearfully as though you would impose on them some useless thing by which if successful they would be wronged out of their money; for the *Advent Herald* is worth all it will cost, to any mind searching for divine truth. Go, therefore fearlessly to the work, and if not successful at the first, try again, and yet again. Nor is there any time to be lost in this matter.

J. LITCH.

WAR IN EUROPE.—Advices up to the date of going to press leave this question still unsettled; but things look no less warlike. The Sultan shows no disposition to yield, nor does the Czar show any. Both are energetically concentrating and accumulating their forces, and making every preparation for a contest. We have given the substance of the various rumors on the subject, and wait farther intelligence.

We have received a note from Abington requesting us not to publish notices in the *Herald* of persons to preach there, without their knowledge and approbation. We have sometimes had similar complaints from other places, i. e., of brethren appointing to preach when the pulpit is already supplied. In all cases of appointments, it would be best first to ascertain the wants of the people by letter.

We were informed last week of the death of an aged subscriber, Mrs. L. LOVEMOX, of Royalton, Vt., in the 94th year of her age. She fell asleep in hope of the resurrection. The satisfaction in having contributed to sustain the hope, and to dispel the gloom from the future of such aged saints, is no small reward.

BRO. MANSFIELD'S TRACT.—We learn through brother Tracy, that brother Mansfield's tract is now out of print. As soon as we shall have another supply from him will give notice. Till then we shall be unable to fill orders.

CORRECTION.—Brother Himes: In your report of the Conference in Canada, I am made to say, "I have baptized twelve or fifteen in Broome, lately." It should have been, "I was requested to attend a meeting in Broome and baptize some twelve or fifteen." Yours, P. V. WEST.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

DETHRONEMENT OF THE POPE IN 1798.

BY J. W. BONHAM.

(Continued from our last.)

The safety of the Catholic Church was evidently now in danger; but as it had been reported that pictures of the virgin Mary had opened their eyes in different parts of the town, it was viewed as a miraculous manifestation of the virgin Mary's peculiar grace and favor; and that she would miraculously interpose to sustain the temporal power of the Pope, although it seemed so imminently threatened with destruction. This supposed miracle had a powerful influence over the minds of the credulous multitude. Processions day and night, Ave Marias, Litanies, and illuminations were attended to with a wild enthusiasm bordering on madness!

But no embassy from a foreign court brought hope of assistance. The Papal State felt that the period of its inevitable fall was fast approaching, and his Holiness, as a last resort to save if possible his tottering throne, published a sacred invitation to his subjects to assist in a solemn procession to be formed on January 17, 1798. He also prescribed certain acts of penance and humiliation, and promised to those who should prove themselves obedient to his instructions certain indulgences for venial transgressions. To those who should attend the solemn procession, visit the sacred monuments exposed in St. Peter's, recite before them the seven penitential Psalms, or a limited portion of the Rosary—set apart one day for fasting, give alms to the poor, and confess their sins and receive the communion, his Holiness granted full indulgence as in the year of jubilee. For other specified acts of humiliation he granted an indulgence for ten years and forty days; and in addition to all who would recite kneeling the seven penitential Psalms, or the third part of the Rosary, in each of the appointed days at the ringing of the bells in the evening, or at any other hour more convenient, the Pontiff granted for each day an indulgence of seven years and forty days.

On the day appointed for the solemn procession the florist preceded strewing the streets with dried flowers and myrtle. The charity boys of St. Michiale commenced the procession; next followed the religious orders according to their age, attired in their respective habits. These were followed by the Cardinals on foot arrayed in habiliments of mourning. Three of the most sacred relics were carried on this occasion. The first a portrait of Jesus Christ, which according to Catholic tradition was painted by supernatural agency. This relic was never carried in procession or exhibited to the people except at times of national calamity; and had not before been exhibited to the public since the year 1709, when it was shown to prevent the disastrous consequences of a dreadful earthquake. The second relic was a miraculous miniature portrait of the virgin Mary, holding in her arms the infant Jesus. The third, the chains with which St. Peter was bound when imprisoned, and from which he was liberated by the angel.

This procession was numerously attended. It is stated that "a concourse of people followed in the act of devotion, amounting to little less than the whole population of Rome, many of whom, and those persons of distinction, went on bare foot."

The three relics mentioned were afterwards placed on the altar, remained exposed eight days, and after they had been visited by nearly all the people of Rome, the peasantry, and the inhabitants of the country within a circuit of about twenty miles, they were removed by night to Santa Maria Maggiore. They remained on the altar at this place for several days. On February 4th they were carried to the church of St. Giovanni in Laterano. They received acts of devotion at each place, and after a short time they were removed privately.

But all could not avert the fast approaching Papal doom! The enemy was on his way; and early in February, Gen. Berthier, at the head of the republican army of France, came in sight of the ancient capital of the world. By request of the Pope, his prime minister, Prince Belmonte, went to meet the French army, in order to ascer-

tain from the commander-in-chief his precise intention. General Berthier informed him that the object of the French Directory was merely to apprehend the persons accessory to the death of Gen. Duphot. But although he stated that it was not his design to enter the city of Rome, he lost no time in executing his real object.

On February 10, the castle of St Angelo was summoned to surrender. The Pope's troops were commanded to evacuate within four hours. The convicts were set at liberty. The French took possession of the gates of the city. The Pope, his cardinals—with the exception of three—were made prisoners, and the Roman people found themselves suddenly placed under the dominion of the French army.

The general-in-chief allayed all undue anxiety by issuing the following proclamation:

"All the inhabitants of the Ecclesiastical State may be assured that their persons, their property, their churches, and religion shall be protected by the French army."

"The functions of the church shall be religiously respected; therefore all public demonstrations of devotion ought to continue without any change or alteration."

ALEXANDER BERTHIER.

"February 10, 1798."

On the 16th day of February General Berthier made his triumphal entry into Rome. On his arrival at the capital he delivered the following oration:

"Shades of Cato, of Pompey, of Brutus, of Cicero, of Hortensius, receive the homage of free Frenchmen on that capitol where you have so often defended the rights of the people, and dignified the Roman republic."

"With the olive of peace come these Gallie sons, to re-establish on the same place the altars of liberty that were originally raised by the first Brutus."

"And you, Roman people, in re-acquiring your legitimate rights, you already feel what blood it is that flows in your veins, and you have only to cast your eyes around you, to see those monuments of glory that represent the ancient grandeur and virtue of your fathers."

The following published proclamation declared the Romans free and independent:

"The Roman people are now again entered into the rights of sovereignty, declaring their independence, possessing the government of ancient Rome, constituting a Roman republic. The general-in-chief of the French army in Italy declares, in the name of the French republic, that he acknowledges the Roman republic independent, and that the same is under the special protection of the French army."

"The general-in-chief of the army acknowledges, in the name of the French republic, the provisional government which has been proposed by the sovereign people."

"In consequence, every other temporal authority emanating from the old government of the Pope is suppressed, and he shall no more exercise any function."

"The general-in-chief will make all the dispositions necessary to secure to the Roman people their independence. In order, therefore, that the government may be well arranged, and that the new laws may be founded upon the basis of liberty and equality, he will take all the necessary measures to secure the happiness of the Roman people."

"The French general, Cervoni, is charged with taking care of the police, and the safety of the city of Rome, as also to instal the new government."

"The Roman republic, acknowledged by the French republic, comprehends all the country that remained under the temporal authority of the Pope, after the treaty of Campo Formio."

ALEXANDER BERTHIER.

"Rome, the 15th of February, 1798; first year of liberty, proclaimed in the Roman forum and ratified on the capitol, with free voice, and subscribed to by innumerable citizens."

On the same day, Feb. 15, 1798, the anniversary of the election and exaltation of Pope Pius VI. to the sovereignty of the Papal government, the tree of Liberty was planted in Rome. And while his Holiness was in the Sistine Chapel "celebrating his accession to the Papal chair, during the ceremony, and while receiving the congratulations of the Cardinals, Citizen Haller, the Commissary General, and Cervoni, who then commanded the Papal troops within the city, both entered the chapel, and Haller announced to his Holiness on his throne that "His reign was at an end." Gen. Cervoni presented to him the national cockade, which it is stated he rejected with some degree of dignity.

(To be continued.)

"BE CAREFUL FOR NOTHING."

The doctrine of an over-ruling and ever-watchful providence is to the believer one of the sweetest and most consoling themes, next to his hope of a part in the kingdom of heaven, which can possibly be presented. Beset as we are with constant dangers and sore trials, had we no such comforting assurance as our Lord has left on record,—"Your Father knoweth that ye have need of all these things," dark indeed would be the Christian's pathway. And yet to what multitudes is the promise only as an idle tale! To them it seems unreason-

able that the great God, the Sovereign of the universe, should stoop to interfere or interest himself with our little every-day affairs. That having once instituted the laws of the universe, all things are governed by those laws, which are as immutable as their author! Are such reasoners Christians? Can they have any degree of confidence in the Bible as being a revelation of God's will? If this view is true, why is prayer instituted? Why are promises to answer prayer given? Why are prayers to God and the answers to such prayers recorded, and the Bible filled with such records? Yes, it must be true, that "The hairs of your head are all numbered." It is true, that "All things ye desire when ye pray, believe that ye receive them and ye shall have them."

There is no subject on which the Church of God needs more to be roused and excited than this. In theory Christians profess to believe in the efficacy of prayer, but in works deny it. It is to be deplored that so few Christians know and appreciate their birthright as the children of God, to "Ask what ye will and it shall be done unto you." "Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding, shall keep your hearts and mind through Christ Jesus." There is no peace like that which flows from a firm reliance on the Lord for everything we need. Nor are his promises vain: he will surely fulfil them to all who trust them sincerely and with the whole heart. Many can and do seek by prayer for spiritual blessings and expect to receive answers from God; but when their temporal wants are concerned, all confidence is gone, and they suffer themselves to be distressed and anxious, and scarcely daring to ask help of God, or if they do it at all, do it half-heartedly and full of doubt. But why should it be thus? The promises are equally explicit in reference to temporal matters, as spirit interests.

O how much anxiety, care and distress we might save ourselves, did we but have implicit faith in God's promises! and did we but ask him in faith for all we need. Daily experience proves to the people of God that he now as certainly hears and answers prayer, as he did in days of prophets or apostles. Many are the poor suffering children of God who look to him, as do the ravens and young lions, for daily bread; and he feeds them. Yea, "The young lions do lack and suffer hunger, but they that wait on the Lord shall not want any good thing!"

This great truth is forcibly illustrated in the "NARRATIVE OF THE LORD'S DEALINGS WITH GEORGE MULLER." Mr. Muller is a minister of the gospel in Bristol, England, and is widely known as the founder of an orphan's house, built, furnished, and sustained for many years, in entire dependence on Divine providence, to supply in answer to prayer, means for the support of three hundred orphans, feeding, clothing and educating them, until they become of suitable age to be put out to service, and sustain themselves. The Narrative consists for the most part of a plain unvarnished statement of facts as they from day to day occurred. And it seems hardly possible for any Christian to read it and not be the better for the perusal. I am free to confess that I have derived from it more clear views of the power and efficacy of faith and prayer than from any other work I have ever read.

J. LITCH.

(To be continued.)

C. E. AND VERMONT CONFERENCE.

(Concluded from our last.)

AFTERNOON. MEETING commenced at half past one o'clock. Prayer by brother Hutchinson.

Discourse by brother Himes. (2 Cor. 5:14 to last.)

Consider—1. The authority of the Christian ministry. There is one name given to Christian ministers which indicates their authority—ambassadors. An ambassador is sent to make proposals of peace. This leads us to inquire, What is a call to preach the gospel? It is to be influenced by the Spirit of God so that we cannot rest without preaching:—cannot eat pleasant bread, but feel like crying out with the apostle,—"Woe is me if I preach not the gospel!"

2. The objects of the Christian ministry. The Christian minister is not sent to philosophize, moralize, and deal in politics, but "Go thou and preach the kingdom of God" is the command which he has received from the great Head of the Church. The object of this ministry is to reconcile men to God. To effect this the sinner must be brought to accept of the ambassador and his message. (2.) He must feel a deep sense of his sinfulness and danger while in his unconverted state. (3.) We must bring him to a sense of the love of God and of the Lord Jesus Christ in seeking to restore him to favor. (4.) We must seek to get him to see the justice and purity of God's law.

(5.) We must bring him penitently to seek forgiveness, and openly confess his sinfulness, as those did, on the day of Pentecost, whose hearts were influenced by the truth. (And 6.) We are to lead him to make a public confession of his allegiance to God, by baptism, &c.

3. The means by which this reconciliation is effected. There are two opposing parties. Christ is the Mediator between God and man. The disciples were sent by Christ to negotiate with sinners. (1.) Jesus has come in the flesh to mediate with us, and bring us terms of peace. The law was given amid the thunder and lightnings of Sinai, but grace and truth came by Jesus Christ. He is meek and lowly in heart and freely invites us to come to him. (2.) God has established the ministry of reconciliation not only to instruct, but to pray and beseech men to be reconciled. Salvation is God's free gift and comes to us through the cross. He does not want the sinner to work out his own salvation by anguish of spirit, but to feel deep enough on the subject to forsake his sins. (3.) In connection with these means the Holy Ghost has an important part to act. We must be brought under the divine influence, or we cannot be saved. We are bidden a hearty welcome to the glory and blessedness of the kingdom of God. "All things are ready," so that the Christian minister has nothing to do, but to beseech men to become reconciled to God.

After preaching, brother Henry Janes was set apart to the work of the ministry by the laying on of hands. Elders Woren, Himes and Reynolds assisted in the ordination. Prayer was offered by brother Woren,—the charge given by brother Himes,—and the right hand of fellowship extended by brother Reynolds, after which closed the deeply interesting services of the afternoon.

The members of the Conference having been requested to remain for a season, the following letter of brother Porter was read:

"To the brethren assembled in the Annual second Advent Conference for Canada East and Northern Vermont:

"DEAR BRETHREN:—At the time of your last annual Conference I was unable to attend, owing to the great misfortune which befel me a short time previous, and in which you sympathized. And now my affairs are such, together with the distance, and also the difficulty of travelling alone, (being without hands, having only the three last fingers of the right hand,) as to forbid my attendance. I wish, however, to say in behalf of the church in Shipton, that we wish to concur with, and share in the result of all your healthy and judicious deliberations."

"The brethren and sisters here are a warm-hearted people, without jar, and discord, deeply interested in a cause destined to reach the resurrection. We cannot number scores of members, nor thousands of dollars, but that we are a united people may be ascertained from the fact that we have two meetings every Lord's day, well attended, considering that the little church is scattered over a wide tract of country; and also that within the last year, we have built a meeting-house, 32 by 42 feet, and have very recently raised a sum of about \$80 to be laid out on the inside, towards finishing it. So that on the 'plains of Dan' is reared the first Second Advent meeting-house in this Province. But as the above sum will not finish it, and our fingers have now touched the bottom of our pockets (for as a whole we are poor) we would most thankfully accept of any assistance which you in your wisdom may see fit to render."

"To you, brethren, we would most respectfully put the question, Ought not this 'first-born' of houses to be cordially greeted, by at least a five, or a ten dollar bill from every sister church in Canada East? That this question will meet with a hearty response in the affirmative from every such 'delegate' composing your Conference is the wish, brethren, of your brother, waiting for the house not made with hands eternal in the heavens."

"JOHN PORTER.
Danville, Shipton, C. E., June 6th, 1853."

After the reading of the above letter, the following resolution was passed.

Resolved, That in connection with the publication of brother Porter's letter, the churches be invited to comply with his request, and thus assist in finishing the Advent meeting house in Danville, C. E.

A donation of ten dollars was made, by brother Foster, as coming from the church in Stanstead.

The ordination of brethren D. W. Sornberger; D. H. Merrill; and Edw. Lee was recognized by the Conference.

Conference adjourned.

In the evening we had a social meeting. The many warm exhortations which were given rendered the interview pleasant and profitable. Thus closed the best Conference which we have had in

C. E. The attendance was good. Peace and unity prevailed. The blessing of the great Master of Assemblies was upon us; and, I am persuaded that the brethren generally, returned to their homes confirmed and comforted.

On the following day, (Sunday, June 12th,) brother Himes gave two interesting discourses to crowded audiences. At the close of the second service, the Lord's supper was administered.—Many loyal hearts thus took the oath of allegiance, promising to be true to their absent Prince till he shall come to reign over the nations of the redeemed on "the new earth." We found communion with saints in the mortal state to be pleasant, and had a foretaste of the rest which remains for the people of God. When will the night be gone and the day of glory dawn?

S. W. THURBER, President.

J. M. ORRICK, Secretary.

The following are the names of the ministering brethren who attended the Conference:

J. V. Himes, Boston, Mass.; B. S. Reynolds, North Danville, Vt.; S. W. Thurber, Cabot, Vt.; Henry Jones, Richford, Vt.; P. V. West, Sitten, C. E.; D. W. Sornberger, Stanbridge, C. E.; Dr. R. Hutchinson, Waterloo, C. E.; D. H. Merrill, Stanstead, C. E.; John Woren, Hatley, C. E.; Isaac Blake, Stanstead, C. E.; J. M. Orrick, Durham, C. E.

Northern Illinois Conference.

CONFERENCE met in the Grove agreeable to appointment with the Jefferson Grove church at Paynespoint, Ogle co., Thursday, June 30th. After the reading of the Scriptures and prayer, remarks were made by Elder Morgan relative to the nature and design of the meeting. A communication was read from Elder I. E. Jones on "New Testament order," and was listened to with interest.

Elder S. Chapman was called to the chair, and the names of members of the Conference recorded. A committee was appointed to arrange and present business for the action of the Conference.

Friday, July 1st.—Conference met agreeable to appointment. Listened to remarks from brethren of various directions on the present condition and demands of the cause in this region. A Conference of brethren from as many churches as could assemble to meet as often as once in six months, was decided upon as the best means to promote co-operation and efficiency in prosecuting the work devolving upon us. A plan providing for a semi-annual Conference, was unanimously agreed upon. Also providing a standing Conference committee, or Board of Directors, whose duty it shall be to confer with churches and each other upon local matters that tend to the upbuilding of the cause, e. g., ascertain what churches desire preaching, how often, and what they can do to sustain preaching, arrange for circuits—when practicable—and as far as possible see that the field is supplied with evangelists; and arrange for camp and protracted meetings when desired, &c.

Saturday July 2d.—Prayer by Elder Chapman. There were then chosen as Directors, J. King, of Pine Rock, D. Kenison, of Crane's Grove, W. A. Fay, of Somonauk, O. Chaney, of White Rock, N. W. Spencer, of Clinton.

The subject of church order was then considered. An interesting article from Elder E. Miller, treating upon that subject, was read. All agreed that order became the Church of God, and recommended that the subject be more carefully considered, and that there should be Elders ordained in every church.

A vote of thanks for the hospitality of the Jefferson Grove church was taken, and the Conference adjourned to meet at a place which the Directors should hereafter designate.

This meeting was characterized by love for God, and for the souls of men, which seemed to inspire every utterance. We believe many were there who love the doctrine of the soon coming and kingdom of our Lord Jesus Christ.

A solemn conviction seemed to rest upon the mind of all present that the coming of the Lord is very near. And what can we do to the most effectually prepare ourselves and others for that great day seemed the one all absorbing question. To accomplish this every heart seemed fired as with a holy zeal, and it is believed that the abundant blessing of God will attend this effort by the converting and saving of many souls.

P. B. MORGAN, Secretary.

My Post Office address is Lafayette, Stark county, Illinois.

P. B. M.

Conference in Granville, N. S.

A CONFERENCE was held in Granville, May 14th, 1853. Meeting opened by singing. Prayer by brother John Woodworth. Chose brother William M. Ingham President; brother Israel Rice Clerk. A representation of the cause was then given by the brethren. Brother Woodworth gave good ti-

dings from the Bay shore and Victory Beach. Bro. Litch from Clint's Cave, said that these were encouraging times; some prospect of a revival of religion, some were quite interested in the cause of the Advent. Brother Aaron Hardy of Strong Beach, (Advent chapel) said there was more interest to hear, and a larger congregation the winter past than before. Brother Parker, from Granville Ferry, said there were many professors of religion in that place, but few seemed to love the coming of the dear Redeemer, but some were praying for more light on the subject, and have lately become interested in the Advent faith. Brother Gilliat, from Clements, stated that it was a very low state of religion, but few attended meetings. But still there were a few holding on to the faith once delivered to the saints. Brother Moore, of Hillsburgh (Bear River), said the cause was very low. Brother Ingham preached one-third of the time at the Tabernacle, and found some that loved the gospel of the kingdom. Brother Johnson gave a general representation of the cause in the different fields of his labor. Said the cause was low in Clements and Hillsburgh, more interest in Granville to hear on the doctrine of the speedy coming of the Lord, and prejudice was giving way.

Resolved, That this Conference highly approve of brother Wm. M. Ingham's labors, life and conduct, during his protracted labors since he has been in Nova Scotia, and we desire his stay continued, and pledge ourselves to his support during his stay and ministerial labors in this Conference.

Resolved, That this Conference highly approve of the *Advent Herald*, and the labors of its editors, and pray the Lord to sustain the cause committed to their trust.

Resolved, That this Conference desire to be on friendly and gospel terms with all true believers in Christ, and feel it duty to judge no man; "but judge this rather, that no man put a stumbling-block in his brother's way." (Rom. 14:13.)

ISRAEL RICE, Sec'y. WM. M. INGHAM, Pres't.

Hillsburgh, July 5th, 1853.

PS. I wish to say that my health has so far improved that I am able to speak occasionally. I am quite weak yet, but am gaining strength quite fast. Thank the Lord.

W. M. INGHAM.

Conference in Beverly, C. W.

DEAR BRO. HIMES:—I send you an account of an Advent Conference held in Beverly June 25, John Pearce chairman, and Joseph Brown secretary. The following Resolutions were passed:

1. We affirm our confidence in the Advent doctrine as held by the Advent Conference held in Albany in 1845, and since, contained in the *Herald* from time to time, and that we are convinced that the world is ripening for destruction, and in the light of the judgment as revealed in the Word of God, we are bound to do what we can to exhort one another and to send the gospel of the kingdom according to our ability to those that will hear.

2. We have great reason to praise the Lord for having kept us attached in some degree to the only hope the Church have left on record, and have great cause to be humbled for our want of zeal in so good a cause, and notwithstanding this we have felt from time to time the blessedness of this hope.

3. The importance of union by the members and officers of the Church by Pastors fulfilling their office and evangelists fulfilling theirs also. That exhortation and the office of the Deacon well attended, with a union of fervent prayers, will accomplish much by the Divine blessing, and that without the faithful use of these means we are faulty.

4. That we approve of attending to the ordinances of God's house according to the light we have on the Scriptures.

5. That we recommend that Gospel discipline be exercised in a proper spirit as necessary for the purity of the Church.

6. That we acknowledge the scripture of the Old and New Testament as the highest authority on earth.

7. That we endeavor to bear one another's burdens and so fulfil the law of Christ. And that we consider that the Church is compared to a household and that some are weak in the faith, and that we are commanded to receive such, not to judge his doubtful thoughts.

8. That we solicit the Committee of the Buffalo Conference to send Elder D. I. Robinson to help us. We should desire to have him all the time, but this we do not expect. Under God, do for the cause in this province what you can.

Your brethren in the hope of the Gospel, in the behalf of the Conference. JOSEPH BROWN. DANIEL CAMPBELL.

West Flambrow, June 27th, 1853.

M. L. JACKSON writes, Abington, July 11, 1853: "The relation of brother Taylor, as pastor of the church in this place, has been renewed for one year. The church, as a body, are united in him, and the relation he sustains is a happy one. We are endeavoring to live in peace with one another, and, as much as in us lieth, with all men, yet, by a consistent and orderly course, we would commend ourselves to every man's conscience in the sight of God. In consequence of pursuing such a course, some have left us, but we are not discouraged, knowing, as did the apostle, that all things work

together for good to them that love God. The spirit of love and unity seems to be rising among us. At our social meeting on Sabbath morning we had an interesting season. A cementing and heavenly influence pervaded our midst. We can but look for better times among us. Yours, waiting, &c."

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." John 11:25, 26.

DIED, in Gilford, June 15th, widow MARY CLIFFORD, aged 80 years. Her disease was a cancer in the face, of which she suffered much, which she bore with Christian resignation and fortitude, believing she would soon have a body not subject to disease, having believed in the speedy coming of the Lord.

J. KNOWLES.

DIED, in Gilford, July 7th, BETSEY, wife of Elisha Eaton, aged 53 years. Her disease was the dropsy. After a protracted suffering, she calmly fell asleep in Christ, leaving the consolation with her surviving friends, she would share in a better world where the inhabitants will not say, I am sick. J. K.

DIED, in Epsom, June 10th, of consumption, Mrs. ELIZA A. MARDEN, aged 20 years 10 months 10 days.

I am going home, said the gentle one,
With the death dew on her brow;
I soon shall reach that happy plain,
O do not leave me now.

Oh! take me by the hand, said she,
For my heart is cold and chill,
And pray my dear, that I be
Submissive to His will.

Oh! never shall I see again,
My husband, earth's sweet flowers;
But brighter far, I soon shall cull
From Eden's beauteous bowers.

And when my dear that I am gone,
Shed not a tear for me;
But thankful be to Him who makes
My struggling spirit free.

DIED, of consumption, at brother Hiram Hill's, Greenfield, Saratoga county, N. Y., May 10th, 1853, HANNAH M. WHITE, aged 21 years. She had lived for many years in the family of brother Hill, having been left an orphan on the death of her mother (the sister of brother H.) which took place when Hannah was about three years of age. She was then given to the charge of sister Tirzah Hill, who kindly took care of her, and watched over her childhood and youth, giving her at the same time much religious instruction. But she did not seem to be savingly benefited by her early advantages, till her last sickness came on, at which time it became evident to her friends that an important change was passing in her mind. She became thoughtful and prayerful, and for several weeks before her death gave satisfactory evidence to the family, that she had found the Saviour. Her mind was calm, heavenly and serene. She was at peace with God, and all was peace within. With perfect composure she gave away her little property, dividing it among her friends, then sending for each of her relatives, she delivered to them separately, her last, her dying message, solemnly warning them against the dangers of living in sin, exhorting them at the same time to prepare to meet her in glory; and then calmly sank to rest.

"So fades the lovely, blooming flower,
Frail, smiling solace of an hour.
So soon our transient comforts fly,
And pleasures only bloom to die."

N. BILLINGS.

DIED, in Naples, June 14th, 1853, Mr. FRANCIS KIMBALL, aged forty-eight. Mr. Kimball was failing three years, with a tumor in his stomach. He made application to a number of physicians, but all in vain. He entertained a hope that he should regain his health till last spring; when his disorder came on with renewed violence, and he gave up, that he must die. He had been a man that had put off the salvation of his soul, till a week before he died; although a candid man and a believer in the religion of Jesus Christ. One morning as his wife came to his bed-side, he said to her, this is the most pleasant morning I ever saw in all my life, and asked her to raise up the curtain, so he could look out of the window, and see how pleasant it was. He said that God had forgiven his sins and he felt joyful; and was willing to die. He grew weak fast; so that it was with difficulty his speech could be understood till on Sunday, before he died on Thursday, when he spoke plain, and said he had been praying to God, to give him strength to talk to his family. He conversed over one hour, to his family, and other relatives that were present, and made all the arrangements concerning his funeral, and then said he was ready to die. On Thursday he fell asleep in Christ, with a good hope of a part in the first resurrection with those over whom second death has no power. He has left a wife and eight children, with brothers and sisters to mourn his loss. But their loss is his eternal gain. A few appro-

priate remarks were made on the occasion, by the writer, from Psa. 34:19. HUGH McQUILLAN.
Casco, June, 1853.

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Gunner's Essays.

"TWELVE ESSAYS ON THE PERSONAL REIGN OF CHRIST, and Kindred Subjects, by F. Gunner, Minister of the Gospel. Philadelphia 1851."

CONTENTS.—Introduction.—On the Revealed Purpose of God in Christ.—On the Means in operation for Accomplishing the same.—On the Agency and Character of Christ.—On the Character of the Expectant Church.—On the Right and Title of Christ to an Inheritance.—On the Character and Location of the same.—On the Manner of Taking Possession.—On the Jewish Restoration.—On the Fall of Man, and the Means of his Recovery.—On the Kingdom of God.—On the New Heavens and New Earth.—On the Signs of the Times.—Conclusion.—Scriptural References.

A notice of this work has already been published in the *Herald*. It is neatly got up, and may be obtained at this office. Price, in boards, 62 1-2 cts.; paper, 50 cts.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

"THE ETERNAL HOME."—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.

THE ADVENT HERALD.

This paper having now been published since March, 1849, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live.—The near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

I. The best thoughts, from the pens of original writers, illustrative of the prophecies.

2. Judicious selections, from the best authors extant, of an instructive and practical nature.

3. A well-selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.

IX. The New Earth, the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly;"—"The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand; if becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

Agents.

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R. ROBERTSON, Esq., No. 89 Grange Road, Bermondsey, London is our agent for England, Ireland, and Scotland.

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ADVENT HERALD.

BOSTON, JULY 23, 1853.

RUSSIA AND TURKEY.

ANOTHER letter of the Russian cabinet to the Turkish government has come to light. It is from Nesselrode to Reschid Pacha, and is dated St. Petersburg, May 31st, previous to the date of the circular letter. It is interesting only as showing the influences which have been brought to bear upon the Turkish government, to induce it to accede to the demands of Russia. The Russian minister refers to the rejection of the demands of which the Prince Menschikoff was the bearer, and the return of that ambassador, "which the Emperor learns with sorrow, but of which he could but entirely approve," and then states the object of the letter, as follows:

"Thus, in addressing this letter to-day to your Excellency, my only object is to put it in your power, in so far as it is still possible, to render a most important service to your sovereign. Place once more the real situation of affairs before his Highness; explain to him the moderation and the justice of the demand of Russia; the very great insult done to the Emperor by opposing to his intentions, which have constantly been friendly and generous, unfounded mistrust and inexcusable refusals.

"The dignity of his Majesty, the interests of his empire, the voice of his conscience, do not permit him to accept such proceedings in return for those which he has had, and still wishes to entertain, with Turkey. He must seek to obtain their reparation, and to provide against their recurrence in future.

"In a few weeks the troops will receive the order to cross the frontiers of the empire, not to wage war,—which it is repugnant to his Majesty to undertake against a sovereign whom it has always pleased him to consider a sincere ally, but to obtain those material guarantees until the moment when, brought to more equitable sentiments, the Ottoman government will give to Russia the moral securities which she has in vain demanded for two years through her representatives at Constantinople, and, in the last instance, by her ambassador."

The British and French fleets at Besika Bay are thus composed:—The former have eighteen vessels, carrying 776 guns, and the latter, thirteen vessels, with 844 guns.

The latest advices from Constantinople are to the 20th. M. de Belabine, the last member of the Russian legation, took his departure on the 17th, taking with him all the records of the embassy, and other property of the Russian government. Merchants were emigrating. The Turkish government continued is actively arming, although it desired, it is said, to send an ambassador to St. Petersburg. Austria and Prussia remain neutral. The English and French fleets were at Tenedos.

Dates from Constantinople by mail are to the 13th ult., though the advices by telegraph are three or four days later. The *Paris Debats* has the following:

"Our letters from Constantinople by Trieste are to the 13th. The courier who left St. Petersburg on the 1st, with the last ultimatum of Russia, arrived on the 9th at Constantinople, as is already known. That document had been presented to the Divan; it is under the form of a letter addressed by Count de Nesselrode to Reschid Pacha, Minister of Foreign Affairs to the Sultan. The following is the principal passage: 'The Emperor, my master, has informed me that Prince Menschikoff was obliged to quit Constantinople, after a stay there of three months, without having been able to obtain the guarantees which he demanded for the rights and privileges of the Greek Church. The Emperor considers the refusal of the Porte as a complete want of consideration, as an affront offered to his person. He approves completely of the conduct of his ambassador. In his solicitude for the preservation of the Ottoman Empire, he recommends the Porte to reflect once more on the disastrous consequences of its refusal, the whole responsibility of which must rest on it, and he accords it for the purpose, a final delay of eight days. At the expiration of that period the Russian troops will cross the frontiers, not to wage war, but to obtain from the Sultan the concessions which he has refused to accord by the way of a friendly arrangement. Count de Nesselrode hopes, however, that the Porte, better advised, will yield before the Emperor shall have need to have recourse to means which are repugnant to his sentiments for the Sultan Abdul Medjid, but the employment of which is imperatively imposed on him by his conscience and by that of his people.'"

The above ultimatum, it will be recollected, was rejected on the 16th.

"Constantinople letters of the 13th state that Baron Bruck, the Austrian envoy, had endeavored to induce the Porte to come to some conciliatory measures; but the Sultan was firmly resolved not to accept the ultimatum. M. de Bruck is, however, reported to have so far succeeded as to persuade the divan to declare, in reply to Count Nesselrode, that the Sultan considers the last imperial firman in favor of the Christians, as a moral engagement of the Porte towards all the Christian powers."

The latest accounts from the frontiers are contained in a letter dated Jassy, June 17, communicated by submarine telegraph, which says:

"A special courier from St. Petersburg passed through this town on the 15th inst., on his way to Bucharest and Constantinople. After his departure the Russian Consul informed the Prince Ghika that unless the Porte accepted the ultimatum, the Russian General had orders to cross the Pruth and commence hostilities. He consequently desired the Hospodar to take the necessary measures for the victualling and the general comfort of the army."

"In the course of the last three days detachments of Russian troops have marched into Skuliani, near Jassy, in which place a corps of 40,000 men is to be concentrated."

"The occupation of the Danubian principalities is here considered as very probable, and it would seem that preparations are making (*on semblait se preparer*) for an object of still greater importance, as the squadron of the Black Sea has been armed for war."

A previous letter from Jassy, dated June 13, says "the movements of troops continue in Besarabia, and nearly 100,000 men are stationed along the Moldavian frontier."

The *London Times* of 2d inst. had received positive information from St. Petersburg, by the packet which left that capital for Stetten on the evening of the 25th of June, that on that day, on the return of the last courier from Constantinople, the Emperor of Russia despatched immediate orders to his troops to cross the Pruth. It was expected that this determination would forthwith be announced to the Russian nation, and to foreign States, by a manifesto.

A letter dated Constantinople, June 16th, states that couriers have brought despatches by Belgrade, which assure the Porte of the union and complete understanding which animate the Western powers. The English fleet is in Besika Bay; The French fleet near Mytilene. The staff of the army of Roumelia left on Saturday for Varna. Omer Pacha will command the army of Shumla; that of Rustchuck will be under the orders of Mehemet Reschid Pasha. The Hassa Muchin leaves to enter on his functions at the end of the present week. In the two camps there are about 80,000 men under arms, and before long from 30,000 to 40,000 redifs will join the army.

The Turkish fleet will be in the Black Sea either to-morrow or the day after.

The American frigate *Cumberland*, under the command of Commodore Stringham, has obtained permission to accompany it. It is now certain that the breakwaters of Salina have been destroyed by the Russians in order to close the mouth of the Danube against mercantile ships, and unfortunately more than 250 vessels are caught within as in a trap.

The chiefs of the Patriarchites have made a declaration to Lord Stratford de Redcliffe, recognizing the clemency and the good administration of the Sublime Porte, and have protested against the aggression of Russia.

Letters dated the 30th ult., from the Danubian provinces, speak of the preparations for the passage of the Pruth by the Russians. The French war office has agreed to furnish 60,000 muskets to the Turkish government, and orders have been sent to have them despatched forthwith to Constantinople.

The Turkish fleet is concentrated at the northern extremity of the Bosphorus, from Therapia to the Black Sea, and consists of 35 ships, two of them three-deckers, 10 frigates, 4 corvettes, 8 brigs, and 9 steamers; this force will be increased by 8 ships recalled from other stations, and 8 others which are in the course of equipment at the arsenal. The mercantile shipping is more wanted than ever at Constantinople and the Black Sea ports.

The Paris correspondent of the *Morning Chronicle* states that the Porte, encouraged by the presence of the English and French fleets, had followed up their rejection of the Russian ultimatum by a demand of the armed intervention of the four great powers of Europe.

CHINA NEWS.

We find in the California papers some further news from China, brought by the *Pathfinder*, at San Francisco, which left Hong Kong on the 27th of April. The advices are not so late as by the way of England, but the California papers supply some details which are wanting in the later ad-

vices. The following details of the movements of the rebels are given:

"On the 11th of February they entered Han-k'ow; on the 14th occurred the battle of Hwang-chow; on the 16th they took Woo-chang; and 18th marked the fall of Kew-keang; on the 20th they arrived at Seaukoo-san; and the next day they reached Tung-lew; Gnan-k'hin fell on the 24th; Ta-t'hung (about thirty miles to the north-east of the latter place) was passed on the 25th; Woo-hoo fell on the 3d March; the Tung-se-leang-san (two hills, one each side of the river, about ten miles from Woo-hoo,) was reached on the 6th; Thae-ping was taken the next day; and on the 8th the insurgents arrived opposite Nanking, which fell on the 21st; but the rebels were compelled to evacuate it soon after, and were defeated on the 5th of April by the imperial forces, about thirty miles south of Nanking."

"The Lieutenant-Governor of Kiang-su has addressed formal applications to the consuls and commissioners of foreign nations, asking for aid against the insurgents."

The Shanghai correspondent of the *Hong Kong Register* (no date given) says:

"The true state of the case seems to me that they are proud Confucianists, determined to establish the ancient manners and customs prevalent under the Han and Ming dynasty, and so exasperated against the Manchows that they are likely to look with disgust upon anything foreign; and while they are bent upon rooting out Buddhism, they would be as little disposed to favor Christianity."

The Hong Kong correspondent of the *Alta California*, under date of April 24, says:

"The rebellion is now beginning to assume a more serious aspect. The rebels having taken Nankin, crowned their leader as Emperor, following it up by proclamations, &c. After taking Nankin they took Che-kiang-foo, and then proceeded to the Grand Canal with the intention of cutting off all supplies intended for Peking, but were met by several armed Portuguese lorchas sent up by the Taoutie of Shanghai, assisted by the Imperial troops stationed there, who drove them back, leading to the abandonment of Che-kiang-foo, which is again in the possession of the Imperialists, and causing the rebels to retreat to Nankin, which may now be considered their stronghold. It is reported that on the 12th of March the two forces, rebel and Imperialist, were to meet in battle array, to have a grand decisive battle."

"The Peking Emperor, having sent his ablest officer with 30,000 men to manage the business for him, the foreigners at Shanghai were organizing for defence, it being reported that the rebels were unfriendly to them. At Shanghai they have the United States steamer *Susquehanna*, three British ships of war, and one French."

"The *China Mail* thinks that the rebellion cannot succeed, though a long time will be required to put it down."

"Fears are entertained in Canton that the rabble of that city, excited by the reports of the progress of the insurgents, will rise, and as they are known to be bitterly hostile to foreigners, the Hong Kong Register advises the latter to be prepared for emergencies."

"The chief magistrates of the districts of Nankai and Pwan-yu have prohibited the exportation of rice."

One of the proclamations of the insurgents is published. It is dated March 31, and is issued by Lo, commander of the land and sea forces, and the General in charge of pacifying the eastern region and subduing the Manchows, and Hwang, Commissary General, and member of the Council of War, and reads as follows. The not very refined allusion to the foreigners, although amusing in its terms, bodes no good. It betrays an ill feeling on the part of the insurgents towards the foreigners, which it was hoped did not exist:

"Our Emperor on the 22d day of the present moon (March 31st) established the seat of his government at Nan-king, having thoroughly slaughtered the Manchow thieves, without leaving a dog or a fowl remaining. The Chinese officers, Luh-keen-ying and his fellows, have all submitted to our rule, our emperor has not improperly injured a single individual of the people. At present, our grand army will in a few days arrive at Soo-chow, Sung-keang, Chang-chow, and Chin-keang; let all the people of the various districts in those prefectures be informed that our great officers are deeply versed in astrology, and know that Ursa Major is now in the ascendant over Keang-nan, and the Thae-pih star has arrived at Sung-keang. The stinking foreigners at Shanghai are not worthy to be considered men, and it will be difficult to secure that there shall be no fighting at Shanghai."

"Now the inhabitants of Chang-chow and Chin-keang need not be under any alarm; but the honest people of Soo-chow and Sung-keang should get out of the way some hundred le among the villages, when they may ensure their safety. The subjects of the former dynasty are the children of the new emperor, and therefore it is necessary that we should take them into consideration. When our emperor has finally settled his government, we will issue a proclamation recalling the people to their homes, that they may peaceably follow their usual occupations, and attend to the literary examinations. Let every one make himself acquainted with these our commands."

"Stuck up at the gate of Soo-chow on the 24th day of the 2d moon (April 2d)."

Appointments, &c.

H. H. GROSS will preach in New York city Sabbath, July 31st, and at Balston Springs, (in the grove near the Railroad and the Union store,) Sabbath, Aug. 7th. He will be at home (Homer) Aug. 14th.

I. H. SHIPMAN will preach at N. Springfield, Vt., Sabbath, July 31st.

N. BILLINGS will visit North Danville, Vt., Aug. 3d, and labor one week in that place and vicinity, as Elder Reynolds may arrange; will preach at West Derby the 11th and 12th; Derby Line, Sabbath, 14th; Foster's Mills, C. E., 16th; Head of the Bay, 17th and 18th; Outlet, 19th; Waterloo, Sabbath, 21st, and the 23d; West Sheffield, 24th; Dunham, 25th; Clarencerville, 26th, as bro. Colton may appoint; Odelltown, Sabbath, 28th; Swanton, Vt., 31st; Georgia, Sept. 1st—will some brother call for me on the arrival of the first train from Swanton? Waterbury, Sabbath, 4th and 11th. Evening meetings at 7 o'clock.—N. B.

D. CAMPBELL will preach in Toronto July 28th, 8 p. m.; Coburg, 27th; brother W. Jackson, Kingston, 29th, do, and over the Sabbath—brother W. Pease to meet me at Kingston; bro. Bronson, Aug. 2d, 8 p. m.; bro. Reddel, 3d, do; A. Spencer, 7th, 11 a. m.

BENJ. WEBB will preach in Champlain, N. Y., Sunday, July 31st, at 10 a. m., Odelltown school-house at 2 p. m., and in Mastin school-house at 5 p. m.

J. G. SMITH will be at Allenstown Sabbath, July 17th, and at Fishersville Sabbath, 24th.

W. SUTHERLAND will preach at Woodstock, Vt. (where the brethren may appoint), Sunday, July 24th; Caldwell's Manor, Sunday, 21.

J. P. FARRAR will preach in Chardon-street chapel Sunday, July 24th, and A. Sherwin, Sunday, 31st.

L. D. THOMPSON will preach in South Reading, Mass., Sabbath, July 24th.

P. HAWKES will preach in Clinton, Mass. (Concord Hall), Sabbath, July 24th.

H. H. GROSS will preach in Winsted, Ct., Sabbath, July 24th.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

P. B. Morgan—Have credited \$6 to persons for Herald, as in the receipts, \$1 for four Y. G., and \$15 on your account, leaving a balance due of \$3.66.

S. O. Packard—The papers have been sent to J. P. at Camden, where they are now in the Post-office, if not taken out. Have changed it to West Camden.

Wm. Stearns—Your letter written July 8th was post-marked July 14th, and received the same day. It contained no money.

H. G. Franks—On the 21st of January we mailed to your address one copy of "Bliss's Commentary on Revelation," to Abion, Ill., as you directed. It should have come to hand before this. See receipt of money in Herald of Jan. 29th.

A letter, post-marked Winslow, Ill., July 10th, enclosing \$2 for books, and an order for the Herald from J. Cummings, Jr., of McConnell's Grove, comes to hand without any signature, date, or place of writing; or town, county, or state mentioned to which the books are to be sent. Will the writer enlighten us?

DELINQUENTS.

SOPHRONIA NYE, of Hampton, Ct., the Postmaster writes, stops her paper, owing..... 6 00

Amount of delinquencies since Jan. 1st, 1853..... 104 85

To SEND THE HERALD TO THE POOR.—Ladies in Low Hampton, N. Y.—\$2.75.

THE ADVENT HERALD

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

By Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald there for \$5 a year, or \$2.50 for six months.

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REFERENCES.—Gov. Seward, Auburn, N. Y.; Hon. Francis Granger, Hon. John Gregg, Canandaigua, N. Y.; H. Bennett, M.D., and P. M. Bromley, Esq., Rochester, N. Y.; and Rev. J. V. Himes, Boston, Mass.

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 652 is to the end of the volume in June, 1853; and No. 658 is to the close of 1855.

Mrs. J. M. Dodge, 658; S. Jackson, 658; S. Clifford, 658; H. Holland, Jr., 658; S. A. Hitchcock, 646; J. V. Gordon, 604; H. Durkee, 604; L. Armstrong, 651; T. Chittenden, 651; M. Gove, 654; J. Bennett, 654; W. Clark, 645; J. Corcoran, 658; R. Z. Cole, 656; A. Crockett, 633; Mary Runney, 658; D. Smith, 729; A. Prescott, 654; L. Green, 649; W. Barker, 654; Wm. J. Churchill, 654; J. Clark, 625; G. Converse, 632; J. Traver, 638; George Wilson, (of Rouses Point), 642; G. Robinson, 658; A. La Bounty, 632; J. Schult, 651; Mary S. Wicker, 660; W. Saeg, 632; S. Osgood, 632; O. B. Westgate, 654; M. B. Corby, 658; E. Rowell, 654; L. H. Benson, 632; M. Tibbels, 653; R. Hunter, 658; S. Starr, 658; C. Barstow, 632; J. Leavitt, 653; R. Rounds, 638; J. G. Crandall, 632; P. Howard, 654; E. Moore, 654; H. Moore, 654; Dr. L. Corby, 635; L. M. Cusick, 654; S. Knights, 654; J. M. Cusick, 653; L. Church, 658; J. B. Carpenter, 658; Mrs. C. King, 660; N. L. Collins, 658—each \$1. D. Tenner, 638; Wm. W. Conner, 612—77 cts. due; D. G. Rupp, 653; H. D. Bos, 653; C. Richardson, 654; R. Harley, 690; J. F. Guild, 653; J. Graham, 638; Joseph Spencer, 654; S. R. Stewart, 654; H. Haskins, 632; W. S. Howden, 658; H. Ashley, 690; Ira Williams, 673—\$3.50 due to Jan. next; J. Brown, 659; Mrs. R. Darbee, 652; S. Bursell, 648; Mrs. C. Trowbridge, 638; H. H. Gross, on acct.; N. Lord, 658; J. Upham, 658; R. Chown, 632; John Cummings, (of Payne's Point, Ill.), 684; J. Learned, 654; N. Collins, 690; T. Wheeler, 684; V. Newcombe, 653—each \$2. A. J. Blackman, 654; Z. Barber, 612—\$1.77 due to Jan. next; C. Whitney, 677; L. B. Potter, 690; J. C. Bratton, 612—77 cts. due—each \$3. I. Rice, 700, Y. G. and postage; Rev. J. Blair, 1214; H. Ayres, (for J. A.) 664—each \$5. L. L. Dixon, 634—\$1.42. J. T. Dixon, on acct.—58 cts. W. S. Miller, on acct.—\$11.05. S. A. Bartholomew, 658—\$1.37. T. Smith, (Addison, Vt.), 658—\$2.77. D. Bosworth, on acct., books and cash—\$11.97. T. Vickersman, 640—\$1.50. G. Borsell, 658—\$2.50. Dr. F. A. Cutler, to balance old account, three more copies to 658, and tracts—A. Collins, 658—\$1.77. J. Seabury, 658—\$4.77.



J. V. HIMES, Proprietor.

WHOLE NO. 637.

BOSTON, SATURDAY, JULY 30, 1853.

OFFICE, No. 8 Chardon-street

VOLUME XII. NO. 5.



"ASK, AND YE SHALL RECEIVE."

I ask not wealth, I ask not fame;
I envy not the poet's name,
Nor light of friendship's fitful flame,
That often shines in mockery.

I ask not beauty's transient power,
I ask not fortune's favored hour;
Nor would I with ambition tower,
To gain a Caesar's royalty.

I ask not love's deceitful smile;
His treacherous arts too oft beguile,
And many a sorrow lurks the while
Behind his gaudy scenery.

I would not ask, if I might know,
All that awaits me here below;
The light of this will quickly show
Thy joys and pains, mortality.

And have I then no boon to crave
From Him who first my being gave,
Before I lay me in the grave,
And pass to dread eternity?

Bless'd Father, yes—be mine the tear
That flows from penitence sincere,
The broken heart, the childlike fear,
Then come life's sad catastrophe.

American Messenger.

THE MORMONS.

The *Boston Journal* of the 18th inst. has the following article on the Mormons:

"If recent accounts from Great Salt Lake city be not exaggerated, Mormonism is working its own cure. That which persecution failed to do in Illinois, and which the Constitution and laws of the United States have not reached in the Rocky Mountains, internal dissension and discord seem in a fair way to accomplish. The community of the Latter Day Saints is a house divided against itself, and it cannot stand. It is a wonder that it has not ere this shown symptoms of decay. With no civil or moral code for their guidance and government, but what is based upon the pretended revelations of a gross impostor, it is remarkable that so large a body of people should have remained so long subject to this base delusion. Internal delusions are now prevalent in Utah, and threaten to scatter the Saints as wide and completely as the confusion of tongues did the builders of Babel."

"At the time of Smith's death, some six or seven bodies split off from the parent stock. One, under the leadership of Strang, are now called 'Strangites,' and are located on Beaver Island, in Michigan; Lyman Wight led off a body into Texas, and Brewster led away another body somewhere else. Brigham Young succeeded to Joe Smith, and with the main body removed to Great Salt Lake. Before the death of Smith, one Gladden, bishop, gave the Prophet much trouble. He was cut off from the church nine times, and was finally given over to the buffetings of Satan for a thousand years. Gladden now pretends to be as much superior to Smith as our Lord was to John the Baptist. He has succeeded in forming quite a sect, who take the name of 'Gladdenites.' A man by the name of Smith—a name of good omen among Mormons—a Gladdenite, has made many converts at the Great Salt Lake. He repudiates polygamy, and contends that the present hierarchy have departed from the book of Mormon in this particular. Smith has subjected himself to persecution; and the Saints have stripped him of his property. He attempted to preach in the street, but the authorities dispersed the audience and kept him in custody until he promised not to preach. Brigham Young denounced him from the pulpit and threatened him with grape and canister, bowie knives and pitchforks. He especially denounced the Gladdenites, and said:

"I say, rather than that apostates shall flourish here, I will unsheath my Bowie knife and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling assenting to the declaration.] Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet."

[Voices generally, go it, go it.] If you say it is right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this and every good work."

"Parley P. Pratt, another of 'the bright and shining lights' in the church, denounced the apostates, and declared war to the knife. He said:

"Sooner than be subjected to a repetition of the wrongs, I, for one, would rather march out to-day and be shot down. These are my feelings, and have been for some time. Talk about liberty of conscience here? Yes. The Presbyterians, Methodists, Quakers, &c., have here the liberty to worship God in their own way, and so has every man in the world. People have the privilege of apostatizing from this church, and of worshipping devils, snakes, toads or geese if they please, only let their neighbors alone. But they have not the privilege to disturb the peace, or to endanger life or liberty; that is the idea. If they will take that privilege, I need not repeat their doom; it has been told here to-day. They have been faithfully warned."

"It is evident from the temper of these denunciations, that the schism gives the Mormon leaders much uneasiness."

AN OLD HYMN.

The following hymn was much admired by the Rev. Andrew Fuller, during the latter years of his life; and was often repeated while pacing his room in the agonies of his last illness. It teaches the doctrine of the resurrection; but its writer had not learned what the Scriptures teach respecting the new creation.

I sojourn in a vale of tears;
Alas! how can I sing?
My harp doth on the willows hang,
Distuned in every string.

My music is a captive's chain;
Harsh sounds my ears do fill;
How shall I sing sweet Zion's song,
On this side Zion's hill?

Yet lo! I hear a joyful sound,
"Surely I quickly come!"
Each word much sweetness doth distil,
Like a full honeycomb.

And dost thou come, my dearest Lord?
And dost thou surely come?
And dost thou surely, quickly come?
Methinks I am at home.

Come, then, my dearest, dearest Lord,
My sweetest, surest friend;
Come, for I loathe these Kedar tents;
Thy fiery chariots send.

What have I here! My thoughts and joys
Are all packed up and gone;
My eager soul would follow them
To thine eternal throne.

What have I in this barren land?
My Jesus is not here;
Mine eyes will ne'er be blest until
My Jesus doth appear.

My Jesus is gone up to heaven,
To get a place for me;
For it is his will that where he is
There should his servants be.

Canaan I view from Pisgah's top,
Of Canaan's grapes I taste;
My Lord, who sends unto me here,
Will send for me at last.

I have a God that changeth not,
Why should I be perplexed?
My God that owns me in this world
Will own me in the next.

Go fearless, then, my soul, with God,
Into another room;
Thou, who hast walked with him here,
Go see thy God at home.

View death with a believing eye;
It hath an angel's face;
And this kind angel will prefer
Thee to an angel's place.

The grave seems but a 'fining pot
Unto believing eyes;
For there the flesh shall lose its dross,
And like the sun shall rise.

The world, which I have known so well,
Hath mocked me with its lies;
How gladly could I leave behind
Its vexing vanities.

My dearest friends, they dwell above;
Them will I go and see;
And all my friends in Christ below
Will soon come after me.

Fear not the trump's earth-rending sound,
Dread not the day of doom;
For he that is to be thy Judge,
Thy Saviour is become.

Blest be my God, that gives me light,
Who in the dark did grope;
Blest be my God, the God of love,
Who causeth me to hope;

Here the words, signet, comfort, staff,
And here is grace's chain;
By these, thy pledges, Lord, I know
My hopes are not in vain.

CHINA.

The following extract from a letter dated Canton, May 20th, gives a more circumstantial account than any we have yet seen of the position of the rebellion in China at the last accounts:

"Since the departure of the last mail we have received many very interesting particulars touching the capture of Chin-Keang-Foo and Nankin, by the rebels. This news is entirely through Chinese, many of whom have received letters from the latter city. They report, however, that the city of Chin-Keang-Foo had been retaken, on the approach of 30,000 of the Emperor's soldiers from Kirin, Eastern Tartary, and who, in conjunction with those previously engaged, had caused the insurgents to fall back upon Nankin, into which city they had thrown themselves, being a force of nearly 60,000 men, and that at the departure of the latest couriers they were surrounded by an army of 120,000 men. Another portion of the rebels, nearly 40,000 strong, had been detailed from Nankin, on the main body leaving that place to attack Chin-Keang-Foo, for a very important city called Yang-Chew, which they captured, but to quit which and reinforce their friends at Nankin, was deemed impossible, from a considerable Tartar army, under the command of a celebrated General, having been despatched to prevent it. This, by the Chinese, is said to be the exact state of things by the last accounts. They do not, however, believe that the new Emperor, who is in the walls of Nankin with so large a force of desperate men, is likely to be overcome, notwithstanding the numerical superiority of the Tartar force; and the general belief is that he will succeed in dispersing them and establishing himself firmly there, it being the city which, in his proclamations, is to be his capital. When the new Emperor sent to Soo-Choo, after the above victories, for the 50,000 tales which the inhabitants had agreed to pay as a ransom for their city, numerous proclamations were carried by his soldiers, who distributed them amongst the people, and through that means some copies have found their way here. In these proclamations it was announced, that on the 22d day of the 3d month, (29th April) the throne would be established in the ancient city of Nankin; and there, on that day, would commence the government *de jure* of the restored family of Ming. But we have yet to learn the result of the battle beneath the walls of Nankin, which must have taken place previous to the above date. Via Shanghai we have nothing further than that Nankin and Chin-Keang-Foo were in possession of the insurgents, and which news went by the last mail; consequently all related above is said to have taken place subsequently."

I NEVER trusted God, but I found him faithful;
nor my own heart, but I found it false.

MODERN SKEPTICISM.

We had occasion, a few weeks since, to speak of the increasing skepticism which pervades community in this most Christian land, and of the apparent indifference to its existence manifested by the religious press. A late number of the *N. Y. Independent* has some remarks to the same point, as follows:

It is an unfortunate thing that the teachers of the public are sometimes those who know least about the public mind. The scholar and the preacher see men from a distant stand-point. They look at them in the light of their own systems, or as they appear religiously or penitentially. Occasionally they catch glimpses of the foul passages of the human heart, and think they know it; but to the steady, natural throbbing of it, to the abiding, unaffected thought of man, they are seldom near.

We believe that a great change is preparing in religious opinion, of which these and many of our best men know almost nothing. To those who are thrown into the currents of life, it is evident, that men's minds are in unusual working, and that the very foundations of religious belief are rotten and shaking. Among all the earnest-minded young men who are at this moment leading in thought and action in America, we venture to say that four-fifths are skeptical even of the great historical facts of Christianity.

What is told as Christian doctrine by the churches, is not even considered by them. And furthermore, there is among them a general ill-concealed distrust of the clerical body as a class, and an utter disgust with the very aspect of modern Christianity and of church worship. This skepticism is not flippant; little is said about it. It is not a peculiarity alone of the radicals and fanatics; many of them are men of calm and even balance of mind, and belong to no class of ultraists. It is not worldly and selfish. The doubters lead in the bravest and most self-denying enterprises of the day. It is not an unbelief to be laughed, or hoisted at, or hunted down. It is calm, abiding, earnest, sorrowful.

Not much is known of it above; but it underlies now all the strongest external movement.

There are, however, glimpses of it. You see it in the daily diminishing influence of the pulpit, and the increasing influence of the press; in the lessening number of strong and original minds who take hold of theology, and the tone of the men who are leading American thought. It speaks in these strange longings for new revelations, and in the occasional denunciations of the old.

THE CATASTROPHE AT NIAGARA FALLS.

The appalling catastrophe at Niagara Falls, by which two men were swept over the Falls, and a third died a thousand deaths during the thirty or forty hours that he clung to a log of wood, on the brink of the precipice, has, as well it might, produced a deep effect upon the community. What the thoughts or feelings of the doomed man were, as he faced an inexorable fate, cannot be known. The *Buffalo Commercial Advertiser* gives the following particulars of the last sad scene:

"Up to six o'clock last evening, the public were kept in a state of excitement by despatches received at intervals from the Falls, bringing information of the situation of poor Avery, each report fluctuating between hope and fear—now expressing confidence in his eventual safety, and now almost despairing of his rescue. A large number of persons left this city for the scene of excitement by the trains, and swelled the thousands already gathered around the spot. We have been furnished with an account of the proceedings since one o'clock yesterday, by an eye witness.

"Our informant tells us that the man was in a part of the rapids where the rocks rise nearly to the surface of the water. A log of wood, apparently wedged tightly between the rocks, and crossed by another, still higher out of the water, was his resting place. Here he remained, half clinging to and half perching upon the log, from which he would occasionally slip down and walk a little on the rocks, which were only a short distance under water. A few feet in advance was a small fall of about four or five feet, and here on each side of him, the waters rushed wildly on at a speed of about forty miles an hour. Since our report yesterday was made up, about half past two o'clock in the afternoon, a raft was constructed formed of crossed timbers, strongly fastened in a square form, a hoghead being placed in the centre.

"The raft was strongly secured with ropes on each side, and was floated down to the rocks upon which Avery was stationed. As it approached the spot where he stood, the rope got fast in the rocks, and the raft became immovable. Avery then appeared to muster strength and courage, and descending from the log walked over the rocks to the place where the rope had caught, and labored long and hard to disengage it from the rocks. After some time he succeeded, and then with renewed energy, inspired by the hope of rescue, he pulled manfully at the rope until he succeeded in bringing the raft from the current towards his fearful resting-place.

"Avery now got on to the raft, making himself fast thereto by means of ropes which had been placed there for that purpose, and those on the land commenced drawing it towards the shore. It had approached within thirty feet of one of the small islands, towards which its course was directed, when suddenly it became stationary in the midst of the rapids, the ropes having again caught in the rocks. All endeavors to remove it were found to be in vain, and much fear was entertained that the strain upon the ropes might break them and occasion the poor fellow's loss. Various suggestions were now volunteered, and several attempts were made to reach him. One man went out in a boat as far as he dared to venture, and asked him if he would fasten a rope round his body and trust to being drawn in by that. The poor fellow, however, shook his head despondingly, as though he felt that he had not strength enough remaining to make himself secure to a rope.

"At length a boat was got ready—a life boat, which had arrived from Buffalo—and was launched. Seeing the preparations, Avery unloosed his fastenings, with the intention of being ready to spring into the boat. Borne on by the rushing waters, and amid the breathless suspense of the spectators, the boat approached the raft. A thrill ran through the crowd—the boat lived in the angry waves—it struck the raft—a shout of joy rang forth from the shores, for it was believed that he was saved—when suddenly the hope that had been raised was again destroyed—a moment's confusion followed the collision, and in the next the victim was seen in the midst of the waters, separated from his frail support and struggling for life. For a minute or two the poor fellow, striking out boldly, swam strongly towards the island, and the cry echoed from shore to shore that he would yet be saved. But soon the fact became certain that he receded from the shore—his strength was evidently failing.

"Gradually he was borne back into the fiercest part of the current—slowly at first, and then more rapidly. Swiftly and more swiftly he approached the fatal precipice—the waters had him at last, their undisputed victim, and madly whirled him on to death, as though enraged at his persevering efforts to escape their fury. A sickening feeling came over the spectators when, just on the brink of the precipice, the doomed man sprung up from the waters—clear from their surface—raising himself upright as a statue, with his arms flung wildly aloft, and with a piercing shriek that rang loudly above the mocking roar of the cataract, fell back again into the foaming waves, and was hurled over the brow of the fatal precipice!

"We have no heart for comment upon the melancholy and awful event. The fate of poor Avery will add another to the many fearful local incidents already related by the guides at the Falls, and for years his critical situation, his hard struggles, his fearful death, will be the theme of many a harrowing tale. And visitors to the mighty cataract will seek the scene of the terrible catastrophe with a shuddering curiosity, and the timid and imaginative will fancy, in the dusk of the evening, that they still hear above the waters' roar the fearful shriek that preceded the fatal plunge."

Misery and Delusion of California.

The following is taken from a private letter to the N. Y. Tribune, dated San Francisco, May 26, 1853.

It has been a great surprise to me that some one has not, before this, given a true account of the condition of the people and the state of things in California.

I have been in this State twelve weeks, and during that time have seen more misery, more vice, more immorality, more blasted hopes and withering disappointment, more utter wretchedness and impotent regrets than I have ever witnessed before in my whole life: and it is astonishing—it is amazing—that some philanthropist has not taken upon himself the task, ere this, of exposing to the world the state of affairs here, and the almost universal fate of the great majority of California emigrants. All who leave home for this supposed land of gold, do so with high hopes and brilliant expectations; but did they know the almost certain destiny which awaits them here, they would sooner dig potatoes for fifty cents a day than undertake this expedition.

In this city of San Francisco there are, to-day, two thousand people, at least, seeking employment, but seeking it in vain. Occasionally an advertisement will appear in the papers, or a notice be posted up on the boards of some intelligence office, that a hotel waiter, an experienced farmer, or a few wood-choppers are wanted, and immediately there will be a rush of eager applicants at the appointed place of interview, like a pack of famished wolves around a dead carcass.

I have seen young men who left good situations in stores and offices at home, piling up lumber here on the docks, washing dishes, and doing the most menial services in restaurants and hotels, and others who are unable to find any work, which from their physical constitution or habits of life they are competent to perform; and I know of many, and have heard of many more, who are working for twenty or thirty dollars a month, and hundreds who are working for their board and glad to get an opportunity to do that. There are hundreds of strong and robust men sitting in the hotels, and standing upon the corners of the streets, without a cent of money in their pockets, who have sought and striven for employment until their stout hearts become heavy with despair.

Those who have been accustomed to all the luxuries of life at home, and unused to manual labor, find themselves here compelled to encounter difficulties and suffer privations they never dreamed of before. People are willing and anxious to work—to do any work—work which they would have scorned to have done before they saw California; but the work is not here to do, and the bitter exclamation goes out from a thousand hearts every day, "O God! what shall I do?" They are as powerless as infants, as helpless as babes, for they cannot make work, nor can they force a man to give them employment when he has none to give. The mental agony—the unspoken anguish of the soul, felt here every twenty-four hours are almost equal to the tortures of hell—who ever saw such a number of sad faces, such multitudes of miserable men, as one meets in this city every week? I am sick, I confess I am sick at heart when I see the crowds of deluded mortals brought to these shores by every steamer that arrives. It is too bad—it is wicked—it is cruelly wrong. The great idea that seems to pervade the States from one end to the other in regard to California is a stupendous fraud—a gigantic humbug—a most inhuman scheme to cheat thousands out of their home, their happiness, their peace of mind, their property, and, in too many cases, of their lives. Nine-tenths of the people here, in addition to all other disappointments and privations, are deprived of all the advantages of social intercourse and civilized society, and in a few weeks their minds become rusty, and their moral feelings and sensibilities blunted.

This is no fancy sketch, no picture of the imagination, for no language at my command is sufficiently strong to express the misery, the disappointments and ruined expectations of nineteen twentieths of those who come to California. What I write I know to be true, and if my voice could reach the ears and penetrate the hearts of the thousands who are yet to come to these shores, and they would believe what they hear, what mountains of sorrow might be averted!

Good carpenters, when they can obtain work, receive \$6 a day, but not one out of twenty-five is able to accumulate anything. They may be employed one, two or three days, and perhaps a week, and then, the job completed upon which they have been at work, they are compelled to lie idle till they can find another job, and thus spend the money which they have earned. But if they should be fortunate enough to accumulate anything during the dry season, they are obliged to spend it all during the wet, for then little or no building can be done. The same is the case with masons and bricklayers. It is a fact, which cannot be denied, that not one mechanic out of fifty can save as much money here as he can at home; and laboring men, who have no trade, with the best of California fortune, are

barely able to support a miserable existence. Board here, at the cheapest hotels, cannot be had for less than \$10 per week, and washing \$8 per dozen.

The accounts which you read in the papers are, all of them, either downright lies, or, what is just as bad, they are calculated to, and do, mislead and deceive. A few people in the mines are doing well; but while one man is making money a hundred are no more than making their expenses. A few individuals and companies who have expended large sums of money in blasting into the mountains, or otherwise with much labor and expense have got at good claims, are doing well; but from all I have seen, and from all I have heard from reliable sources, it is my firm belief that not one man out of a hundred clears a dollar a day in the mines. I know of many hard-working, sober men who have been here since '49, who have striven hard to accomplish something, and now have not money enough to pay their passage home.

The accounts you read in the papers about men taking out large amounts of gold at such and such places, are written by some traders or speculators. Possibly some of the accounts are literally true, but while one man or one company may be doing well, the hundreds of others are doing nothing, and all claims that are worth anything are taken up. The mines are more risky than a lottery. Do not come to California. Don't flatter yourself that you are smarter than others—that you can make money here. Stay at home. Read this letter more than once. I have weighed my words. I want you to weigh them, for they are all true. Truly,

W. F. S.

The Storm of 1703.

For one hundred and fifty years past, an annual sermon has been preached in the Baptist meeting house, Little Wild-street, London, on the 27th of November, in commemoration of the extraordinary storm of Nov. 27th, 1703, which was considered the most terrific tempest throughout Europe, which the world has known since the universal deluge. Its moral lessons were considered so important that a member of the church left a sum of money, the interest of which should be appropriated forever to support a sermon on each anniversary of the event, which is usually delivered by some of the most eminent ministers in the British metropolis, and has obtained the name of "The Storm Sermon." Several of them have been printed.

The late Dr. Samuel Stennett, a pastor of the Little Wild-street church, and author of the hymns which bear his name, in his printed sermon on the subject, in endeavoring to account for the storm, says, that "having most probably taken its rise in America, it made its way across the Western ocean, and collecting confederate matter in its passage over the seas, spent its fury on those parts of the world, whither his army of terrors was principally commissioned." A strong west wind set in about the middle of the month, the force of which increased every day till the 27th. On the 24th the storm commenced, which reached its height three days afterward. The violence of the wind produced a hoarse, dreadful noise, like that of thunder; and the excessive darkness of the night added greatly to the horror of the scene.

Many lives were lost, especially in London, not a few meeting death in its most terrific forms. And great, indeed, was the loss of property. In London and its vicinity more than eight hundred dwelling houses were laid in ruins, above two thousand chimneys fell to the ground, and "the lead which covered the roofs of one hundred churches was rolled up and hustled in prodigious quantities, to great distances."

Nor was the devastation less throughout the country. In one extensive plain on the banks of the Severn, not less than fifteen thousand sheep were driven into the river and drowned; and in the county of Kent alone, more than two hundred and fifty thousand trees were torn up by the roots.

The ravages of this awful storm were at sea still more tremendous. It was computed that not less than three hundred ships were entirely destroyed, among which were fifteen of the British royal navy, containing more than two thousand seamen, who "sunk as lead in the mighty waters." The whole loss of property was estimated at four millions of pounds in money, of lives about eight thousand, and of cattle without number.

Towards the evening of the twenty-seventh, it pleased God gradually to abate the severity of the storm, till it became an entire calm; and men left the retreats in which they had taken refuge, to view "the desolation which God had made in the earth." It will be readily supposed that this was done with a variety of feelings, in accordance with their different characters.

In many cases, those who had been most filled with terror and confusion, having had their fears removed, dreadfully perverted their moral tendency, and proved that "let favor be shown to the wicked, yet will they do wickedly." Shak-

speare's plays of the Tempest and Macbeth were twice acted in the week succeeding this awful event, and one of them exactly a week after the storm had arrived at its greatest fury. On the whole, however, the general impression was salutary, and He who brought the stormy wind out of His treasures, caused it to fulfil His word. Royal authority appointed a day of humiliation and prayer, and the sense of the nation was expressed by immense crowds of all classes who attended public worship on that solemn day. Many reviewed with humble gratitude the deliverance which God had wrought for them.

Watchman.

Russian Policy against Turkey.

THE following historical sketch is by the London correspondent of the New York Tribune:

Since the year 1815 the Great Powers of Europe have feared nothing so much as an infraction of the status quo. But any war between any two of those powers implies subversion of that status quo. That is the reason why Russia's encroachments in the East have been tolerated, and why she has never been asked for anything in return but to afford some pretext, however absurd, to the Western powers, for remaining neutral, and for being saved the necessity of interfering in Russian aggressions. Russia has all along been glorified for the forbearance and generosity of her "august master," who has not only condescended to cover the naked and shameful subservience of Western Cabinets, but has displayed the magnanimity of devouring Turkey piece after piece, instead of swallowing it at a mouthful. Russian diplomacy has thus rested on the timidity of Western statesmen, and her diplomatic art has gradually sunk into so complete a mannerism, that you may trace the history of the present transactions almost literally in the annals of the past.

The hollowness of the new pretexts of Russia is apparent, after the Sultan has granted, in his new firman to the Patriarch of Constantinople, more than the Czar himself had asked for—so far as religion goes. Now was, perhaps, the "pacification of Greece" a more solid pretext? When M. de Villele, in order to tranquilize the apprehensions of the Sultan, and to give a proof of the pure intentions of the Great Powers, proposed "that the allies ought above all things to conclude a treaty by which the actual status quo of the Ottoman Empire should be granted to it," the Russian Ambassador at Paris opposed this proposition to the utmost, affirming, "that Russia, in displaying generosity in her relations with the Porte, and in showing inappreciable respect for the wishes of her allies, had been obliged, nevertheless, to reserve exclusively to herself to determine her own differences with the Divan; that a general guarantee of the Ottoman Empire, independently of its being unusual and surprising, would wound the feelings of his master and the rights acquired by Russia, and the principles upon which they were founded."

Russia pretends now to occupy the Danubian principalities, without giving to the Porte the right of considering this step as a casus belli.

Russia pretended, in 1827, to occupy Moldavia and Wallachia in the name of the three powers.

While Russia proclaimed the following in her declaration of war of April 26, 1828:

"Her allies would always find her ready to concert her march with them, in execution of the Treaty of London, and ever anxious to aid in a work, which her religion and all the sentiments honorable to humanity recommended to her active solicitude, always disposed to profit by her actual position only for the purpose of accelerating the accomplishment of the Treaty of July 6th; while Russia announced in her manifesto, A. D. October 10, 1829: 'Russia has remained constantly a stranger to every desire of conquest—to every view of aggrandisement?' her Ambassador at Paris was writing to Count Nesselrode; 'When the Imperial Cabinet asked the question, whether it had become expedient to take up arms against the Porte, there might have existed some doubt about the urgency of this measure in the eyes of those who had not sufficiently reflected upon the effects of the sanguinary reforms which the Chief of the Ottoman Empire has just executed with such tremendous violence.'

"The Emperor has put the Turkish system to the proof, and his Majesty has found it to possess a commencement of physical and moral organization which it hitherto had not. If this Sultan had been enabled to offer us a more determined and regular resistance, while he had scarcely assembled together the elements of his plan of reform and ameliorations, how formidable should we have found him had he had time to give it more solidity. Things being in this state, we must congratulate ourselves upon having attacked them before they became more dangerous for us, for delay would only have made our relative situation worse, and prepared

us greater obstacles than those with which we meet."

Russia proposes now to make an aggressive step and then talk about it. In 1829, Prince Lieven wrote to Count Nesselrode:

"We shall confine ourselves to generalities, for every circumstantial communication on a subject so delicate would draw down real dangers, and if once we discuss with our allies the articles of treaty with the Porte, we shall only content them when they will imagine that they have imposed upon us irreparable sacrifices. It is in the midst of our camp that peace must be signed, and it is when it shall have been concluded that Europe must know its conditions. Remonstrances will then be too late, and it will then patiently suffer what it can no longer prevent."

Russia has now for several months been delaying action under one pretence or another, in order to maintain a state of things which, being neither war nor peace, is tolerable to herself, but ruinous to the Turks. She acted in precisely the same manner in the period we have alluded to. As Pozzo di Borgo said:

"It is our policy to see that nothing new happens during the next four months, and I hope we shall accomplish it, because men in general prefer waiting; but the fifth must be fruitful in events."

The Czar, after having inflicted the greatest indignities on the Turkish Government, and notwithstanding that he now threatens to extort by force the most humiliating concessions, nevertheless raises a great cry about his "friendship for the Sultan Abdul Medjed" and his solicitude "for the preservation of the Ottoman Empire." On the Sultan he throws the "responsibility" of opposing his just demands, of continuing to "wound his friendship and his feelings," of rejecting his "note," and of declining his "protectorate."

In 1828, when Pozzo di Borgo was interpellated by Charles X. about the bad success of the Russian arms in the campaign of that year, he replied, that, not wishing to push the war a *outrance* without absolute necessity, the Emperor had hoped that the Sultan would have profited by his generosity, which experiment had now failed.

Shortly before commencing his present quarrel with the Porte, Russia sought to bring about a general coalition of the Continental Powers against England, on the refugee question, and having failed in that experiment, she attempted to bring about a coalition with England against France. Similarly, from 1826 to 1829, she intimidated Austria by the "ambitious projects of Prussia," doing simultaneously all that was in her power to swell the power and pretensions of Prussia, in order to enable her to balance Austria. In her present circular note she indicts Bonaparte as the only disturber of peace by his pretensions respecting the Holy Places; but, at the same time, in the language of Pozzo di Borgo, she attributed "all the agitation that pervade Europe to the agency of Prince Metternich, and tried to make the Duke of Wellington himself perceive that the deference which he would have to the Cabinet of Vienna would be a drawback to his influence with all the others, and to give such a turn to things that it would be no longer Russia that sought to compromise France with Great Britain, but Great Britain who had repudiated France, in order to join the Cabinet of Vienna."

Russia would now submit to a great humiliation if she retreated. That was identically her situation after the first unsuccessful campaign of 1828.

What was then her supreme object. We answer in the words of her diplomatist:

"A second campaign is indispensable in order to acquire the superiority requisite for the success of the negotiation. When this negotiation shall take place we must be in a state to dictate the conditions of it in a prompt and rapid manner. . . . With the power of doing more his Majesty would consent to demand less. To obtain this superiority appears to me what ought to be the sum of all our efforts. This superiority has now become a condition of our political existence, such as we must establish and maintain in the eyes of the world."

But does Russia not fear the common action of England and France? Certainly. In the Secret Memoirs on the means possessed by Russia for breaking up the alliance between France and England, revealed during the reign of Louis Philippe we are told:

"In the event of a war, in which England should coalesce with France, Russia indulges in no hope of success unless that union be broken up; so that at least England should consent to remain neutral during the continental conflict."

From the moment that the idea of the ruin of the Turkish Empire ceases to prevail, it is not probable that the British Government would risk a general war for the sake of exempting the Sultan from acceding to such or such condition, above all in the state in which things will be at

the commencement of the approaching campaign, when everything will be as yet uncertain and undecided. These considerations would authorize the belief that we have no cause to fear an open rupture on the part of Great Britain; and that she will content herself with counselling the Porte to beg peace, and with lending the aid of the good offices in her power during the negotiation if it takes place, without going further, should the Sultan refuse or we persist."

And as to Nesselrode's opinion of the "good" Aberdeen, the Minister of 1828, and the Minister of 1853, it may be well to quote the following from a despatch by Prince Lieven:

"Lord Aberdeen reiterated in his interview with me the assurance that at no period it had entered into the intentions of England to seek a quarrel with Russia—that he feared that the position of the English Ministry was not well understood at St. Petersburg—that he found himself in a delicate situation. Public opinion was always ready to burst forth against Russia. The British Government could not constantly brave it; and it would be dangerous to excite it on questions that touched too nearly the national prejudices. On the other side we could reckon with entire confidence upon the friendly dispositions of the English Ministry which struggled against them."

The only thing astonishing in the note of M. de Nesselrode, of June 11, is not the insolent melange of "professions refuted by acts, and threats veiled in declaimers," but the reception Russian diplomatical notes meet with for the first time in Europe, calling forth, instead of the habitual awe and admiration, blushes of shame at the past and disdainful laughter from the Western world at this insolent amalgamation of pretensions, finesse and real barbarism. Yet Nesselrode's circular note, and the "ultimatum" of June 16, are not a bit worse than the so much admired master-pieces of Pozzo di Borgo and Prince Lieven. Count Nesselrode was at their time, what he is now, the diplomatical head of Russia.

There is a facetious story told of two Persian naturalists who were examining a bear; the one who had never seen such an animal before, inquired whether that animal dropped its cubs alive or laid eggs; to which the other, who was better informed, replied: "That animal is capable of anything." The Russian bear is certainly capable of anything, so long as he knows the other animal he has to deal with to be capable of nothing.

En passant, I may mention the signal victory Russia has just won in Denmark, the Royal message having passed with a majority of 119 against 28, in the following terms:

"In agreement with the 4th paragraph of the Constitution d. d. June 5, 1849, the United Parliament, for its part, gives its consent to the arrangement by his Majesty of the succession to the whole Danish monarchy, in accordance with the Royal message respecting the succession of Oct. 4, 1852, renewed June 13, 1853."

Curious Document.

MESSRS. EDITORS:—The following is a copy of a bona fide letter from a lawyer, written, soon after his conversion, to another lawyer. It is a curious document, and your readers will be pleased to learn that the communication resulted in the hopeful conversion of the individual to whom it was directed:

FIRST EPISTLE OF — TO —

"April 18th, 1829.

"SIR:—I avail myself of the first opportunity to inform you that for the last two weeks I have been engaged in the trial of a cause, of which (as it seems) I had, by the conduct of my whole life, chosen to be defendant. It was a cause of which I had had some serious intimations; but being not prepared for it, and not having employed any counsel, I had flattered myself that it would not be noticed for trial until some very distant period. But much to my surprise, I received a special message from the Judge Advocate, that my cause stood next on the calendar, and that I must appear forthwith in person, and answer at the first call, or that judgment final would be entered by default. And here, sir, let me tell you that it was a criminal cause, involving an issue of life or death; and I must also tell you that it was an issue of which no earthly tribunal has jurisdiction; but the message informed me that it must be tried at the Bar of the High Court of Heaven, before the Judge of quick and dead. Pause, sir, for a moment, and realize what would be the feelings of any depraved son of Adam on receiving the peremptory mandate of such a tribunal, to appear forthwith in person. But, sir, against the allurements of the world, false pride, the craft and conspiracies of the devil and his legions, I fought my way to the Criminal Box at that Bar. O! can you imagine how I felt? I was immediately arraigned, and sunk in perfect despair, finding myself confounded and

without defence. I was then tenderly called upon by the Judge to plead to the indictment; on which I immediately gave an unconditional *cognovit*, and put myself wholly on the mercy of the court, on which a sentence of ignominious death was passed upon me. But through the medium of Christ, our Saviour and Advocate, the effect of our judgment is, that, whereas I confessed the charge and put myself wholly upon the mercy of the Court, I should triumph over the grave and live—on condition that I shall through this life, be and remain an advocate of that Court. Glory to God in the highest!

"The glory, wisdom, justice, mercy, and loving kindness of this Court are unbounded and inexpressible. And now, sir, let me tell you heartily, that you are impleaded (with every impenitent son of man) in a like cause before this Court; the trial of which is assigned to no particular day, but from its standing on the calendar, it will be called at no very distant period. But so perfect is the justice of this Court, that no one is taken by surprise, though you may have but one short notice. And now, sir, for the Redeemer's sake, who is now advocating your cause at the expense of his life, prepare you heartily for the trial; and if you have no defence on the merits, or if you have any doubt of having a perfect defence, as I have become an advocate of that Court, if you will call on me I will most cordially inform you what defence will answer, under the general issue, (there is no special pleading there) and what will be the awful consequence of a failure, and of the practice of the Court in that case.

"See you to this.

"To ————

"PS. Please inform your co-defendants of the above intimation." *Congregational Journal.*

(For the Herald.)

Sketches of Travel.

BRITANNIA BRIDGE OVER MENAI STRAITS.

BEFORE leaving home, I had been much interested in the account of "Britannia Bridge" over Menai Straits, and I resolved, if I ever went to England, that one of my first excursions should be to this wonderful achievement of modern engineering. Accordingly a party was formed for this purpose a few days after my arrival at Liverpool, but circumstances prevented our going, and I now found myself in Liverpool again within a few days of my departure, without having accomplished the object.

Thanks I to myself,—"This will never do at all!—to go home without having seen Britannia Bridge!" So the next morning I rose early, ate a sandwich for my breakfast, and hurried down to St. George's Pier-head, crossed the ferry to Birkenhead and took the rail to Chester, where I arrived at half-past nine A.M., walked up to the town, saw the Cathedral, a very ancient building of red sand-stone much worn by the weather, walked upon the old wall, which crosses the principal street by an arch, and returned to the railway station in time for the 10.35 train to Bangor. Passed through Holywell, where is the famous St. Winifred's Well, — *Mostyn*, where we had a glimpse of Lord Mostyn's beautiful seat — *Prestatyn*, where is Lord Eskill's seat, an extensive building in the castle style — *Conway*, where is a fine old castle erected by Edward I., went through the Tubular Bridge over Conway river, to Bangor, where I got a ticket to *Llanfair*, the first station on the opposite side of Britannia Bridge.

As we approached the Bridge, I could not repress some misgivings. The idea of an extended railway-train going through an iron tube 15 by 30 feet, 1524 feet long, composed of wrought iron plates not over three-fourths of an inch in thickness, and in two places unsupported for a distance of 460 feet, and having a total weight of over 5000 tons! I kept looking out for it "with fear and trembling," saw farther to the north Telford's beautiful Suspension Bridge; at length we turned a short curve and the two colossal lions, which guard the entrance, hove in sight, the pass-word was given by the watchman, "All clear!" and we entered the dark cavern, experienced a sensation of warmth, a strong smell of lamp-oil, and a hollow rumbling sound, till we emerged into the light all "safe and sound" on the other side.

From Llanfair I walked back to the Bridge for more particular observation. Perhaps my readers may be interested in a more particular account of it.

Menai Straits is a deep and boisterous passage of the sea between the main-land of Carnarvonshire in Wales, and the Island of Anglesey. The waters of the Irish Sea on the north and St. George's Channel are continually vibrating backward and forward, and progressively rising or falling from twenty-five to thirty feet with each successive tide, and with a current of more than eight miles an hour. The object of the Bridge was to extend the Chester Railway across the Isle of Anglesey to Holyhead, and thus shorten the sea-voyage of the great thoroughfare between London and Dublin. From Holyhead to Dub-

lin is only sixty-four miles, while from Liverpool to Dublin is 138 miles.

It would seem as if the natural difficulties were enough, but in addition to these, it was required by the Board of Admiralty, that the proposed bridge should be constructed a good hundred feet above high-water level, to enable large vessels to sail beneath it; and moreover, that in its construction, *neither scaffolding nor centering should be used*—as they would obstruct the navigation of the Straits.

These difficulties were all surmounted by the ingenuity and skill of Mr. Robert Stephenson, Civil Engineer. The principle of the bridge may be thus illustrated.

Take a small straight stick freshly cut from a tree. In its natural form the bark around the stick is equally smooth throughout. Now let it be supported at each end while you bear down upon it in the middle so as to bend it, and it will represent a beam under heavy pressure. The bark will present two opposite appearances. That in the centre of the upper half of the stick will be cramped up; while on the opposite side immediately beneath it, it will be forced apart, thus showing that beneath the rind the wood of the upper part of the stick is severely compressed, while that underneath it is as violently stretched; and if the stick is bent till it breaks, the splinters of the upper fracture will be seen to interlace or cross each other, while those beneath will be divorced by a chasm.

But it is evident that these opposite results of compression and extension, must as they approach each other, respectively diminish in degree until in the middle of the beam they neutralize each other. It appears therefore that the main strength of a beam consists in its power to resist compression and extension, and that the middle is comparatively useless. Hence in order to obtain the greatest possible amount of strength, the given quantity of material to be used should be accumulated at the top and the bottom, where the strain is the greatest, or in plain terms, the middle of the beam should be bored out.

Upon this principle Mr. Stephenson undertook to convey the Rail-way trains across Menai Straits through hollow tubes instead of attempting to do it upon solid beams, and as a striking exemplification of the truth of his theory, it has been stated that while his tubes will bear nearly nine times the amount of the longest rail-way train that could possibly pass through them, yet if instead of being hollow they had been a solid iron beam of the same dimensions, they would not only have been unable to sustain the load required, but would actually have been bent by their own weight!

After a series of expensive experiments it was determined to give the tube a rectangular form, and to construct it of wrought iron plates rivetted together. Three immense towers were built to support the tubes—one based upon a rock in the middle of the straits which at high water is covered to the depth of ten feet—and one on each side between this and the opposite shore. The centre tower is 62 by 52 feet five inches at the base, tapering to 55 by 45 inches at tube-level, and the total height is 221 feet eight inches. It contains 1,500,000 cubic feet of stone, and 387 tons of cast-iron beams and girders, and weighs in all 20,000 tons. The Carnarvon and Anglesey Towers are each 184 feet seven inches above high water. There are a double set of tubes, so that trains can pass each other on the Bridge. The length of the tubes from the main land to Carnarvon Tower is 274 feet; from that to Britannia Tower, (the central one), 472 feet; and from that to Anglesey Tower 472 feet, and from that to the other side 274 feet. The total weight of the tubes is 11,366 tons! In order to provide for the expansion and contraction of the tubes, they are made fast in the central tower, but on either side through the shore towers, and on the abutments, they travel on cast-iron rollers. The sun breaking out of the clouds will make a difference of an inch or an inch and a half in the length, and the extreme variation between summer and winter is nearly twelve inches.

At the time of my visit only one set of the tubes was completed. I walked across upon the top of it and went inside of the other one where the men were at work and helped clinch the last rivet that was driven that day. No less than two millions of bolts have been used! After walking upon the top of the tube and examining its construction, I felt perfect confidence in its security. It seemed as firm as the solid earth. Indeed it has been asserted that scientific calculations have demonstrated that Britannia Bridge is capable of sustaining a greater weight than any embankment in the whole length of the Rail-way.

S. J. M. M.

THE POPE THRONED IN THE PLACE OF GOD.—The *Shepherd of the Valley*, a Papal organ, according to the *Western Watchman*, recently remarks: "We profess, in our editorial capacity, the most entire obedience to our Bishop, who represents to us the Pope, and have no higher ambition than to serve him to the best of our ability, and to obey any intimation of his will with which it may please him to favor us; and we are charitable enough to

4. The bridegroom *tarrys* in his coming.
5. During his tarrying, those who have gone forth to meet him, fall asleep.

6. At a late hour in the night there is an announcement that "the bridegroom cometh."

7. On this announcement there is a sudden awakening and trimming of lamps on the part of both the wise and foolish virgins.

8. The foolish virgins find themselves destitute of oil, their lamps have gone out, and they apply to the wise for oil.

9. The wise virgins are unable to give them a supply—having only a sufficiency for themselves; and direct them to buy of those who have to sell.

10. While they are gone to buy, the bridegroom comes; those who are ready go into the marriage and the door is closed against all subsequent comers. Afterward, the other virgins come and seek admittance, but are not recognized by the bridegroom.

The truth to be drawn from this illustration, is the importance of constant preparation and watchfulness for the coming of the Son of man: because of our ignorance of the exact time of his appearing.

It is a common remark that "parables should not be made to go on all fours." The quotation of a trite saying, is often an easy way to shirk responsibility. This remark too is often quoted to excuse the application of any meaning to parabolic teachings. It may be legitimately used to guard against rash and forced constructions, but not to discourage legitimate conclusions. It can be no forcing of a parable on to "all fours," to draw instruction from each of the points of resemblance named by the Saviour—as it would be to adduce other points which might be germane to the subject used to illustrate, but which would not necessarily add to the illustration.

In explaining parables, it should never be forgotten that the parable is not the thing illustrated, but is an illustration of it. It is only analogous to it.

At an oriental wedding, after rejoicing at the house of the bride, the bridegroom conducted her to his own house. "The procession generally set off in the evening with much ceremony and pomp. The companions of each attended them with songs and music of instruments. The way as they went along was lighted by numerous torches. In the meantime, another company, consisting of the young friends of the bridegroom, was waiting at the bridegroom's house, ready at the first notice of their approach to go forth and meet them. They joined themselves to the procession, and the whole company moved forward to the house, where an entertainment was provided for them, and the remainder of the evening was spent in cheerful participation of the marriage supper, with such social merriment as suited the joyous occasion."—*Ency. Relig. Knowl.* p. 778.

"The procession accompanying the bride from the house of her father to that of the bridegroom was generally one of great pomp, according to the circumstances of the married couple; and for this they often chose the night. 'At a marriage, the procession of which I saw some years ago,' says Mr. Ward, (View of Hist. of Hindoos, vol. iii. p. 171, 172,) 'the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold, the bridegroom cometh, go ye out to meet him." All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. I and others expostulated with the doorkeepers, but in vain. Never was I so struck with our Lord's beautiful parable, as at this moment:—and the door was shut."—*Ib.* 777.

The subject illustrated by the parable, is called "the kingdom of heaven." At that epoch, Christ's kingdom is to be established under the whole heaven; and it is in connection with it, and preparatory to its establishment that the illustration is used.

1. THE BRIDEGROOM, whose coming is expected, illustrates the coming of Christ—the Bridegroom of the Church. John the Baptist said, "I am not the Christ, but I am sent before him. He that hath the bride is the bridegroom."—John 3:28, 29. And in the Revelation it was said to John, "Come hither, I will show thee the Bride, the Lamb's wife," (Rev. 21:9) which shows that Christ sustains that most endearing relation to the Church. For as "the husband is the head of the wife,"

even so "Christ is the head of the Church."—Eph. 5:23. He "loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish."—*Ib.* 25-27. This accords with God's ancient promises to his people. Thus Isaiah saith: "Thy Maker is thy husband; the Lord of hosts is his name, and thy Redeemer, the Holy One of Israel."—Isa. 54:5. Also Hosea: "And it shall be at that day, saith the Lord, that thou shalt call me Ishi"—my husband; "and shalt call me no more Baali"—my lord. "And I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord."—Hos. 2:16, 19. Thus is the Church "espoused to one husband," to be presented "as a chaste virgin to Christ."—2 Cor. 11:2. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb."—Rev. 19:6-9.

When Christ comes, he consummates his final union with his now betrothed Church. The Saviour when on earth said to his espoused, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am ye may be also."—John 14:2, 3. Again he said, "Can the children of the bride-chamber mourn, so long as the Bridegroom is with them? but the days will come, when the Bridegroom shall be taken from them, and then shall they fast."—Matt. 9:15.

The time of the Lord's absence is the night of the world. But those who shall constitute his Bride "are all the children of the light, and the children of the day: we are not of the night, nor of the darkness. Therefore," says the apostle, "let us not sleep as do others, but let us watch and be sober."—1 Thess. 5:5, 6.

"The Son of man," it will be remembered, "is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch."—Mark 13:34. He has also likened himself to a nobleman going "into a far country, to receive for himself a kingdom, and to return;" who, when going away "called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."—Luke 19:12, 13.

While absent from the Church, the Saviour would have the members of his household in constant expectation of his return. They were to watch continually; and the reason given was: "For ye know not when the master of the house cometh: at even, or at midnight, or at the cock-crowing, or in the morning." In the very evening of that night, they were to regard the day of their Lord's coming as at hand. Said the apostle, (Rom. 13:11-13)—"And do that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness; and let us put on the armor of light. Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying."

(To be continued.)

RUSSIA AND TURKEY.

FOREIGN papers by the *Europa* throw no new light on the aspect of affairs between Russia and Turkey. There are three ways which seem to be open for an adjustment of the quarrel. First, we have a report by telegraph from Constantinople, that "prospects of a peaceful solution are held out through the joint mediation of England, France and Austria. The Russian demands will not be admitted in form, but in tenor." This report is dated Constantinople, June 27, the latest date from that quarter. There is another report that Austria is about to offer her mediation—that Count Guizot left Vienna on the 29th for St. Petersburg, accompanied by General Steininger and three officers, on a special mission in connection with the quarrel between Russia and Turkey. The third and last opening which holds out a prospect of a peaceful termination of the quarrel, is afforded by the statement that M. Ozeroff has left St. Petersburg for Constantinople—one account says to reopen negotiations, whilst other reports are that his

mission would merely be to signify to the Porte that, unless the ultimatum be now accepted, the Russians will cross the Danube as they have crossed the Pruth. Of this mission and the prospect of a pacific termination of the quarrel, a Paris correspondent says:

"In some quarters the fact of M. Ozeroff's mission to Constantinople, as announced yesterday in the *Moniteur*, seems to be doubted; and that announcement, as well as the insertion of the passage in the Emperor Nicholas's manifesto which had rather a pacific appearance, have induced a few persons to believe that motives of a particular kind occasioned the publication. If M. Ozeroff's mission has really taken place, we shall know the result before many days are over. Now that the wild manifesto of the leader of the new crusade is before the world, people regard it as anything but pacific. The *Journal des Debats* holds a different opinion, and discovers in it a decided pacific tendency. The *Constitutionnel* expresses its conviction that the sending of M. Ozeroff to Constantinople to renew the negotiations with the Porte is an indication of the desire of the Emperor of Russia to preserve peace."

The prospects of an adjustment, even with these openings, as we have before remarked, are not very favorable. We do not believe Turkey is prepared to yield unconditionally to the demands of Russia, and she has apparently exhausted every means of compromise. The *New York Tribune* in commenting upon the aspect of affairs says: "We learn that the Democratic leaders in Europe, Kossuth and Mazzini, do not expect any immediate pursuance of hostilities. They regard war as ultimately certain, or at least as highly probable, but not as likely to begin before next spring. In forming this opinion they have access to good sources of information; and we shall soon now be able to judge positively of its correctness."

The *London Times* says: "The Russian armies having crossed the Pruth, and being at the present moment in the occupation of the Principalities, a great act of illegality and violence has been done, which is not the less unwarrantable because it was not likely to encounter any direct or formidable resistance. The next question is, what course is it expedient for the Turkish Government, and for the other great powers of Europe to pursue? On the whole, we think the decision of the French and English Governments a wise one, and that the occupation of the Principalities ought not to be made a ground for immediately sending the fleets to the Bosphorus. For the purpose of a demonstration their presence at the Dardanelles is sufficient. For the protection of Constantinople itself they are near enough to give effectual assistance if the capital be threatened. Should the fleets be compelled to enter the Black Sea it can only be in the character of armed mediating Powers, or as the allies of Turkey for the purposes of war. We believe, however, that no positive decision has been taken in London or Paris on this subject, but the Ambassadors of England and France are invested with sufficient powers to summon on the squadrons in certain given emergencies. The opinion of the two Governments seems to be, that it is desirable to defer so strong and peremptory a measure, which would leave small hopes of maintenance of peace, until the time comes, if it should unhappily come at all, when the fleets would proceed to act as against an enemy. In the meantime, what we have to look to is the possibility of renewed negotiations under the mediation of all the powers interested in the restoration of tranquillity. If no attempt is at once made to resist the occupation of the Principalities, it is because the several Courts have still some faith in the adoption of arrangements, which must, of course, include the evacuation of that territory."

THE RUSSIAN MANIFESTO.

The *British Banner* of July 6th says: "This morning has put an end to all doubt on the subject of the movements of the Czar. His Manifesto, which we give below, will show the spirit that animates this master of more than 50,000,000 of modern barbarians. There will—there can be—but one opinion of the document throughout the civilized world. Its prime characteristics are arrogance, hypocrisy, fanaticism, and impiety. He talked of himself in 1848 and 1849 as the conservator of the civilization of Europe. Now, he has taken upon himself to patronize and protect the 'orthodox faith' of the earth! For this purpose, his infantry and cavalry are in motion; and for this he is prepared to fix his bayonets, and charge his cannon to the muzzle, that he may fire his Imperial 'orthodoxy' into the heart of the Turks, and all and sundry the heretics of the world!"

"Such, then, is the present state of affairs: still we do not despair of peace, although, undoubtedly, things are ominous. Hating war, as we do, with all our hearts, yet we presume, there are cases—and this, we think, is one of them—where it is necessarily forced on mankind; cases where the alternative is to oppose, or to be trampled in the dust! The mind of Nicholas seems inaccessible to considerations of reason. He is impervious to everything but steel! Whatever be the issue, the confidence of the friends of truth and righteousness, liberty and honor, may safely rest on the Arm of THE HIGHEST."

The Paris correspondent of the *Advertiser*, writing

on Monday, says:—"The passage of the Pruth is now supposed to be *un fait accompli*. It is officially announced, to-day, by the *Moniteur*, that a despatch from St. Petersburg, dated the 27th ult., states that the order to enter the Principalities had been given by the Russian Government. Another despatch, to the same effect, has been received by the French Government from Berlin, which says that the Czar, in announcing his intention to enter the Principalities, had preceded the announcement by a manifesto, in which he makes out as good a case as he can to palliate this monstrous outrage."

"The *Assemblée Nationale*, hitherto so hostile to Turkey, now states its conviction, that it is absolutely impossible that the Emperor of Russia can any longer postpone the amicable solution of the dispute, the Ottoman Empire being protected by the justness of its cause, by treaties, and also by the opinion of Europe."

The following extraordinary document reached London yesterday:

"By the grace of God,
We, Nicholas I.,
Emperor and Autocrat of all the Russias, and Czar of Poland, &c., &c., &c.,
Inform all people.

"Be it known to our beloved and faithful subjects,

"The defence of our faith has always been the sacred duty of our blessed ancestors."

"From the day it pleased the Almighty to place me on the throne of our fathers, the maintenance of the holy obligations, with which it is inseparably connected, has been the object of our constant care and attention; these, acting on the groundwork of the famous Treaty of Kainadjir, which subsequent solemn treaties with the Ottoman Porte have fully confirmed, have ever been directed towards upholding the rights of our Church."

"But to our extreme grief in latter times, notwithstanding all our efforts to defend the inviolability of the rights and privileges of our orthodox Church, numerous willful acts of the Ottoman Porte have infringed upon these rights, and threaten finally the entire overthrow of all that ancient discipline so precious to orthodoxy."

"All our efforts to restrain the Porte from such acts have proved in vain, and even the word of the Sultan, solemnly given us by himself, was soon faithlessly broken."

"Having exhausted all means of conviction, and having in vain tried all the means by which our just claims could be peaceably adjusted, we have deemed it indispensable to move our armies into the provinces on the Danube, in order that the Porte may see to what her stubbornness may lead."

"But, even now we have no intention of commencing war: in occupying those provinces, we wish to hold a sufficient pledge to guarantee for ourselves the re-establishment of our rights under any circumstances whatever."

"We do not seek for conquests; Russia does not require them. We seek to vindicate those rights which have been so openly violated."

"We are even yet ready to stop the movements of our armies, if the Ottoman Porte will bind itself solemnly to respect the inviolability of the orthodox church; but, if obstinacy and blindness will it otherwise, then, calling God to our aid, we leave it to him to decide our quarrel, and, in full confidence in the right hand of the Almighty, we shall move forward on behalf of the orthodox faith."

"Given at Peterhoff, on the 14th (26th) day of June, in the year of the birth of Christ, 1853, and of our reign the 28th."

"Sealed at the Senate of St. Petersburg, on the 14th (26th) June, 1853."

"To the original of this document, the own hand of his Majesty is signed. NIKOLAI."

To Correspondents.

"SUBSCRIBER."—Persons often disbelieve a sentiment, from not being acquainted with the signification of words. We could not sing the sentiment to which you refer if we attached the *primary* meaning to the language quoted. But words may be as correctly used with a secondary as with their primary signification, and we should understand that referred to in that light.

BRO. BLISS:—Do the 1260 and the 1335 days of Daniel 12th begin at one time?

We see no necessity for any connection between those periods, nor any reason why they might not commence at the same time. The 1290 and 1335 days evidently begin together.

Can you not give us your views of prophecies which are about fulfilling, in the present movements in Turkey and Russia?

We have no views on the subject sufficiently matured, to speak definitely upon at present.

THE DISCUSSION.—We have received a single communication in answer to bro. Litch's last, signed "W.," who takes the ground that the abomination of desolation spoken of by the Saviour is the Papacy, and that the "holy place" is the Church. Our own position is that the "abomination" is "Paganism," and that the "Holy Place" is the holy *kodesh*, or sanctuary mountain on which Jerusalem was built, and which had been consecrated by its being the site of the Hebrew worship.

We wait for further communications before we ask the writers to defend their opinions by argument. The communication of "W." is on file for future use.

BRO. H. H. GROSS:—Many of us at the East wish to see your views on the 13th chap. of Revelation published in the *Herald*. Will you comply? EDWIN BURNHAM, EZRA CROWELL.

leave him in the jail at Indianapolis, on condition that Freeman pays \$3 a day for a guard to watch over himself!

We have some good but dull men in New York, who have denied that Christian men and families were subject to separation and sale, under the system of slavery. It is said that to represent such scenes as Uncle Tom's separation from his family, and his wife, is a slander.

Yet here is a preacher of the Gospel, making a pilgrimage of more than half a thousand miles, to find and arrest a member of a Christian church, in a free State, and drag him into slavery! He finds him settled down in a home which his own industry has secured, with a wife and three children, a useful and greatly respected citizen. One would think that a man with a particle of humanity, even if Freeman were his slave, upon seeing such a state of facts, would refuse to break up and desolate a family, and blight the prospects of a man and a fellow Christian. But so deeply has this fellow drunk of the spirit of patriotism, that he determines to make the mischief! Bonds and security were offered him the most ample, for any price that he might demand, in case Freeman should be proved his slave. He refused everything. He demanded the *Man*, and declared that he would remove him to a slave State and to slavery!

Independent.

Casualties at Niagara.

THE *New York Express*, in connection with the recent fearful tragedy at Niagara, gives the following interesting account of previous casualties which have happened at the Falls:

"In 1846, August 31, Charles Smart, of Philadelphia, fell from a rock in the Cave of the Winds, which is under the American Fall, and, of course, was killed instantly. Between the Middle Staircase and the entrance to the cave, Dr. Hungerford, of West Troy, was killed, in May 1839, by the fall of a portion of the rough rock upon him. A boy named Murphy, in June, 1837, attempted to cross the river in a canoe, and was drawn into the current, and went over the American Fall. A little boy by the name of White, only five years old, and his sister, a year or two his senior, were playing in a canoe near that part of Goat Island where the bridge crosses the rapids, from the village of Niagara. The canoe floated out into the stream. The mother of the children beheld the scene, rushed into the river and rescued the girl, but the boy was carried over the Fall near the point where Able took the frightful plunge. The little fellow was last seen sitting in the bottom of the canoe, holding on with his hands to each side, as if to keep the frail craft steady as it was borne on its perilous way. This was in July 1848. Neither Murphy's nor White's bodies were ever found.

"It was very near this fatal spot that the foolish farce of a Mrs. Miller, of Detroit, was played off a few years ago. It occasioned much speculation at the time, and its results were said to be serious; the father of the person alluded to, a very respectable man, having died of a broken heart in consequence of it. Mrs. Miller, actuated, it was thought, by jealousy or some freak of the kind, cut her shawl to pieces, tied them together, and hung them over the bridge leading to Goat Island, intending, doubtless, to produce the impression that she had committed suicide by letting herself down into the Rapids and going over the American Fall. After occasioning much pain and trouble to her family and friends, she 'turned up,' we believe, at Syracuse.

"De Veaux, who wrote an interesting work on Niagara, relates that the Indians have a tradition that two human beings yearly will ever be sacrificed to the Great Spirit of these waters. It is a striking fact that almost every year has proved fatal to some visitor of the Falls of Niagara. An obliging guide, Mr. Johnson, to whom we lately had occasion to recur, with grateful recollections of his politeness to us while there, tells us, in his useful little manual, that 'all the wildness of these scenes can be viewed without running the least risk;' and no doubt, if visitors could, always sufficiently command themselves, and not allow their fancy, their imagination, to get the mastery over their minds while gazing on the bewildering wonders of Niagara, this remark is true. Our author tells us of instances he has seen of a disposition on the part of strangers to try the fearful leap over the brink of the Falls. A young lady, not long ago, he says, was standing on 'Table Rock,' on the very verge of the precipice, while the wind was blowing very strong from the (Canada) shore behind her. She appeared, Mr. Johnson told us, amazed, bewildered, rapt, as it were, by the seemingly supernatural wildness of the scene. Our guide approached her, and laying his hand upon her arm, remonstrated with her on the rashness in thus exposing herself. 'Oh!' exclaimed she, with a smile, 'I feel that I could spring from this rock, and sail away as lightly and as gently as a balloon!' And it

was not without the greatest persuasion that she could be induced to leave the spot that had for her so powerful a fascination. On being reproved afterwards by her mother, she declared that she did not feel the least fear, but actually felt as if she could fly.

"A case that in its commencement was not dissimilar to that of Tuesday, but which terminated more fortunately, was that of a man by the name of Allen, who, some eight years ago, attempting to cross the Niagara river in a skiff from Chippewa, (some distance above Goat Island) accidentally broke an oar, and found himself at the mercy of the current. He managed, however to reach the outer island of the group called 'The Three Sisters,' (which lie just off Goat Island,) and jumped ashore, while his skiff was dashed down the rapids and over the Horseshoe Fall. Though saved from the more imminent danger, the man's situation was still perilous, for the hope of rescue was extremely doubtful, and he began to think he should die of starvation. Two nights and a day he remained in that precarious situation. He struck a fire, and the smoke from it wreathing over the tree-tops, indicated to the villagers the peril he was in. The alarm was given; a rope was thrown across from one Island to the other, and so on to the third, and an intrepid fellow by the name of Robinson put off in a skiff, holding on to the rope, and succeeded in bringing Allen safe through the rapids to the main shore. This same Robinson also rescued Chapin, one of the workmen on the bridge from which Able's fate was witnessed on Tuesday, who, being thrown accidentally into the stream, was carried upon the very island, to reach which by swimming Able is said to have made a desperate effort, on being thrown off the raft sent to his rescue.

"It was just here, too, that a young lady of Buffalo, Miss De Forest, slipped from the hands of a friend who was holding her, in foolish bravado, over the edge of the shore of 'Luna Island,' and with young Addington, who plunged in to save her, was borne over the American Fall. The bodies of both were recovered after some days. This accident, as we understand the imperfect accounts we have as yet of the latest catastrophe, must have occurred at or near the eastern point of the American Fall; whereas Able probably perished at a point farther west of the same cataract.

"We may mention that the two famous leaps of Sam Patch were made in 1829, not far from this place. He jumped from the brink of the American shore, ninety-seven feet, sheer down into the Niagara river, between the Horseshoe and the American Falls."

The Holy Alliance.

WHATEVER may be the feelings of the commercial classes, and the aristocracy of Europe in relation to the quarrel between Russia and Turkey—and by them we have no doubt that war is deprecated as one of the greatest evils which could befall the world—there is one very large portion of the community who are eager for hostilities to commence. We allude to the liberals—the revolutionists and republicans of Italy, Germany, Hungary and other countries. They cannot fail to see that a general European war would conduce to the development and success of their projects for revolutionizing Europe, and would give to their cause an impetus which would contribute materially to its success. The liberals who have sought an asylum in England, from the persecutions of their own government, are seeking to prepare the public mind for a war. The English papers are full of communications in relation to the state of affairs on the continent, which breathe a decidedly warlike spirit. We copy the following communication from the *Liverpool Mercury* not only to show the temper of this class of writers, but also as giving a striking view, apparently from a well informed source, of the existing relations of the European powers. This communication contains many truths, expressed in language of cutting sarcasm:

RUSSIA AND THE HOLY ALLIANCE.

"So comes the reckoning, when the banquet's o'er,
The dreadful reckoning, and men smile no more."

"Thirty years ago, Napoleon Bonaparte, when dying at St. Helena, gave to the nations the prophetic warning that 'in fifty years Europe would either be Cossack or Republic.'

"The stupefied people listened in mute astonishment at the announcement, with their usual resignation to their fate, whatever it might be.

"Not so their rulers; they carefully considered the prediction made by him whom they recognized as one of themselves, a genuine, spontaneous enslaver of men.

"They had the choice of two results: republicanism—that is, representative government—or military despotism, disguised under the semblance of monarchical government. In the one case the people were to be the source of lawful authority; in the other it would be the will of

an individual, who would grant such indulgences to the multitude as he might judge expedient. They could not hesitate in their choice; yet the kings did not contemplate their own submission to an autocrat. They thought that they should be able to establish and maintain a confederacy of princes against the people, under the name of a Holy Alliance. The sovereigns of Austria, Prussia, France and Spain were each to look after the conduct of their own subjects; Italy was to be confided to the joint tutelage of Austria and of the Pope; and Britain was to stand aside as an honorary member of the union, although, for especial reasons, its adhesion was not to be declared. If any difficulty occurred to any king in coercing the refractory spirit of those over whom he was set, the confederacy were ready to give all the help that might be needed.

"The plan was adopted and carried into successful practice as far as regarded the people.

"Representative government was suppressed in Sicily and in Italy. The Prussians were defrauded of their promised constitution. A French army was allowed by Castlereagh, Wellington, and Canning to march in a right line from Toulouse to Cadiz, passing aloof with scorn the vaunted fields of battle on the banks of the Nive and the Bidassoa; and in the defiles of the Pyrenees, by Roncesvalles, Pamplona, Vittoria, Salamanca, Fuentes D'Onor, Busaco, Talavera, Albuera, and Barrosa: by the shattered walls of the fortresses of St. Sebastian, of Ciudad Rodrigo, of Badajoz,—those walls before which the shroudless bodies of thousands of brave Englishmen

"Yet but green in earth,
Lay festering."

"The man at whose command those champions of the liberties of Europe sacrificed their lives has since then gone to join those his comrades. What passed at their rencounter? Did they one and all generously forgive his dereliction of their and of his own glory? Or did the stern Picton turn away from him in sullen indignation, as the shade of the valiant Ajax turned away from the crafty Ulysses when they met in the Elysian Fields?

"And for what was all this disgrace incurred by Wellington, the hero of the hundred fights? It was to put down the attempts of the patriots of Spain at the establishment of a representative government similar to that of which that very man and his associates boasted the enjoyment in Britain. An upheaving of the French people in 1830, in favor of an amelioration of their representative system, was subdued by the agency of Louis Philippe, who was adroitly substituted for the imbecile Charles X. Another upheaving in France, Italy, Prussia, Austria and Hungary was crushed, and so effectually crushed, that a millennium of despotic rule seemed to have begun.

"In all these affairs the reserve strength of the holy alliance lay in Russia; but that strength was to be displayed with caution, and only in case of actual necessity.

"In France, after the upset in 1848 (the French would call it a *culture*) the matter was to be managed by financial means, and by slipping a *mouton* or *mouchard* (a traitor) amongst them, one upon whom the holy alliance could depend. They found their man in an inmate of the hells (and of the halls, too,) of London; one who would say, swear, and do all that they wanted of him. That *all* was, to crush the liberal spirit of France to its last germ. The means came from the product of the Russian mines, and of the California and Australian diggings. Their word of order and his counter-sign was the same as the rallying cry of the clan M'Gregor—'Spare naught;' and he fulfilled the word.

"In Germany and Hungary the holy alliance was forced on ulterior measures; their armies had to march west of the Vistula and south of the Carpathian Hills. The triumph of the monarchs was complete, and all of them, save one, thought they had nothing to do but to enjoy the happiness which they had so cleverly secured.

"ALL SAVE ONE. And who is that one? Who is he who has the audacity to disturb the tranquillity of Europe, thus happily re-established.

"Is't you? or you? or you?"

"Is it Prussia, Austria, France, Spain, Portugal, or our holy father the Pope? No, it is a greater than any of these; it is Russia, the head of the holy alliance, the one to whom all looked for guidance and protection; it is he himself, the benefactor of Prussia and of Austria, the adored of the English aristocracy from Durham to Derby. He it is who disturbs conviviality by demanding payment for the succors he was supposed to have given so freely. But he is still generous—he does not want anything from them (at present). He only wants to comfort certain Asiatic Christians, suffering under Mohammedan oppression, to clear Europe of the horde of barbarian infidels of which the presence contami-

nates the fairest portion of the civilized world. And will the other members of the holy alliance refuse to him the just reward of the mighty services that he has rendered them? Assuredly they will not. He will, doubtless, and without scruple, take such remuneration as he thinks right. He must be the best judge, and they will as certainly, on due consideration, cordially agree to whatever he may require.

"He will say, and truly, 'Is it for the potsherd to find fault with the potter? Austria, thou art a modern Moab. If thou disobeyest, I will smash thee, as Bonaparte smashed the China jar, to the terror of Count Cobentzel, at the conference for the treaty of Campo Formio.'

"The holy confederates, like a German doctor of obsolete notoriety, made a compact, for a term, with the devil. The term is expired, and the devil will have his due.

"The late Lord Durham, in escaping from danger by the overturning of his carriage, directed his first attention to the preservation of a cane (significant emblem) given to him by the Emperor Nicholas. Go you, ye young English nobles, and let the sport of the Epsom Czarovitch stakes console you for the loss of national independence. Kosciuszko.

"Liverpool, July 4, 1853—the 78th anniversary of the independence of America."

That war could arise out of the differences between Russia and Turkey was a notion which has for a long time been met with stubborn incredulity by Europe; but that incredulity is now diminishing as the crisis of the Eastern question approaches. Politicians now begin to feel that the vital question of peace or war hinges upon this point, 'Are the demands of the Russian Emperor, however unjust or insolent, a reality, or are they a mere pretext for picking a quarrel with Turkey, in order that the Czar may rob her? If the former, peace may yet be preserved: if the latter, war is well nigh inevitable.

State of Parties in Russia.

THERE exists at the Court of St. Petersburg, in the Russian Empire, two parties, who are broadly distinguished by their respective descent from the German or Baltic provinces of the empire, or from the old Muscovite stock. A large portion of the statesmen who have done honor to the policy of the empire belong to the former class; among them Prince Lieven, Count Nesselrode, M. de Benckendorf, M. de Meyendorf, Baron Brunow, Baron Krudener, and many others. The reigning house of Russia is still divided by only two generations from its German origin, and the Emperor Alexander never concealed his predilection for men who strengthened his connection with the manners and ideas of Western Europe. The Emperor Nicholas has pursued an opposite course. His policy has been to identify himself with the passions, the peculiarities, the political aspirations, and the religious fanaticism of the Muscovites, and, far more than his ministers, he has adopted the spirit which he chose to represent. His second and favorite son, the Grand Duke Constantine, has espoused the same great national party, with even greater fanaticism and intensity than the Emperor; in both of them the cause of the Church and the Empire finds a champion, and perhaps an instrument. It is certain that the strong ambition of this party, inflamed by religious enthusiasm and the pride of a dominant race, has for years looked to the present year as the fourth centenary of the overthrow of the Greek Empire, and to Constantinople as the prize of war; and, whatever may be the intrinsic worthlessness of such mystical associations and prophecies, it will not be denied that they contribute to the feeling which may lead to their fulfilment. In the impassioned indulgence of these men, the circular of Count Nesselrode, which has been condemned in the rest of Europe for its illogical temerity, is denounced as a feeble and unworthy declaration of Russian supremacy. War, in the shape in which it is presented to them, is not an invasion, but a crusade; and the question of the Holy Places, combined with a claim to the protection of the Greek Church, are precisely the subjects most calculated to kindle their ardor. If, in an evil hour for the world and for himself, the Emperor Nicholas has roused this spirit, which it is beyond his power to curb and subdue; if, as we have reason to fear, the advance of the army is accompanied with fresh appeals to the pride and daring of the nation, this calamitous and destructive force may break forth, and lead to the most deplorable consequences. Such passions are just as lawless and hostile to the best interests of mankind as those revolutionary commotions to which the Emperor Nicholas conceives his policy to be diametrically opposed; and it matters but little whether the world is threatened by the intemperate proselytism of the French Convention, or by the popular superstition and barbarous irruptions of the Muscovite race. The triumph of might over right, and of force over law, especially when it is assisted by popular excitement, is the essence

We had an hour and a half to walk about the streets, and then proceeded on our way.

The next morning before I rose, I felt the engine stop and was afraid we were in a fog again, but heard the steward say we were taking in a pilot. We were seventy miles from Sandy Hook—land not yet in sight. The weather was beautifully clear and mild. It seemed to me I had not seen so fair a sky in all my travels. The prospect of the speedy termination of our voyage made us all very good-natured and sociable at breakfast, our last meal on board. Soon we came in sight of land. All hands were on deck—the luggage was hauled out of the hold and selected by the passengers—steward, waiter and boots received their customary fees. Sandy Hook appeared—O how different my feelings now from what they were when I last saw it!—we passed the Quarantine, firing a gun, which brought the Health-officer off in a boat with a yellow flag; we steamed up the beautiful bay in fine style, went past the city firing a salute of fourteen guns, and turning around came down to our dock in Jersey city just as the *America* was on the point of starting. "What could tempt me," thought I, "to take passage in her back again?"

S. J. M. M.



The Advent Herald.

BOSTON, AUGUST 6, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER XIX.

THE BURDEN OF EGYPT.

BEHOLD, the Lord rideth upon a swift cloud, and shall come into Egypt:

And the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.—v. 1.

The prophet beholds the Lord descending from heaven to execute judgments upon Egypt. When God executes judgment on a nation, he is spoken of as going to that nation for the performance of that work; and the language requires us to understand that he is then present in a sense different from that in which he is ordinarily so. The mode of his visitation is often described in a similar manner. *Psa.* 104:3—He "maketh the clouds his chariot: who walketh upon the wings of the wind." *Psa.* 18:9-11—"He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place: his pavilion round about him were dark waters and thick clouds of the skies."

Egypt was famous for its idolatry. They worshipped animals, and probably, like other heathen nations had images of their gods. These are visibly agitated at the presence—probably a visible manifestation—of Jehovah. A literal movement of their idols, is not inconsistent with parallel scriptures. When the Philistines had captured "the ark of God," (*1 Sam.* 5:2-4,) "they brought it into the house of Dagon, and set it by Dagon. And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord: and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him." In like manner are the idols of Egypt moved.

The effect of this on the Egyptians, would be to strike them with terror and dismay,—the name of the country, by a metonymy being put for its inhabitants; and "melt," being a metaphor illustrative of their becoming faint hearted.

And I will set the Egyptians against the Egyptians: And they shall fight every one against his brother, and every one against his neighbor: City against city, and kingdom against kingdom.—v. 2.

Discord and civil war in Egypt are here brought to view, which is supposed to have been fulfilled, after the destruction of Sennacherib's army. Tirhakah, the rumor of whose coming caused the retreat of Sennacherib from Egypt, on the death of Sethon the son of So, in B. C. 706, succeeded to the throne of Egypt. He was the last of their Ethio-

pian kings, and died B. C. 688. After his death, the Egyptians not being able to agree about the succession, continued for two years in a state of anarchy and great confusion, till at length, twelve of the principal nobility conspiring together, seized the kingdom, and dividing it into twelve parts reigned conjointly, each in his own dominion, for fifteen years. At the end of this period they warred among themselves, each petty kingdom against kingdom; and, driving Psammetichus one of their number into banishment, he raised an army of Arabian and Ionian pirates and others, conquered, and slew or banished all the other princes, and reigned over the whole land fifty-four years.

And the spirit of Egypt shall fall in the midst thereof; And I will destroy the counsel thereof: And they shall seek to the idols, and to the charmers, And to them that have familiar spirits, and to the wizards.—v. 3.

The spirit of Egypt, by metonymy, is put for its courage or confidence, and the country for its inhabitants. Egypt was famed for its wisdom. It was the mother of learning; sages and philosophers resorted there for instruction: and to be learned in all the wisdom of the Egyptians, was to be skilled in all human knowledge. But the counsel of this wise people was to be of no avail; and in their perplexity and despair they should seek to their idols, charmers, familiar spirits and wizards. For these, see note on *Isa.* 8:21. They are the common resort of nations that set at naught the authority of God; but they afford no protection. On the contrary, they hasten the ruin of nations that seek to them. In view of this fact, is not the present resort of multitudes in this and other countries, to mediums and spirit rappers, a significant sign of the times, and ominous of an approaching catastrophe?

And the Egyptians will I give over into the hand of a cruel lord; And a fierce king shall rule over them, saith the Lord, the Lord of hosts.—v. 4.

Psammetichus, who conquered the other divisions of the kingdom, may probably be the one here referred to. Conquering the other kings by calling in the aid of the Arabs and pirates of the desert, he was a cruel prince. He reigned fifty-four years, and was succeeded by the Pharaoh Necho mentioned in *2 Kings* 23:29.

Some suppose, and not without reason, that the "cruel lord" was Nebuchadnezzar who defeated Pharaoh Necho B. C. 606, and in B. C. 573 conquered the whole land. Others suppose that Cambyes is meant, who conquered Egypt B. C. 528.

By a metonymy, "land" is used for the power of the "cruel lord," who was to rule them.

And the waters shall fall from the sea, and the river shall be wasted and dried up, And they shall turn the rivers far away; And the brooks of defence shall be emptied and dried up: The reeds and flags shall wither, The paper reeds by the brooks, by the mouth of the brooks, And every thing sown by the brooks, shall wither, be driven away, and be no more.—vs. 5-7.

The two first lines constitute a Hebrew parallelism, and convey each the same idea. By the "sea" and "river" are to be understood the Nile,—the annual overflow of which deluges the whole country like a sea, and the failure of which made famine inevitable.

This commences a description of physical calamities with which the nation was to be visited,—the first of which was the failure of the periodical flood. There was no rain in Egypt, and the fertility of the soil depended on this. The failure of it, would cause drouth and desolation.

The fishers also shall mourn, And all they that cast angle into the brooks shall lament, And they that spread nets upon the waters shall languish.—v. 8.

In the wilderness, the murmuring Israelites said, (*Num.* 11:5,) "We remember the fish which we did eat in Egypt freely." "The Nile," says Diogenes, "abounds with incredible numbers of all sorts of fish." The artificial channels—"brooks"—cut from the Nile for the irrigation of their lands, must also have abounded in these. The drying up of their waters would cause these to disappear, and those who obtained their living by the angle and net, would lament.

Moreover they that work in fine flax, And they that weave net-works, shall be confounded, And they shall be broken in the purposes thereof, All that make sluices and ponds for fish.—vs. 9, 10.

One of the principal productions of Egypt was its "fine linen." The failure of the crops, would prevent the usual supply of the raw material, and the absence of the fish, would throw out of employment, net makers, and those who reared fish in artificial ponds.

"Broken," applied to purposes, is a metaphor, expressive of their failure.

Surely the princes of Zoan are fools, The counsel of the wise counsellors of Pharaoh is become brutish: How say ye unto Pharaoh, I am the son of the wise, the son of ancient kings.—v. 11.

"Zoan" or "Tanis," now called "Mansara," was a royal city in Lower Egypt, and an ancient city. *Num.* 13:22—"Now Hebron was built seven years before Zoan in Egypt." In the time of Mo-

ses it must have been a residence of the king and his court; for when God "wrought his signs in Egypt," (*Psa.* 78:43,) he performed "his wonders in the field of Zoan." (*v.* 12th.) "Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan!"

"The princes of Zoan," were, therefore, the rulers of Egypt. The time referred to is probably during the reign of the twelve princes. They manifested their folly in their inability to discern the signs of the times, to counsel wisely in view of them, and in resorting to wizards and soothsayers for knowledge of the future.

The wise men of Egypt, were "magicians," (*Gen.* 41:8,) whom the kings consulted respecting "dreams," and all other omens of the future; and who performed wonders with their "enchantments." (*Ex.* 7:11.) Their flattery of the king would be vain; and their counsel, insufficient in the emergency, and consequently stupid. "Pharaoh" was a name common to all the kings of Egypt.

Where are they? where are thy wise men? And let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived; They have also seduced Egypt, even they that are the stay of the tribes thereof.—vs. 12, 13.

The prophet appeals to the king respecting the pretended wise men. If they were what they claimed to be, they could make known God's purposes. Their inability to do so, demonstrated their impotence. The king of Egypt was in a condition similar to the Chaldean, when God said to him, (*Isa.* 47:12,) "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail."

"Noph," is another residence of the ancient kings of Egypt. It was the same as "Memphis," referred to in *Hosea* 9:6.

"Stay" is a metaphor, teaching that the "princes of Zoan" sustained a relation to Egypt—a metonymy for Egyptians—analogue to that of a "stay" or prop, to that which it supports. Those on whom the twelve divisions of Egypt relied for guidance and support had led Egypt astray.

The Lord hath mingled a perverse spirit in the midst thereof: And they have caused Egypt to err in every work thereof, As a drunken man staggereth in his vomit, Neither shall there be any work for Egypt, Which the head or tail, branch or rush, may do.—vs. 14, 15.

The condition of Egypt by a simile, is likened to that of a drunken man. As drunkenness was increased by mixing spices and drugs with their wines, so, by a metaphor, this condition of Egypt had been produced by the Lord's having mingled a perverse spirit among them—a punishment for their rejecting him, and seeking to wizards and necromancers. So bewildered would they be, that no one in the nation, could devise any plan to ameliorate their condition—the extremes of an animal, and of the productions in the vegetable world, being substituted for the highest and lowest classes in the kingdom.

PARABLE OF THE VIRGINS.

2. THE VIRGINS.—These going forth to meet the bridegroom, illustrate the analogous preparation and waiting, on the part of the Church, for the return of the Lord. In an oriental wedding, the bride and the attending virgins are not the same persons. As a correspondence to the parable is to be looked for only in the points of resemblance, expressly named, we are not permitted to make that distinction in this illustration—no waiting bride being mentioned in the parable, as distinct from the virgins. But those, who collectively are to constitute the bride at his coming are, individually, previous to that event, waiting for his coming—the virgins for the bridegroom. These are the wise virgins—the foolish ones being false professors, who have only a name to live, and are dead.

As the repeated admonitions to watch for his coming, were not addressed to one, but to all, in all periods of the Gospel dispensation; and as the night during which they were to watch was the night of his absence, it follows that the virgins who go forth to meet the Lord, are all the individuals, who, during that time, are in an attitude of waiting for his return. Thus Paul addressed those of Thessalonica, (*1 Thess.* 1:9, 10)—"Ye turned to God from idols, to serve the living God, and to wait for his Son from heaven." *2 Thess.* 3:5—"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." To the brethren at Corinth he said, (*1 Cor.* 1:7)—"So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." James said, (*5:7, 8*)—"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he re-

ceive the early and the latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." And Peter said, (*1 Pet.* 1:13)—"Wherefore gird up the loins of your minds, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

3. OIL.—This was the material which enabled the lamps of the virgins to give them light. Said the Psalmist, (*119:105*)—"Thy word is a lamp unto my feet, and a light unto my path." God said, (*Psa.* 132:17)—"I have ordained a lamp for mine anointed." *Prov.* 6:23—"For the commandment is a lamp, and the law is light." But (*Ib.* 13:9) "the lamp of the wicked shall be put out." That, which, in a more particular manner was to illumine the pathway of the Christian to the coming of the Lord, Peter calls (*2 Pet.* 1:19) "a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

As the word of prophecy gives light only to those who have faith in its teachings, the oil which the virgins were to have in their vessels with their lamps, must illustrate the possession of that Christian grace. Those who have a limited supply of faith, receive light from the word only for a limited time. When their faith expires, their lamps go out.

4. THE TARRYING OF THE BRIDEGROOM.—To tarry is to wait,—to stay in expectation; and by this is illustrated the delay of Christ's coming, from age to age, the long period during which the Church has expected his return.

"The church has waited long Her absent Lord to see, And still in loneliness she waits, A friendless stranger she. Age after age has gone, Sun after sun has set, And still, in weeds of widowhood, She weeps,—a mourner yet."

This delay of the advent was intimated by the Saviour, in giving this parable and referring to the sleeping of the virgins. Also his likening his absence to a nobleman going to a far country, and a husbandman taking a long journey, was an intimation of the same. To encourage his Church to continued watchfulness, the New Testament is interspersed with admonitions to watchfulness, and to patient waiting, with the encouragement that the coming of the Lord draweth nigh. While they are warned of the dangers, and the perilous times that were to come, the admonition to each and all was, (*Luke* 12:35, 36)—"Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately."

5. THE SLEEPING OF THE VIRGINS illustrates the comparative forgetfulness and indifference of the professed followers of Christ to his coming. Age after age has the Church waited, until weariness and disappointment have occasioned a great drowsiness on the subject. In their dreams, they have vainly imagined that the Bride may have a millennium of rejoicing, before the return of the Bridegroom. The Church has in a great measure forgotten that the coming of the Lord draweth nigh—except as he may come providentially or spiritually—phantasies which they have dreamed of in their sleep, but no where read by the light of the lamp that "shineth in a dark place."

6. THE CRY AT MIDNIGHT must illustrate the note of warning that should go forth to the world, to warn all of his coming. Daniel had testified that the seals should be removed from the "words" at "the time of the end," so that while the wicked should continue to "do wickedly, and none of the wicked shall understand, the wise shall understand." (*Dan.* 12:9, 10.) Christ had given the tokens on seeing which, those who love his appearing might rejoice in his near coming. As God kindly admonished Noah, and Lot, and surely "doeth nothing but he revealeth his secrets unto his servants the prophets," (*Amos* 3:7) he would not permit "that day" to come upon his people unawares—lest they be found sleeping. It was therefore necessary that he should so order it in his providence, that some should be on the watch tower, and, discerning the indications of the approaching dawn and the signs of their Lord's near return, should sound the note of warning to the world. These sounds, we fondly hope, have been heard. We trust that the wonderful earnestness with which the expectation of the Lord's coming has been proclaimed in Great Britain, and in this country, as well as in some other sections of the globe, will prove indeed the harbinger of the ushering in of that day. During the last twenty years the press has not been idle and the living preacher has not been silent on the subject. Volume after volume has been issued from the press of England and America devoted to the evi-

denies of the advent near. Our own library numbers more than one hundred bound volumes on this subject, nearly one half of which are octavo, besides pamphlets and tracts innumerable. Surely there has been a cry made, in the very words of the illustration, "Behold the Bridegroom cometh! Go ye out to meet him!" and at the time when the thickest of midnight darkness had enveloped the slumbering Church, on this subject.

7. THE AWAKENING OF THE VIRGINS.—This incident in the illustration has also had its counterpart in the fulfilment. The attention of the Church has been called to the study of prophecy as it was never called before. All classes have more or less considered the question, and have endeavored to see, according to the light which their Bibles emitted.

8. The supply and want of oil, on the part of the two classes of virgins, illustrates the degrees of faith, which are manifested on the subject of Christ's coming by the several classes of professors. To some, the Bible teaches unequivocally the near coming of Christ, and they rejoice in the near anticipation of his presence. Others see no evidence of its nearness. The sure word of prophecy gives no light to them, and they confess that it is a "sealed book." Have not such too much reason to fear that their lamps have gone out? Some are immersed in the business and pleasures of the world, and vainly hope to serve God and Mammon. Some are eating and drinking with the drunken—sharing in all the pleasures of the ungodly. Others are fighting about non-essentials in religion and beating their fellow servants.

9. Others still have gone to buy oil of those who advertise to sell a pure article; but the light which is emitted from it, only leads to bewilder; it dazzles to blind, and will prove only an ignis fatuus, which they will follow till the Master has come and closed the door.

10. THE COMING OF THE BRIDEGROOM.—This illustrates an event, which, of course, is in the future. But lest it find some sleeping; lest it come as a thief, the Saviour has added the injunction, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." And from this we learn that after his appearing, there is no longer opportunity to make preparation for the event. The work is final. At the coming of the Lord, the dead are raised and the living are changed in the twinkling of an eye, and caught up to meet him in the air. Those not changed at the instant with the righteous, will be left behind forever, to have their portion with hypocrites and unbelievers.

As there can be no exact correspondence between the kingdom of heaven, in its complete, nor in its preparatory state and any human circumstances, to illustrate fully the coming of Christ it was necessary to liken it to a number of familiar incidents. Therefore the Saviour gives the parable of the Ten Talents.

New Works.

Among the new works noticed in a late number of the London *British Banner*, is one entitled "An Exposition of the Prophecies of the Apocalypse." By the Rev. James Du Pui, A. M., Chaplain in the United States army. From the notice given of it we judge that he takes the Whittier view of the millennium.

Another work is entitled "Sacred Symbolism; or an Inquiry into the Principles of Interpretation of the Perfect Symbols." The *Banner* speaks of it as a very ably written and interesting work, but gives no clue to the "Principles" by which he interprets the symbols of prophecy. The *Banner* says: "This is a work of a highly elaborate and important character. The writer rightly assumes, that the time has arrived when the prophetic writings must necessarily engage the attention of the Church of Christ. The difference of opinion respecting many of the prophecies, has assumed an importance which cannot much longer be disregarded. The period is rapidly approaching when some, at least, of the more important predictions respecting the Redeemer's kingdom must be accomplished. Expositors, on all hands, have made up their minds to this. The Church may, indeed, abstain from the study, and few may feel the goodly ambition to read and understand the 'things that must shortly come to pass;' but the mighty wheels of Providence will roll on, and every event will be fulfilled in its season. Mr. Mills has called attention very properly to the fact, that it has been reserved for modern times to make wonderful discoveries respecting the antiquities of Egypt and of Assyria. He presumes that by these discoveries of the past, attestations to the authenticity of the Bible are being produced to confound the theories of scepticism and infidelity. Nor, he thinks, is it less re-

markable, that just at the time when much of the symbolism of prophecy is being divested of its representative signification, the symbolism of the ancients should be raised from the tomb of ages, and come to assert its claims to the general attention of mankind. It would seem as if the time had come when the forgotten language of the earlier ages should come up like a rising world out of the dust of the earth, to testify to the veracity of the Word of God, and to put to silence the impious assumptions and the scoffing ignorance of infidelity!"

THE HERALD OFFICE.

I AM under obligations to brother Litch for his voluntary and unsolicited articles on "The Support of the *Herald*," which were published in my absence, and of which I had no intimations till I read them in the *Herald*.

Since first embracing the doctrine of the Second Advent brother L.'s devotion to the cause is known of all. He has been conversant with the history and position of the *Herald* office from the first. Nothing connected with it has been kept from his knowledge. He can have no inducement to speak otherwise than impartially respecting it; and it is from a personal knowledge of its condition and wants that he was prompted to make the appeal that he has. We trust that our affairs may ever be so conducted, as to meet the approval of those who are thus personally familiar with them; and put to the blush and make apparent the falsity of those who designedly misrepresent, because of their jealous or selfish purposes.

I have for some time felt quite anxious respecting the office and my mission in connection with it. The greatest number of subscribers we have ever had, was on the 1st of Jan. 1851, when they numbered 4664. Soon after, we struck off from our list 400, from whom we had not heard for a long time, and added sixty-three to the poor list which left 4327. The well known opposing influences with which the *Herald* had to contend have been successful in reducing our list more than 600; so that at the close of the last volume, July 1st, we had but 3643 subscribers of all kinds—including the poor and non-paying,—which deprives us of the means we before had to supply the poor, and circulate publications. A portion of this falling off is to be attributed to an effort made the present year to excite prejudice against the office, on the ground that the *Herald* has the enormous circulation of 5000 paying subscribers; and though we anticipate no deleterious results from it except in its own locality, our list has been somewhat reduced by it. It will require no prophet's ken to predict that with such influences continued, without the earnest efforts of friends to counteract them, that the paper must be made less efficient by being reduced to its former dimensions, or perhaps entirely suspended. This is put forth with the hope that a statement of these facts will prompt the friends of the *Herald* to more earnest efforts to extend its circulation, and to recover for it all that it has lost, and more. Even now, we trust, that the tide has turned. During the month of July, we have had a net gain of 25, for which we are mainly indebted to brother Litch's articles.

I know that in my labors, I am actuated by no selfish motives; and I have the fullest confidence that while God wishes the continuance of the *Herald* office, he will provide the means for its support. He, however, requires our own exertions; and as an inducement to friends to exert themselves to procure subscribers, I will make the following

OFFER.

Those who will procure three or more new and paying subscribers, and wish for remuneration, may order from the office any books that we publish, to the amount of one fourth the money they obtain from such subscribers. Or, if they prefer, they may order to one fifth the amount of it in any of the books that we purchase and keep for sale.

In addition to the above, we will make a present of Jewett's great picture of Bunyan's *Pilgrim's Progress*—a steel engraving on a plate 24 by 30 inches, and sold for \$5, to the one who will send us the greatest number—over ten—of paying subscribers between now and the first of January next.

We want to bring the list up to 5000 paying subscribers; which is necessary, so make the office as efficient as it should be, to enable me to publish the works I have in my mind, to supply the *Herald* to the worthy poor, to assist in new fields of labor, and to meet the obstacles which are thrown in my way abroad by those who are more anxious to destroy, than to build up.

"SKETCHES OF TRAVEL."—Our readers will notice that the article under this head in the present number of the *Herald*, brings the traveller across the ocean, and lands him at Jersey city, opposite New York. Although there may be another num-

ber terminating with the delightful village on a fine bluff that overlooks the Sound on the southern shore of Connecticut, where the writer resides, accompanied by reflections on the voyage; yet we suppose from an intimation received, that this closes the series. We doubt not that many of our readers will regret their termination,—many of them having expressed their interest in them. Our agent at Leeds, as we published last week, testifies to the faithfulness of the narration as far as England is concerned, and the same faithfulness we presume might be testified to respecting sketches of other countries. If the articles must here close, we hope that we do not take an entire leave of our correspondent; but hope that he may find the time and inclination, amid his family and parochial duties to "sketch" his thoughts for the *Herald*, on any subject as his studies may lead.

The Discussion.

SINCE our last, we have received the following on the subject, which differs from the view taken by "W." We wait for additional expressions of opinion.

BRO. BLISS:—In answer to brother Litch's questions I would say—

1. That it was Jerusalem and the sanctuary, that was to be desolated by destruction. (Dan. 9:26.) Hence—

2. It was done by the Roman army under Titus. Therefore—

3. The "abomination that maketh desolate," is Pagan Rome.

There are three places designated "holy." I am favorably inclined to the second:—1. The court of the tabernacle of the congregation. (Lev. 60:16.) 2. The hill of Zion, on which Jerusalem was built. (Psa. 24:3; Dan. 9:16; Joel 3:1.) 3. The land of Judea. (Ezra 8:8. See margin.)

Yours, &c. S. I. RONEY.

LYNN, July 29th, 1853.

Since the above was in type, we have received articles from S. Braley, T. Huntington, and J. Litch, which, with the article of "W.," referred to last week, will be given in our next, with such others as may be received in season for that number.

To Correspondents.

E. G. SCOTT.—Your full notice was in last week's *Herald*. It did not come in season for the week before; and this notice was received on Wednesday morning, after the *Herald* for last week had gone to press.

A. MERRILL.—Have read as you desired. Our reasons for not endorsing Bishop Newton's opinion on that point, are based on the laws of symbolization.

A. S. PETERS.—We have the large diagrams of the visions of Daniel and John, that come to \$5. They are for the use of lecturers, or to place in chapels for use.

W. MOSS.—Shall be glad to visit you when in my power. But cannot at present.

J. M. O.—Wrote you to Derby Line, Vt.

J. TRUESDELL.—We do not think the article would be profitable.

THE FEELING AMONG THE MUSSULMANS.—We have before alluded to the zeal amounting to fanaticism which is said to prevail among the Mussulmans of Asiatic Turkey in view of the prospect of an invasion of the religious authority of the Porte over its own subjects. It will be seen by the following extract from a Constantinople letter that a similar feeling prevails in the Turkish capital, and probably among the Mohammedans in all quarters. The Emperor of Russia has appealed to the religious fanaticism of his soldiers and people, and will probably succeed in arousing their passions to a degree of intensity which only such an appeal can excite. But he will be met in a similar spirit, and if war breaks out it will be a war of religions and of races, and will be remorseless and bloody:

"The diplomatic circles now speak of nothing but the intervention of Austria in the great dispute between Russia and Turkey, and the imminent danger of the occupation of the Danubian provinces, of which you will probably receive information before this letter reaches you. Meantime a great Mussulman movement is going on among the masses. The price of arms in the Bezeistan has risen enormously, and the military preparations on the part of Turkey have far exceeded all anticipation. It seems as if the huge slumbering empire was about to shake off her rusty shackles, and make a gigantic effort to resist foreign invasion. As time presses, this warlike Mussulman feeling grows in intensity, and as fresh offers of assistance in men, arms and money come pouring in from remote corners of the empire, it becomes more and more doubtful how far the peaceful counsels of foreign ambassadors will in-

fluence the Turkish cabinet. At Casarea, where 20,000 students for the office of the priesthood are assembled, war is preached from every mosque, and the students parade the streets with banners, crying, 'War with the Russians! and death to the Giaour!' and the reports of the different consuls in the interior speak of the same zeal and enthusiasm for the cause of Islam."

"THE SAINTS' INHERITANCE, or The World to Come." By Henry E. Hill, of Genesee, N. Y. 12 mo. 247 pp.

We have received a supply of the second edition of this valuable work, containing some improvements upon the first issue. Also an appendix containing valuable extracts from Wesley, Dr. Hitchcock, and others, in proof of the new earth being the abode of the saints.

Price, \$1.00; in gilt binding, \$1.38. Postage, when sent by mail, pre-paid, 18 cts.

MY JOURNAL.

(Tour to Northern Vermont, N. Hampshire, and N. York continued.)

June 29th.—In company with brother and sister Reynolds and brother Stetson, I came to Sugar Hill. It was a hot day, and our horses, as well as ourselves, needed refreshment and rest, which we obtained at brother Oaks', at the foot of the hill, who kindly welcomed us. We then proceeded to brother Shipman's, where we were greeted with a most hearty reception. Here I also met with Mrs. H. and our son William, who were on a visit to Sugar Hill.

Since my last visit, great changes have taken place in the religious condition of many of the congregation in this place. About fifty have been converted and baptized. Brother Shipman has been incessant in his labors, and abundantly blessed. The church are in harmony, and hold a position for great usefulness, both in the town and vicinity. I spent four days here, preached seven times, and brother Reynolds three. The services were attended by the Divine Spirit, and proved both edifying and reviving to the society. We received from the brethren and sisters many testimonies of the most cheering character.

On the Sabbath, there was assembled in the chapel the largest audience that had been seen in it since its dedication, eight years since. Not only were the aisles and every part of the house filled, but seats were placed outside, for the use of those who could not get inside. I preached twice, occupying, in both discourses, about three hours, during which I was listened to with patience and attention. My themes were the First Resurrection and the New Heavens and Earth.

The society at Sugar Hill need a larger place of worship. By a little effort, they might add to their number, and exert a still wider influence. They owe it both to the cause and to Elder Shipman to make the effort and sacrifice.

July 4th.—This day I spent in rest and recreation. This day is "Independence day"—the nation's jubilee. One portion of the people meet together, and read that immortal document which declares, that "All men are created free and equal, and are endowed by their Creator with the right to life, liberty, and the pursuit of happiness," and at the same time held in degrading bondage three and a half millions of men, women, and children, born in their midst! Thus, in contradiction to the nation's declaration, not only are a large portion of its people deprived of the inalienable right "to life, liberty, and the pursuit of happiness," but they are declared to be "chattels," and are sold at the auction block to the highest bidder! And should any of these "men," or "women," flee from bondage,—even on "Independence day,"—officers of the government must start in pursuit, and drag them back to their hateful servitude! And besides all this, we, who are free, are forbidden to "harbor" or feed the hunted and dying fugitives, on pain of fines and imprisonment! "Will not God visit such a nation as this?"—and for "these things?" He will, and speedily.

Franconia Notch being but a short distance from Sugar Hill, brother and sister Shipman, brother and sister Reynolds, brother Stetson, Mrs. Himes, William, and self, took carriage for the mountain. We reached the "Flume House" about noon. After taking some refreshment, we paid a visit to the "Flume." A river takes its rise in the mountain, and rushes down over a descending granite rock for more than half a mile. Where this sheet of water flows over the rock is called the "Flume," to see which is worth the effort necessary to reach the spot. There is a large boarding-house, or hotel here, which is crowded with visitors from all parts of the country. The proprietor has erected a beautiful chapel, in which religious worship is regularly held. This will no doubt be a blessing to many who, while they seek health in a change of climate, and in the pure mountain air, find their greatest happiness in the breezes that come from the mountains of Zion, and in the hope of the bet-

ter land, where "the inhabitant will not say, I am sick." Five miles distant from here, at what is called the "Notch," another magnificent hotel has just been opened to the public. It is surrounded with high mountains, presenting one of the most magnificent views of mountain scenery I ever beheld. Near this place is what is called the "Old Man of the Mountain." It is a perfect profile of a human countenance in a crag near the top of the mountain. We all had a fine view of it. In this neighborhood, a few years ago, a heavy mountain slide of trees, rocks, &c., occurred at midnight. The crash was tremendous, and shook the very foundations of the mountains. Many of the inhabitants and strangers were greatly affrighted, and some expressed their fears that "Miller's day had indeed come."

After rambling awhile in the mountains, we returned to Sugar Hill, where we parted with brother Reynolds and family, and brother Stetson. I had been associated with these brethren for about three weeks in laboring for the cause, and it was hard to part with them. May God reward them for their labors of love.

July 5th.—Rode fifteen miles to Whitefield, accompanied by brother Shipman, where I was to lecture at 5 o'clock. Was gladly and kindly received by Elder Eastman and family. We found brother E. just recovering from an ill turn. Living rather aside from his brethren, it is the more cheering to him to receive the occasional visits of ministering brethren. I was very sorry that I was not able to tarry longer; I hope, however, to visit them at some future time. I preached at 5 p. m. to a good audience, and had a season of much interest. The cause in W. has been revived somewhat the past year. Brother Eastman's labors are appreciated. Elder L. Bowles, their former pastor, was present, and kindly greeted us. The church have a good chapel, congregation, and Sabbath-school, and may, by union and perseverance, much enlarge their number and usefulness. I hope that brethren Pearson and Osler will fulfil their intimation, at least, to visit them. They may be assured that a visit from them would be of the greatest service to the cause.

July 6th.—Brother Shipman conveyed Mrs. H. and myself to Landaff, while William remained behind. Elder O. D. Eastman, who is located here, and preaches some, kindly received us. There is a good chapel here, but most of the friends having moved away, regular meetings have been discontinued. I delivered a discourse at 5 p. m. to a good audience, who bestowed the best of attention. We were obliged to leave after the meeting for Woodville, in order to take the cars next morning. Brother Shipman conveyed us thither, and where we bade him adieu. May the Lord reward him for his labors of love and kindness to us.

July 7th.—Took the cars for Bellows Falls, N. H., thence to Fairhaven, Vt., where we arrived in the p. m., and put up with brother Robbins Miller, whom, with his family, we found well and pleasantly situated. We were made thrice welcome. There are a few believers in the Advent in F., but they have no regular meeting. Brother Jones, the former pastor of the Advent church in Low Hampton, resides here, but is now engaged in secular business. I would that he could again enter upon the work of the ministry.

July 8th.—At 5 p. m. I gave a discourse in the Methodist chapel. I had a good hearing. It was in this village that I attended the funeral solemnities of Father Miller, Dec. 23, 1849. His tomb is about two miles distant.

July 9th, 10th, I spent in Low Hampton, in the family of widow Lucy Miller, consort of the late Wm. Miller. I found her in feeble health, quite broken, and desponding. Every day of her life she more and more feels the loss of her excellent husband. But she cherishes the "hope" that he so fully and faithfully preached, and is ready, when called, to "depart and be with Christ," or meet him at his coming.

The family have no sympathy with the shut door, or seventh day movement.

Father Miller left the homestead, to her, during her life, and at her decease, to her youngest son, John H. Miller. He resides with her, and has the charge of the farm. He is a sober, frugal, and industrious man. He seeks to carry out his father's wishes, and nothing is wanting on his part to make his mother happy. We received the same hospitality and kindness that we did when our beloved Father Miller was alive. Yet there was a gloom cast over everything by the absence of him who had given such a social, moral, and intellectual interest to his home and neighborhood. We occupied the "East Room," where he wrote his nineteen Lectures, as also, nearly all his other works. There stood the old desk. Here his chair in which he last reposed. There his bed on which

he died, and all in the room about as he left it. But the form which gave it so much interest sleeps in the tomb. We can never behold it again, until he who is our life shall appear—then we shall see him, and "never, never part again." O, may God hasten that day, "when friends shall meet again who have loved."

On the 8th, in company with Mrs. Himes, widow Miller, Mr. and Mrs. Witherell, and Bartholomew (the two daughters of Father Miller), with others, we visited the tomb, which had been erected since my last visit.

It was in one respect a cheerful scene, to know that Father Miller lived a life of usefulness and honor, and that his sun set without a cloud. After suffering all the reproach and calumny that the enemies of his mission could heap upon him, to know that he bore these things with Christian patience, and "finished his ministry" with honor, and died in peace, could but cheer us all. But when we thought of his manly and dignified form, of his cheerful countenance and smiles, with which he used to greet us, as also of his edifying conversation, and even his wit and humor, that made his company so agreeable, we felt sad, and a gloom stole over me that for a time I could not control. But the gospel is a cordial for our sad and stricken hearts. We shall see our friends again—the grave cannot hold them long. Soon they will rise "in full, immortal bloom."

Well, though he is dead, "he yet speaketh." The cause that he began, and built up during his life, lives, while he reposes. The friends of that cause also live, and are true to the original design. It will live till Jesus comes. But what conflicts have they had since the decease of God's honored servant! The last and saddest conflict he did not live to see. God spared him from that agonizing conflict, though in his last conversations with me he seemed to have a premonition of the scene, and expressed his anxiety about my ability to endure it. I told him God helping I should be faithful to the end. And may God help me, that I may meet him in the kingdom for which we have both labored and suffered.

I preached Saturday and Sabbath, the 9th and 10th, two discourses each day. We had good attendance on the 9th, and on the Sabbath we had a large congregation. We were obliged to repair to the old house, which was opened for our accommodation, and was filled. It seemed like the early days of the Advent cause, when it used to be crowded, in the days of Father Miller, before his expulsion. I may here remark, that a council of Baptist ministers, in 1846, set upon the case of Father Miller, and his brethren who entertained similar views, (who were in a majority, and were the real church) and decided that the minority were "the church?" So he and his brethren were thrust out, contrary to all law, and especially to "Baptist usage." Father Miller, with his brethren, then built a new chapel, in which the church have met and prospered up to this time. Those that remained at the old house held meetings every other Sabbath for a time, and then removed to Hydeville, a few miles distant. So the old house has been desolate a long time, until we occupied it on the above Sabbath. The friends at the old house opened it for us voluntarily and came out to hear. We were kindly treated by them. The Advent church under the care of Elder D. Bosworth has been well sustained, both as to piety and numbers. The congregations are good, and the influence of the church is increasing in the community.

July 12th.—Took leave of friends in Low Hampton, and took the boat for Addison, via Chimney Point landing. But they landed us at Port Henry, on the opposite side of the Lake. The wind being high, it was for a time thought to be quite impossible to cross the Lake, in season for my meeting. A grouty ferryman and a high wind seemed to call for help from above and beneath, if indeed I was to speak in Addison at 5 o'clock; so I looked to him who "holds the winds in his fists," for an abatement of the elements, and betook myself to entreaty with the ferryman, to get ready to cross. In a short time the wind did abate, and we passed over in perfect safety. We met brother D. Smith on the shore, who took us to Addison, where we arrived in season to speak an hour and more on the duties and hopes of the "household." There was good attendance for the season, and a good interest. They have had no preaching since brother Morgan left, but still keep up their meetings.

July 13th.—Went to Bristol, Vt., was very kindly received by brethren Howden, Case, and others. I preached in the evening in the Baptist chapel to a very good audience, and the impression appeared to be good. We always have a good hearing in this place. The church is in a state of trial, and need a minister very much. Brother Morgan's absence is very much regretted. His labors were much blessed among them. They intend to build a

chapel next season, and obtain a minister if possible. May they have success.

July 17th.—Went to Waterbury, but by a delay I did not arrive till late at night, so brother Kimball supplied my place. They had a good season. We were warmly greeted by brethren E. Parker, Green, and others. On the 18th I gave a discourse in a school house below the village to a respectable gathering, and on the 16th and 17th held our meetings all day at the chapel. It being a busy time with the farmers, it was not expected many would be in attendance on Saturday, but in this we were mistaken. The chapel was well filled with the faithful from the region round about. I gave two discourses, and brother Kimball one. It was a good day for the church.

On the Sabbath, the audience was large as in olden time, and I never had a better day in Waterbury, and in this many of the saints could unite. It was a glorious season. I gave two discourses at the Advent chapel, and at 5 o'clock gave one in the Methodist chapel in the village. We had a large audience, and a very candid and attentive hearing. This closed the series of meetings.

Brother D. T. Taylor labors with the church in this place a part of the time, and is much esteemed. The cause is in a healthy and encouraging state.

July 18th.—Bade adieu to friends in W., and in company with brother and sister Parker, took cars for Burlington. Here we were greeted by brother Bennis, who was waiting for us. The meeting was held in the Advent chapel. We had a very good audience and a candid hearing. The season was a cheering one. The cause here is low, but its advocates are true and firm, nothing discouraged. May the Lord send them prosperity.

July 19th.—Returned home in safety with Mrs. H., and found all well at home. We praise the Lord for his preserving care.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE POWER OF PRAYER.

In my last, I introduced as an illustration of the truth, that God does even now, hear and answer the prayers of his children, the case of George Muller, the founder, under God, of an extensive orphan house. That institution, in the manner in which it was established, and has been supported, is indeed a monument of God's love and faithfulness; it has proved to the entire conviction and satisfaction of thousands that he is the "LIVING GOD," and will never deny himself. My object in writing these articles is, to awaken in believers a more lively apprehension of their high privileges as the children of God, and lead them more fully to embrace and enjoy these privileges. It is blessed to live in a world of care and want, without care, having cast it all on him who has promised to care for us. And I ask the reader to lift up his heart to God in prayer, while he reads, that he will graciously increase his faith, and help him to live by every word which proceedeth out of the mouth of God, and that this brief narrative of his servant may also prove a blessing.

The first important step of Mr. Muller in this mode of living by faith, was to decline a stated salary, and look to the Lord alone for a supply of his temporal wants. The story he relates as follows:

"For these reasons I stated to the brethren, at the end of October 1830, that I should for the future give up having any regular salary. After I had given them my reasons for doing so, I read to them Philippians 4, and told them that if they still had a desire to do something for my support, by voluntary gifts, I had no objections to receive them, though ever so small, either in money or provisions.

"A few days after it appeared to me that there was a better way still; for if I received personally every single gift . . . the poor might, through temptation be kept from offering their pence, a privilege from which they ought not to be deprived; and some might in this way give more than if it were not known who was the giver, so that it would still be doubtful whether the gifts were given grudgingly or cheerfully. For these reasons a box was put up in the meeting-house, over which

was written, that whosoever had a desire to do something for my support, might put the offering into the box.

"At the same time it appeared to me right, that henceforth I should ask no man, not even my beloved brethren and sisters, to help . . . going to the Lord at once. To come to this conclusion before God required more grace than to give up my salary.

"About the same time also my wife and I had grace given us, to take the Lord's commandment, 'sell that ye have and give alms,' (Luke 12:33) literally and to carry it out. Our staff and support in this matter were Matthew 6:19-34; John 14:13, 14. We leaned on the arm of the Lord Jesus.

"It is now more than fourteen years since we set out in this way, and we do not in the least regret the step we then took. Our God has also given us grace to abide in the same mind concerning the above points, both as it regards principle and practice; and this has been the means of letting us see the tender love and care of our God over his children, even in the most minute things, in a way which we never experimentally knew them before, and it has, in particular, made the Lord known to us more fully than we knew him before as a prayer hearing God."

The reader has now an introduction to a history of a life of daily dependence on the Lord for all the necessities of life. And the progress of the history shows that his servants did not seek nor believe in vain. The narrative proceeds:

"Nov. 18, 1830. Our money was reduced to about eight shillings. When I was praying with my wife in the morning, the Lord brought to my mind the state of our purse, and I was led to ask him for some money. About four hours after we were with a sister at Bishop Steignton, and she said to me, 'Do you want any money?' 'I told the brethren,' said I, 'dear sister, when I gave up my salary, that I would for the future tell only the Lord about my wants.' She replied, 'But he has told me, to give you some money.' About a fortnight since, I asked him what I should do for him, and he told me to give you some money, and last Saturday it came again powerfully to my mind, and has not left me since, and I felt it so forcibly last night that I could not help speaking of it to brother P."

"My heart rejoiced seeing the Lord's faithfulness, but I thought it better not to tell her our circumstances, lest she should be influenced to give accordingly; and I was assured also, that if it were of the Lord she could but give. I turned, therefore, the conversation to other subjects, but when I left she gave me two guineas.

"The next Wednesday I went to Exmouth, our money then having been reduced to about nine shillings. I asked the Lord on Thursday, when at Exmouth, to be pleased to give me some money. On Friday morning, about 8 o'clock, whilst in prayer, I was particularly led to ask again for money, and before I got up from my knees, I had the fullest assurance that we should have our answer that very day. About 9 o'clock, I left the brother with whom I was staying, and he gave me half a sovereign, saying, 'Take this for the expenses of your coming to us.' My expenses I never expected to have paid, but I saw the Lord's fatherly hand in sending me this money within one hour after my asking him for some. But even then I was so fully assured that the Lord would send me more that very day, or had done so already, that when I came home about 12 o'clock, I asked my wife whether she had received any letters. She told me she had received one the day before from a brother in Exeter, with three sovereigns, so that my prayer on the preceding day had been answered. The next day one of the brethren came and brought me £4, which was due me on my former salary, but which I could have never expected, as I did not even know it was due me. Thus I received within thirty hours, in answer to prayer, £7 10s."

Such are two of the incidents of a narrative of personal and daily experience for a period of now nearly twenty-four years. And in no case has God's promise failed during all that time. One of the benefits of such a life is thus related: "The confidence in the Lord, to whom alone I look for the supply of my temporal wants, keeps me, at least while faith is in exercise, when a case of distress comes before me, or when the Lord's work calls for my pecuniary aid, from anxious reckoning like this: Will my salary last out? Shall I have enough myself next month? &c. In this my freedom, I am by the grace of God, generally at least, able to say to myself something like this: My Lord is not limited; he can supply again; he knows that this present case has been sent to me; and thus this way of living, so far from leading to anxiety, as it regards possible future want, is rather the means of keeping one from it. And truly it was said to me once by an individual: 'You can do

such and such things, and need not lay by, for the church of the whole of Devonshire cares about your wants.' My reply was: 'The Lord can not only use any of the saints throughout Devonshire, but throughout the world, as instruments to supply my temporal wants.' It will not do, it is not possible to live in sin and at the same time, by communion with God, to draw down from heaven everything one needs for the life that now is. Frequently, too, a fresh answer to prayer, obtained in this way, has been the means of quickening my soul, and filling me with much joy." J. LITCH.

MONUMENT TO BRO. CHARLES FITCH.

It is known to our readers that I proposed to erect a suitable monument to the memory of Bro. Fitch several years since. An inscription was prepared and the order given for it at the time. But there being some desire on the part of friends to have the body removed to another place, the matter was delayed. The following letter from brother Fasset I fully approve, and give it for the information and satisfaction of the friends of our lamented brother.

At the time the monument was proposed, I received seven dollars and seventy-five cents from friends to aid the object. I will add to it sufficient to make the sum \$10. It may be gratifying to give all interested a chance to contribute a little. Sixty or a hundred of his old friends may like to give fifty cents or a dollar a piece.

We shall be glad to hear from all at once. Let the sum be made up, and the matter settled without delay. The money may be sent to this office, or to H. Tanner, Buffalo, N. Y., from whom a report may be expected in the *Herald*, when the sum is received. J. V. HIMES.

BRO. HIMES:—Brother Tanner and myself have been employed the last week in fitting up the grave of our lamented brother Fitch, who fell here in 1844. It is well known to many of the friends, that this grave has been entirely neglected, and that soon it could not be designated if left as in the past. It was a grief to myself, and has been to many others on visiting it, to see its neglected condition, and the apparent forgetfulness by the brethren of one who has been so highly esteemed by us, and has done so much for the common cause. The brethren in Buffalo, though they have had the disposition, have not had the means at command to raise an appropriate monument. Relying on the liberality of the brethren, we have undertaken this work, and design that brother Fitch shall speak forth from his tomb the hope in which he died.

As he lies by the side of a young man who was much esteemed, and who died in the same faith, we have raised a structure over the graves of both, rising two feet above the surface, composed of stone and brick, upon which is to be placed a slab of marble with the following inscription:

"REV. CHARLES FITCH, born December 27th, 1805. Died in this city, Oct. 4th, 1844. For many years he was a devoted minister of the Congregational church, and for the last three years of his life, an able advocate of the speedy coming and personal reign of Christ on earth. He awaits the resurrection. 'For the trumpet shall sound, and the dead shall be raised incorruptible.' (1 Cor. 15:52.)"

The whole cost of the monument will be \$75.00. The monument is enclosed in a neat fence, and together with the structure of brick, is to be painted white—and the ground around the whole sodded. We expect that brethren throughout the country will be glad to contribute to the defraying of the expense of this proper memorial of departed worth. Will not the brethren in Providence, North Attleboro', and Hartford, where I have labored the last nine years, lead in this matter? Others, no doubt, who have been blessed under the labors of our lamented brother in different parts will follow.

Buffalo (N. Y.), July 9th, 1853.

THE TURKISH QUESTION.

In looking at this subject in the light of prophecy, I come to this conclusion:—that the Turkish empire will fall, at no distant day; and that none of the nations of the earth when her time is come, will help her.

Hence if Russia, who is now menacing her, should succeed in accomplishing her overthrow, neither England or France will interfere. But in the spoliation and partition of Abdul Medjid's dominion, I should not be surprised if England, France, Prussia, Austria, and many other nations, should rise up like lions from the swelling of Jordan to pounce upon their prey. The grand crisis in the affairs of Turkey cannot long be deferred. As an aggressive power, she has for several years ceased to exist. Her calling so imploringly on the four great powers at the present moment for aid,

proves this point. Her government is evidently a rotten fabric. The diminution of the Turkish population, and their marked hostility to all reformation and industrial progress, are collateral evidences of speedy dissolution. The development of free institutions among the Slavonic tribes of Eastern Europe and Western Asia, is another evidence that the balance of power may soon oscillate in favor of liberty, even in the land of the Ottoman. My faith is, that a calm of any considerable length, will not succeed the impending storm. Western Europe, especially the Teutonic race, are ripe—almost ripe for scenes of blood, such as the world has never witnessed. The powers of heaven are shaking! Even Frederick of Denmark,—William of Holland,—Leopold of Belgium,—Maximilian of Bavaria,—Isabella of Spain, and Ferdinand of the two Sicilies, and all the other potentates of Europe at the present moment are holding their thrones on a very uncertain tenure. Democratical tendencies are everywhere manifesting themselves, and a deep rooted and implacable hatred to despotic institutions exists among the masses, in gigantic associations, which cannot be repressed till the laws of nature change. The Czar of Russia himself, by patronizing institutions of learning among the liberal Catholics of the East, and the Slavonians in his own dominions and Turkey, has evidently made an Imperial blunder, which may cost him at last his crown and sceptre. The Illyrian Panslavists are on the watch-tower, and intend the first favorable opportunity to establish a federal government. Moldavia, Wallachia, Servia and Hungary are to be the morning stars of this new constellation, and herald the rising glory of the sun of universal freedom in Europe, Asia, and Africa. But O how visionary are all the schemes of mortal man! God's footsteps are heard by his children now, among the angry nations! Let the prophecy inscribed on the equestrian statue in the square of Taurus be fulfilled, and the Russians become masters of the city of Constantinople,—it will only be the signal for the immediate coming of "Him who hath on his vesture and on his thigh a name written, King of kings and Lord of lords!" "Proclaim ye this among the nations—prepare war! Wake up the mighty men; let all the men of war draw near; let them come up! Beat your plough-shares into swords, and your pruning hooks into spears; let the weak say, I am strong." "Let the nations be awakened and come up to the valley of Jehoshaphat—for there will I sit to judge all the heathen round about." "So shall ye know that I am the Lord, your God dwelling in Zion my holy mountain." N. BROWN.

Kingston (N. H.), July 15th, 1853.

LETTER FROM HALLOWELL, ME.

DEAR BRO. HIMES:—We have increasing evidence that the midnight cry has not lost its power to awaken the slumbering virgins to seek a preparation for the marriage supper of the Lamb. While error of various classes is spreading its mantle over the great masses of the people as midnight darkness, so that the vision of all is become dim, preventing them from beholding the danger just before them, the sure word of prophecy shines clearly in the pathway of those who have an ear to hear. Blessed be God, the interest which has been awakened in this vicinity during the two years past is still increasing, and in various places the cry comes constantly for the gospel of the kingdom, the news of the Lord's coming, the signs of the times, so that what preachers we have can supply but few of the calls. Some who have looked on for years with indifference, dwelling only on the first principles of the gospel, are now progressing to a thorough knowledge of the fullness of understanding, and are consequently rejoicing in prospect of soon seeing Jesus. Others are turning to God who never before forsook sin, and they love to talk of Jesus and of his soon coming to reign. O that the work may continue to progress until the Master comes. We need more efficient and faithful laborers, who care for the flock, and who will both preach Bible doctrine, and teach Bible order, and seek to enforce Bible discipline. By this means a healthful state may be maintained among ourselves, and a good and lasting excitement kept up among those around us.

At South Gardiner there is still a good interest to hear the word, and some mean to obey, though opposition is strong. The labors of brethren Smith, Howard and Merriam have proved a blessing to the people. A few weeks since, brother Merriam was set apart in that place, by laying on of hands, for the work of the ministry, a duty which ought long ago to have been attended to by the church. May the Lord bless and sustain this faithful brother and awaken the stewards of his treasures to their duty in supplying his wants. I have recently visited Bristol and Whitefield, in each of which

towns the cause of our soon coming Lord is prospering. The old saints and young converts are strong in faith and abundant in works, looking for that blessed hope. I pray that they may be kept from confusion of tongues, party strife, and de-vouring elements, so prevalent in these evil days, and finally gathered into the everlasting kingdom.

July 25th, 1853.

I. C. WELLCOME.

LETTER FROM CHESHIRE, MASS.

BRO. HIMES:—Through the *Herald* would I address those who are looking and waiting for Jesus, our glorious King in his beauty. It becomes us to have oil in our vessels, that when the cry shall be made, "Behold, the bridegroom cometh: go ye out to meet him," we may arise and trim our lamps, and be ready to go in with him to the marriage.

O, may we all be consecrated to the Lord in this time of peril. For when God shall judge his people, he gathers his saints together, those that have made a covenant with him by sacrifice. May the Lord enable us to present ourselves a living sacrifice, holy, acceptable to God, and be not conformed to this world; but through grace make an entire consecration, that will prove the acceptable and perfect will of God. May we walk worthy before the Lord with all lowliness and meekness, endeavoring to keep the unity of the Spirit, that we may escape the every wind of doctrine, that is carried about by the sleight of men, and cunning craftiness whereby they lie in wait to deceive.

Mormonism and Spiritual Rappers claim themselves to be infallible, and probably thinking to overpower and crush the few that are earnestly contending for the faith once delivered to the saints.

Let us be followers of God, as dear children, walk in love as Christ also has loved, and given himself for us, and speaking the truth in love that we may have an inheritance in the kingdom of Christ and of God. I groan for that blessed new earth where God and the Lamb shall be ever adored, where there will be no more weeping nor sighing.

Almost every week do we find recorded in the Advent papers, the death of some of God's children. Yes, they continually fall under the power of the destroyer. I feel truly that I can sympathize with those that are mourning for dear friends. Let us be reconciled to our heavenly Father's will, and cheerfully obey his commands, that we may be counted worthy to enter the promised land, where pain cannot enter, and death shall not be. There will be no more groaning nor mourning, there death and the tomb shall no more divide the saints of God; there all shall be immortal, happy and free.

"When Jesus we in glory meet,
Our utmost joy shall be complete;
When landed on that heavenly shore,
Death and the curse shall be no more."

July 20th, 1853.

R. E. W.

Letter from Salem, Mass.

BRO. HIMES:—I was sorry to find a notice in your last number of the *Herald*, touching the case of the Rev. Stephen Tourtellot, of Herkimer. I am well acquainted with all the facts in the case, and know that his friends consider him laboring under a disordered imagination. Sometimes he thinks it his duty to abstain from food, I believe, five days together. He is connected with a very interesting family—his wife a most interesting lady—the daughter of the Rev. Mr. Osborn, who is said to be the father of all the churches around him. Two other clergymen have married into the same family, daughters of father Osborn—all of which have much sorrow on account of Mr. Tourtellot's mind. He is harmless, and gifted, and sometimes preaches most excellent sermons. They know what allowance to make for him. I think this public exposure would not have appeared in your paper if you had known the above circumstances. Affectionately, from your friend,

July 23d, 1853.

JOSHUA UPHAM.

We had no desire, in making reference to the case, to harm any one, and do not suppose any one will view it in that light. It may have been injudicious referring to him at all, and we are glad to receive the above explanation of the case. All the knowledge we had of him, is from a personal interview, and from a single brother who knew him some years ago as an excellent minister in the Methodist church. It is very probable that a more full knowledge of the facts would have prevented any allusion to them. We trust however, that his friends will not feel any sensitiveness on the subject—an aberration of mind being no more reproachful than physical disease. We supposed of course that such was the origin of his views; and yet when reasoning respecting them, he was peculiarly coherent and ingenious.

One object in giving the facts was to make a permanent record for future use, if needed. And the reason is that we are liable to have persons come to us with messages from the Lord; and we want facts at hand to discredit the reliability of such pretensions.—ED.

New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo. Price, in plain binding, \$1.00. Postage, when sent by mail, if pre-paid, 20 cts.

"PHENOMENA OF THE RAPPING SPIRITS."—With this title, we shall issue in a tract form the thirty-two pages of the *Commentary on the Apocalypse*, from p. 254 to 286—which treats of the "Unclean Spirits" of Rev. 16:13, 14. It comprises only what was given in the former pamphlet with this title from pages 22 to 54, which is all that was essential to the argument then given, and will be sent by mail and postage pre-paid 100 copies for \$3, 30 for \$1. Without paying postage, we will send 100 copies for \$2.50, or 36 for \$1. Single copies 4 cts.

"THE ETERNAL HOME. Strange Facts, confirming the Truth of the Bible. Lot's Wife a Pillar of Salt. Daniel's Tomb. Records of the Israelites, or the Rocks in the Wilderness of Sinai. Ruins of Nineveh. Spiritual Manifestations. The Resurrection, Lake of Fire, &c.

Published by J. LITCH, No. 45 North Eleventh street, Philadelphia. In marble covers. For sale at this office. Price 6 cts.

Gunner's Essays.

"TWELVE ESSAYS ON THE PERSONAL REIGN OF CHRIST, and Kindred Subjects, by F. Gunner, Minister of the Gospel. Philadelphia 1851."

CONTENTS.—Introduction.—On the Revealed Purpose of God in Christ.—On the Means in operation for Accomplishing the same.—On the Agency and Character of Christ.—On the Character of the Expectant Church.—On the Right and Title of Christ to an Inheritance.—On the Character and Location of the same.—On the Manner of Taking Possession.—On the Jewish Restoration.—On the Fall of Man, and the Means of his Recovery.—On the Kingdom of God.—On the New Heavens and New Earth.—On the Signs of the Times.—Conclusion.—Scriptural References.

A notice of this work has already been published in the *Herald*. It is neatly got up, and may be obtained at this office. Price, in boards, 62 1-2 cts.; paper, 50 cts.

"HISTORY OF THE REFORMATION."—Vol. V. of this great work, by D'Aubigne, is now published, and may be obtained at this office. Price—12 mo. half cloth, 50 cts.; full cloth, 60 cts.; fine edition, cloth, 75 cts.; 8 vo. paper, 38 cts.; the five vols. 12 mo. cloth, \$2.50; do. do. fine edition, \$3.50; five vols. in one, 8 vo. \$1.50.

"THE ETERNAL HOME."—We have received from brother Litch a thousand copies, without covers, of these tracts, (thirty-six pages) which we will send by mail postage paid—100 copies for \$3; 30 for \$1, or 4 cts. single copy.

"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—the near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
2. Judicious selections, from the best authors extant, of an instructive and practical nature.
3. A well-selected summary of foreign and domestic intelligence, and
4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
- II. The Personal Advent of Christ at the commencement of the Millennium.
- III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
- IV. His Reign on the Earth over the Nations of the Redeemed.
- V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.
- VI. The Destruction of the Living Wicked, from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
- VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
- VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.
- IX. The New Earth the Eternal Residence of the Redeemed.
- X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "quickly";—"The second woe is past; and behold the third woe cometh quickly"—Rev. 11:14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

Agents.

- ALBANY, N. Y.—W. Nichols, 185 Lydian-street.
AUBURN, N. Y.—H. L. Smith.
BUFFALO, N. Y.—John Powell.
CABOT, (Lower Branch,) Vt.—Dr. M. P. Wallace.
CINCINNATI, O.—Joseph Wilson.
DANVILLE, C. E.—G. Bangs.
DUNHAM, C. E.—D. W. Sornberger.
DURHAM, C. E.—J. M. Orrick.
DEBBY LINE, Vt.—S. Foster.
DETROIT, Mich.—Luzerne Armstrong.
EDDINGBORO, Me.—Thomas Smith.
HALLOWELL, Me.—I. C. Wellcome.
HARTFORD, Ct.—Aaron Clapp.
HOMER, N. Y.—J. L. Clapp.
LOCKPORT, N. Y.—R. W. Beck.
LOWELL, Mass.—J. C. Downing.
LOW HAMPTON, Mass.—Dea. J. Pearson, sr., Water-street.
NEWBURYPORT, Mass.—Dea. J. Tracy, 246 Broome-street.
NEW YORK CITY—Wm. Tracy, 246 Broome-street.
PHILADELPHIA, Pa.—J. Litch, N. E. cor. of Cherry and 11th streets.
PORTLAND, Me.—Wm. Pettengill.
PROVIDENCE, R. I.—A. Pierce.
ROCHESTER, N. Y.—Wm. Busby, 215 Exchange-street.
SALEM, Mass.—Lemuel Osler.
TORONTO, C. W.—D. Campbell.
WATERLOO, Sh. W.—R. Hutchinson, M. D.
WORCESTER, Mass.—J. J. Bigelow.

R. ROBERTSON, Esq., No. 89 Grange Road, Bermondsey, London is our agent for England, Ireland, and Scotland.

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ADVENT HERALD.

BOSTON, AUGUST 6, 1853.

Future Labors.

Aug. 7th (Sunday)—I will preach in the Chardon-street chapel, Boston.

Aug. 14th (Sunday)—Will preach in Philadelphia.

Aug. 18th—Will attend the camp-meeting in Elk county, Pa., and continue in that vicinity several weeks.

On my return, I shall call at New York and other places, after which I shall prepare for my Western tour, on which I hope to set out by the last of September.

I shall be glad to have letters from all who wish my labors and co-operation in the Advent cause. Those writing will please give the town, county, and state in which they reside, together with the distance from the main roads or railways, and the best way to get to the place. Compliance with this request will enable me to economize in both time and expense, and to arrange and publish my appointments beforehand.

In my labors West, I desire to accomplish several objects:—1. To set before the people the true faith and position of Adventists. 2. To strengthen and confirm those who have embraced the faith, and to "set in order the things that are wanting." 3. To persuade, by God's grace, the disobedient to accept the offer of salvation, and put on Christ by a public profession of faith. In this work, I ask the co-operation of all the friends of the cause.

It is my intention to distribute tracts and papers liberally, that light may be diffused to the greatest possible extent. As the ground over which I design to travel will be, principally, missionary ground, I shall need assistance; and any aid that may be rendered will be gratefully received, and faithfully appropriated in accordance with the wishes of the donors.

I hope to visit some in the following States—Ohio, Illinois, Indiana, Michigan, Wisconsin, and Missouri, probable as far as St. Louis.

J. V. HIMES.

NEW WORKS.—We have now arranged to publish a volume of Elder O. R. Fassett's discourses, doctrinal and practical. Subjects:

1. The Two Covenants.
2. The Millennium—Two Resurrections, or Exposition of Rev. 20th.
3. Exposition of the 11th chapter of Romans.

This will be a timely and valuable work. We hope to be able to give it a wide circulation.

Memoir of Permelia Ann Carter, with a brief account of her life, and containing extracts from her journal and letters, with miscellaneous articles. Edited by her sister. Sister Carter was originally a member of the Baptist church in Westboro'. On hearing the evidences of the personal advent of Christ, she became a convert to the faith, and was a bright and shining light of the cause while she lived, and in death she triumphed in the blessed hope of a speedy resurrection.

This work will not fail to be a blessing to all who read it, but more especially to young Christian believers of both sexes, in the Advent churches.

BRO. LEWIS HERSEY is now on his way to Ohio to see his friends. He is in feeble health, but ripe for the kingdom. Our old readers remember his writings in time past with interest. If on his way he should fall in with any of our brethren, (though he is not in want,) they would be happy of the privilege of extending their hospitality to him. He is a beloved member of the church in Chardon street, Boston. We shall miss him much, but submit to the will of Providence. His smiling countenance we may see no more at church, and we may meet no more in the earthly sanctuary, but trust we shall soon meet in the kingdom of God.

CHAPPELL'S GREAT KINETOSCOPE OF CUBA!—Having been favored by the proprietor, with a ticket of admission to this exhibition, we visited it. The spectator experiences the principal scenes and sensations of a voyage from New York to Cuba, and

is there introduced to views of Havana, which city has a large and beautiful harbor; the impregnable Moro Castle, the wealth, the beauty, and pride of the city; scenes in the country, rich in everything; views of the cities of Matanzas and Trinidad. It is accompanied by an interesting explanatory lecture, and is well worth seeing. At Amory Hall.

AGENT.—We shall be pleased to have brother John Cummings, Jr., of Winslow, Stephenson county, Illinois, act as agent for the Herald.

BROKEN BANK.—In my recent tour I received a \$5 bill of the Woodbury Bank, Conn. The bank is broken, and the bills are worthless.

FOREIGN NEWS.



By the arrival of the steamship *Asia*, at New York, we have dates from London and Liverpool to the 16th inst. There is absolutely nothing new from the East, the whole subject remaining exactly in the same position as at the previous accounts. The question of peace or war is still undecided. We have a confirmation of the report that England and France have offered to mediate. The proposal to the Czar is said to have been written in three different forms, and they guarantee the Sultan's assent to whichever form the Czar may accept.

The latest feature of the Eastern question is thus given by the *London Standard* of the 15th:

"The foreign news of this morning is scanty and doubtful. A rumor prevailed yesterday at the Bourse at Paris to the effect that Austria had joined the allies for the defence of Turkey, and the effect of the rumor, probably not an undesigned effect, was to raise the price of public securities. Now, looking at the manoeuvres of the money jobbers and their organs for the last month, we confess that we have very unpleasant suspicions of all pacific rumors emanating from that quarter. The capitalists, who must be enormous losers by the actual occurrence of hostilities, will leave no art unemployed to keep up prices as long as possible, in order that they may save themselves by gradually selling out. Even governments may be used as instruments of such pecuniary stratagems, and the fame of the Austrian government in the particular was never the purest. The Cabinet of Vienna, always cunning, has never been wise."

In Paris the question keeps the people in a constant state of anxiety. Notwithstanding the latest despatch says that the impression is general that peace will be maintained.

The *Constitutionnel* confirms the statement already made that a joint note by France and England, is on the way to St. Petersburg, and adds that the note has likewise been approved by Prussia, and (this is questionable) by Austria. Meanwhile business on the Exchange is almost suspended, awaiting the result of these final attempts at reconciliation. Rumor, to which at present we are indebted for all kinds of surmises, says that the French government was quite anxious to hurry matters, and sent a note through the ambassador to inquire if England yet saw the necessity of making an energetic demonstration by ordering its fleet to enter the Dardanelles. Gen. Woronzoff was the bearer to Paris of Nesselrode's circular, and brought also a note from Nicholas to Napoleon, in which on *du* there are sarcastic allusions to the worthlessness of England's alliance.

The joint proposal of France and England is said to be written out in three different forms, of which the Czar may take his choice, and whichever one he selects England and France guarantee to have the Sultan sign it. All three notes are drawn up as nearly as possible in middle terms between the ultimatum of Russia and the concessions the Porte would be willing to make. The propositions were forwarded through Austria, in her capacity as a mediator, and the result is awaited. The notes were penned before the appearance of Count Nesselrode's second circular, and it is right to say that no very explicit answer is expected from the man who dictated that document. In the event of its being refused by Russia, no one sees what England and France can next do, except order their fleets at once to proceed to the Bosphorus, a step which the Czar is said to have emphatically declared he will regard as the declaration of war.

Austria is lectured by the *London Times*, and advised to stand firm by the Western Powers, but nevertheless admits that whether she goes with Russia or against her, some portions of the Austrian dominions will be exposed to the immediate action of an enemy. The *Times* says:

"It is impossible that, in spite of the tradition-

al policy of Austria, and the interest she has in the maintenance of the existing state of things in the East, she might be tempted by the ascendancy of Russia and by the promise of an accession of territory in Bosnia and Servia to ally herself to the Emperor Nicholas, should it prove that he is bent on hostilities, or should the present crisis prove fatal to the Ottoman Empire. But the consequences of such a determination would prove fatal to all that Austria most values in the West, and would degrade her into a mere satellite of the great Northern Empire. She could not command the support of Germany in a crusade for a propagation of the 'orthodox Greek faith,' and for the extension of Russian power; for Prussia would then put forth just and rightful claims to represent the national interests of the German people, to uphold the public law of Europe, and to maintain peace at least with the Western Powers. But she would have still greater perils to encounter in Italy, and from the side of France."

A despatch from Constantinople, June 30th, mentions that the Porte had effected a loan of forty-million piastres (about two million dollars) from the Oriental Bank, and that another of 50,000,000 is in progress of negotiation with foreign capitalists. The Sultan has sent to the mint all the plate he inherited from his mother, and valued at forty-million piastres. The gold that is just now so plentiful at Constantinople comes from the Vakouff Cadmi, or receivers of the revenue of the mosques. The naval and military commanders continue to take precautionary measures to guard against a night surprise, merchant ships coming from the Black Sea, are forbidden to take the entry to the Bosphorus after sundown. Riots, which were attributed to the intrigues of Russian emissaries, had taken place against the Christians of Adrianople and elsewhere, and the Turkish authorities had taken energetic steps for protection of life and property.

The Minister of the United States at Athens, insists that the judgment of the Court which condemned Dr. King, the missionary, for preaching against the Greek faith, shall be annulled, as contrary to the religious liberty promised in the Constitution. The Government has freed Dr. King from the effects of the sentence, but persists in holding him guilty. The American Minister was pressing his demand with an earnestness calculated to awaken apprehension.

RELIGIOUS FREEDOM.—It will be recollected that we copied some time since extracts from a fanatical and intolerant Roman Catholic paper, the *Shepherd of the Valley*, published at St. Louis, in which the policy of the middle ages of propagating the Roman Catholic religion by means of the Inquisition, the torture and the fagot, were excused, and it was said that "if the Catholics ever gain the ascendancy here, as they certainly will, religious freedom is at an end." It was stated at the time this intolerant sheet was published under the auspices of the Roman Catholic bishop of St. Louis. This however was denied by the *Pittsburgh Catholic*, which paper endeavored to make out not only that the Archbishop of St. Louis disapproved of the sentiments excepted to, but that they were contrary to the general policy of the church, although neither a part of, nor opposed to her doctrines. It turns out now, however, that the Archbishop of St. Louis not only does not disapprove of the intolerance exhibited in the columns of the *Shepherd*, but has, on the contrary, given his official sanction to the paper, with all the bitterness of its bigotry and intolerance upon its head. The following is the Archbishop's card, as it appears in the organ of the persecutors:

"The *Shepherd of the Valley* is published with my approbation, and I recommend it to the support of this Diocese. PETER RICHARD, Archbishop of St. Louis, 7th July, 1853.

The sanction of this sheet, with all its intolerance, by so high an official in the Romish Church, furnishes food for thought, and should lead the public to examine the aims and tendencies and to watch the movements of a sect which threatens to abolish religious freedom.

CONFERENCE OF ADVENT CHURCHES.—The Conference of Advent churches in this State and vicinity, will convene at Lawrence, Mass., Tuesday, Aug. 9th, at 10 A. M. Delegates are expected from each church, to report the condition, wants, and prospects of the churches.

A general attendance of our brethren and sisters is desired at this meeting, inasmuch as we do not anticipate the holding of a tent or camp-meeting in this region, and as this meeting will be especially designed to mutually comfort and strengthen each other, and better prepare us for the faithful prosecution of the great work assigned us.

J. PEARSON, Jr., Com.

L. OSLER,

The Conference will convene at Odd Fellows Hall, corner of Common and Hampshire streets, at which place meetings are sustained regularly by the Advent society for divine worship.

J. P. F.

H. H. GROSS will preach at Balston Springs, (in the grove near the Railroad and the Union store) Sabbath, Aug. 7th, and at home (Homer) Aug. 14th.

"Youth's Guide."

The "Youth's Guide" is published the first week in each month, at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), 31 cts.; English subscribers, 2s.

CONTENTS OF THE AUGUST NO.

Rich'd Bakewell, or Road to Ruin.....	Youth Subject to Death.....
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The Corporal.....	Death of the Baby.....
The Broken Vase.....	Science Answering Simple Questions.....
Honor the Aged.....	A Wonderful Work of Art.....
Somnambulism.....	Enigma, &c.....
Annie Grey.....	

Appointments, &c.

N. BRILLINGS will preach at West Derby, Vt., Aug. 11th and 12th; Derby Line, Sabbath, 14; Foster's Mills, C. E., 16; Head of the Bay, 17 and 18; Outlet, 19; Waterloo, Sabbath, 21, and the 23d; West Shefford, 24th; Dunham, 25th; Clarencville, 26th, as bro. Colton may appoint; Odelltown, Sabbath, 28th; Swanton, Vt., 31st; Georgia, Sept. 1st.—will some brother call for me on the arrival of the first train from Swanton? Waterbury, Sabbath, 4th and 11th. Evening meetings at 7 o'clock.—N. B.

R. HETCHESSON and J. M. OSNICK will hold meetings as follows:—S. Troy, Vt., Aug. 24th; Morrisville, 25th; Waterbury, 26th; Bristol, 27th, and Sunday, 28th; Low Hampton, N. Y., 29th; New York, Sunday, Sept. 4th, as brethren Mansfield and Porter may arrange; Champlain, Sunday, 11th; Dunham, C. E., 12th. Each meeting (Sundays excepted) at 5 P. M.

J. G. SMITH will be at Sanborn (where brother Ford may appoint) Sabbath, Aug. 7th; at West Alton, Sabbath, 14th; at Groton, Sabbath, 21st; Fisherville, Sabbath, 28th.

D. I. ROBINSON will preach in Corinthian Hall, Rochester, N. Y., Sabbath, Aug. 14th and 21st.

CAMP MEETINGS, &c.

A CAMP-MEETING will be held in Centre county, Pa., on land owned by Mr. Joseph Eshley, near Marsh Creek Second Advent church, to commence 1st September, and continue one week. Elders J. Litch, J. V. Himes, J. D. Boyer, and J. T. Laning, will be present.

T. IRWIN, S. SHANK, E. P. ZIMMERMAN, R. M. MULLEN, Com.

A CAMP-MEETING will be held in Elk county, on land owned by Mr. John Coleman, near the junction of Bennett's and Driftwood branches, to commence on Thursday, 18th of August, and continue a week or more. (See Herald of July 9th and 16th.)

PROVIDENCE permitting, there will be a Camp-meeting in Vernon, Vt., to commence Aug. 15th, and continue over the following Sunday. For particulars, see last Herald.

THERE will be a Conference meeting at Crain's Grove, near Freeport, Stephenson county, Ill., to commence Aug. 19th.—DANIEL A. KENISON.

PROVIDENCE permitting, a Camp-meeting will be held in Winsted, (on the old ground,) commencing Monday, Sept. 12th, and continuing over the Sabbath. (See Herald of July 2d, 9th, and 16th.)

POST-OFFICE ADDRESSES.

P. B. MORGAN—Fayette, Stark county, Illinois.

L. ELI BATES—Westmoreland, Oneida county, N. Y.

O. R. FASSETT—Buffalo, N. Y.

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ADVENT



HERALD

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 639.

BOSTON, SATURDAY, AUGUST 13, 1853.

VOLUME XII. NO. 7.



LIFE'S BETTER MOMENTS.

Life has its moments
Of beauty and bloom;
But they hang like sweet roses
On the edge of the tomb.
Blessings they bring us,
As lovely as brief;
They meet us when happy,
And leave us in grief.

Hues of the morning,
Tinging the sky,
Come on the sunbeams,
And off with them fly.
Shadows of evening
Hang soft on the shore,
Darkness enwraps them,
We see them no more.

So life's better moments
In brilliance appear,
Dawning in beauty,
Our journey to cheer.
Round us they linger,
Like shadows of even;
Would that we, like them,
Might melt into heaven!

The Vast Army.

CHAPTER I.—THE APPOINTED PLACE.

I THOUGHT there was a Vast Army marching on over some wild rough lands: rocks and narrow paths, and slippery places, were all around. There were very few spots which were fruitful or had aught growing on them save half-withered stalks of grass, or creeping brambles; while over head tall, lank, fir trees pointed their long and leafless fingers to the wild hills and crags, which went on and on rising in the distance.

The Army was moving through this bleak land, and found it hard work to keep together, or to get forward. I was told they were going against enemies, who were drawn up on a beautiful green and flowery plain beyond the hills, and were many more in number.

I thought I was following this Vast Army, and One walked by my side, who told me all about them. Their movements were strange and wonderful, so as to fill my soul.

I will tell all I saw.

It was late in the evening when I first came into the midst of this Vast Army; overhead the stars were just beginning to come in the pale blue sky. The thin clear crescent of the moon was sailing on with the shadow of the old moon in its arms.

To the east there were many sharp, ragged rocks which pierced up into the air. I should have thought it would have been dark in this part of the sky, as it was night, and the glow of twilight was in the west. But no; there was a light among those sharp points clearer and softer than the twilight which still hovered on the other side, where the sun had gone down; a clear, beautiful glow of light which made the rocks stand out and black against it, and gave them a sharp, terrible look; and though this lovely light was low down in the horizon, and though it was getting on for night when I came, still I saw that every man's brow of that Vast Army, which was turned toward the glow, shone with a pale, lovely, peaceful light, like marble statues look by moonshine, or faces when they are lit up by the blue flame of sulphur.

There was a glow in the west, but it was the sweet fading of sun-light, still it was not half so beautiful; and besides, it grew fainter, while the glow in the east grew stronger, though very slowly.

And now of the Vast Army.

My guide told me the enemy lay in the west, among mountains, under the sunset, though the Army was constantly looking to the east, because from thence they were expecting a certain glorious King, who was coming with an army of unknown size to help them; besides, this King was their King, and his kingdom lay in far-off lands, where the soft glow was, beyond the hills; and the soldiers of his army were all to go back with him after they had won the victory; and they longed to go, for a lovely land,

most lovely, they heard was the land of the King.

It seemed the soldiers of the Vast Army had never seen the King. But still they loved him with a deep love, for he sent over kind messages to them, and all glorious beings ever marched with them, and attended them, who had seen the King in his beauty in the land which was very far off, and ever and anon they told all-glorious stories of the King and his noble land, as never could have entered their "hearts to fancy." Besides, the King's character was most beautiful, such as men love without seeing the man, and he sent them all kinds of refreshments and help for their weary march.

The fathers of this Vast Army had long ago seen the King, but had been (as I was told) cut off from his own hosts, on account of some dispute in which they alone were to blame, for "in him was no fault;" and he had said, by way of punishment, that the Vast Army should not come back to him till they had gone through the weary march, and conquered their cruel foe. My guide told me, the King longed with a strange love to have them back, and he said (though it was strange to me) that he had each soldier of the Vast Army in sight of him, as from the glow, he saw them coming up amid the hills; though they did not see him, since the rocks were so dark and the shadows so heavy.

It was plain that all the soldiers were not to be at the last great battle, for I will tell presently how some dropped away; but I was told that all who left the Vast Army were taken by bright messengers to the King, and that the King would bring them back when he came.

The men of this Vast Army were very many in number, of all sorts and dispositions; they marched in regular order, and were very close in their ranks, and obeyed the orders of those over them strictly. I saw each one had a cross on his brow, which seemed liquid like living water, and their crosses ever caught the sweet light from the eastern glow, and shone with a most lovely color on the forehead of each soldier of the Vast Army.

Mingled among them were countless beings who followed them, clad in radiant garments, with faces of unsullied purity, who were ever active, moving about amid the soldiers. They were never idle, but always seemed to have their eyes fixed on those they had to guard; and whenever one of the soldiers dropped away, these beings carried him to the host of the glorious King: the air and ground seemed quite taken up with them. My companion told me, they were messengers from the King. I saw, too, there were many dark ones which moved about amidst these messengers, who were bent on evil, and hindering the Vast Army in their march.

The men were advancing with their arms in their hands, and their shields on their bosoms, ready for battle, when I first saw them. My companion beckoned me to follow him; for I was standing gazing with wonder at the moving of these soldiers, and the active beings who followed him, and he led me through many barren passes of rocks, till on a sudden we stood over where the enemy were. They were drawn up in dense columns and lines over the beautiful plains. It was morning before I saw them, and the glorious sun was bursting full on their colored dresses and glittering arms; while the red beams caught far away the snowy peaks of the mountains, and shone all burning hot on the vineyards of purple grapes and golden corn which grew in the valley. I thought I had never seen a more lovely glow from the enemy's land, but all intense burning, scorching sunshine.

They were careless and unwatchful, and many stragglers were wandering about over the rich land, gathering fruits and flowers, or sleeping on delicious banks by cool flowing rivers of blue and silver water. They did not seem to be giving heed to the Vast Army, who I knew were making their sure onward way amid the mountains.

"Do you see," said my companion, "how many of these men have crosses of fire burning

on their brows, running up and down like liquid flame?"

I said, I saw it; "and," said I, "it seems to me as if the fiery crosses were gnawing with pain the flesh of those who bore them."

"Even so," said he, "you have judged truly. These men with the fiery crosses did belong to the Vast Army, and their crosses were then of silver; but since they have left the army, they have become fire!"

I remarked on the very anxious expression the crosses gave to the faces of those who had them.

But I must go back to the Vast Army, whom I wished much to watch, and soon returned with my guide to the mountains, along which they were moving.

I saw each one was clad in a vesture of snowy white, and that whenever they went contrary to the orders they received from the King or those placed over them, a dark black stain was left on their white dress, which no power of theirs could move away; no, nothing but the King himself could take it away, which he was ever ready to do when they came back again to the right way, and grieved over what they had done.

But I must come to the point of my story. Down in a deep hollow among the rocks, while the glow was hovering still and softly over the distant east, three boys were standing; they were soldiers of the Vast Army, and wore their snowy vests, and their silver crosses on their brows, which caught the rays from the hills.

The cold evening air was rising amid the rocks and caverns; the Vast Army lay quiet all around; my guide had told me they had been long on their march, and would be very long yet, perhaps, before the final struggle with the foe; and that very many would be sent for to join the host of the King before the day of the last terrible battle came.

"Ulric," said a boy whom I had watched some time with great interest, "Ulric, have you heard of the noise among the mountains? they say it has been heard these three days, and men say it is as if the glorious King were coming, for it sounds like chariots driving swiftly on the hills."

"And what if they have, Albyn?" cried the other; "what if they have? they are always fancying they hear sounds on the mountains: they say ever since the Vast Army set out, men have fancied the same. I'm not going to be taken. It's all fancy, I say."

"What was the sound like?" asked a young boy, who was standing and leaning listlessly against a rock, and playing with the point of his sword. "What was the sound like, Albyn?" said he, looking up quickly and anxiously.

"Like the wheels of many chariots, and the treading of many feet, which move swiftly over the mountains," said Albyn, looking thoughtfully towards the hills which lay off to the east.

"Do you think it is the King?" said the child, turning round and laying hold of Albyn's hand.

"I cannot tell, Erza. I know when he comes, he will come suddenly."

There was a silence for a few moments.

"Oh, nonsense," cried Ulric, "nonsense, Erza; come with me, boy, and let us go about the sport we were going at, before this stupid Albyn puts all this in your brain."

Erza lingered, still looking in Albyn's face, yet seeming anxious to go with Ulric.

"I wish I knew if he were coming," said Erza again.

"And why?"

"Because, Albyn, I would not go about the work I promised to do with Ulric."

"Why not?"

"Why not! why, because it's what'll stain my garment; and that must be white, you know, when the King comes."

"Oh, Erza! dear Erza! if you know that, how can you think of going? Suppose the King were to come on a sudden, as they say he will, how would you look when you had known

this and would not act on it? what excuse would you have?"

Erza hung his head down, and did not speak. He loved Albyn, but he could not give up his work with Ulric. He moved slowly and hesitatingly away. But before either he or Ulric were out of sight, a swift messenger came up from the main Army, bearing orders from the leader.

"The noise increases among the mountains," said the Messenger, "and you are ordered to keep the narrow path which comes down between your rocks into the enemy's land, that no part may be left open to the foe, and that all may be found watching if the King should come. All are ordered to their post," continued the Messenger, "and each one of you has your own appointed. You, Ulric, are to guard the level ground at the top of the rocks, and by no means to let any one pass, you without the watchword given: you, Albyn, are to guard the rocky pass beneath, and to let none pass save your dead body: and, Erza, you must stand on yonder hill, and keep a look-out, and fire the signal if you see the enemy advance in the plains beneath."

The boys listened attentively; they did not linger; those who wore the shining cross were bound to obey.

They each moved to their post. Ulric muttered to himself, "It's an old alarm; they always try to frighten us in this way; the King is not coming, I'll be bound;" and he went sulkily to his post.

Albyn bowed, and went swiftly to the dark pass. Erza, who was pale with fright at the very mention of the King's coming, seemed unwilling to leave Albyn's side, and moved to his place hesitatingly and sadly.

While I was watching them, my guide drew my attention to one or two things I had not noticed.

"See," said he, "how each one has his own place given him to which he is suited; so wise are the leaders of the Vast Army in giving each their place: the hardest place to Albyn the boldest, to Ulric the easier place, and to little Erza but the work of watching."

I saw each of them had a Being who followed them, and talked with them when they were alone, and helped them with advice. I was told they were secret messengers from the great King.

(To be continued.)

The Turkish Principalities.

In the present condition of European affairs everything pertaining to the history and geography of the contending countries, is of so much interest, that no apology is given for devoting so much room to the question. We give the following:

The principalities of Moldavia and Wallachia, concerning which so much has been said of late, are situated north of the range of Balkan mountains, the natural line of defence of Turkey in Europe. Moldavia is the most northern of these provinces, and adjoins the territory of Russia, being separated from it by the river Pruth. The Russian province of Bessarabia, north of the Pruth, formerly belonged to this principality, but was "annexed" by Russia in 1812.

The territory of Moldavia embraces an area of fifteen thousand square miles, and it contains a population of 1,450,000. This province, with Wallachia, formerly comprised the Roman province of Dacia transalpyna, and the inhabitants even now pride themselves on their descent from the ancient Romans. They are a mongrel race, however, derived from the ancient Dacians, Romans and Slavonians, with a liberal intermixture of Jews, Italians and Armenians. Their language is based on the Latin. This province became tributary to Hungary in the fourteenth century, from which nation it was conquered by Turkey in the sixteenth century. The Turks make it tributary, but did not attempt to effect a settlement.

The laws and privileges of the inhabitants were not infringed upon, and they were permitted to choose their own Governor, or *hospodar*, as he is called. This right was taken away, however, in the beginning of the 18th century, the hospodar being appointed by the Turkish Government, which sold the office to favorites or to the highest bidder. The hospodars thus appointed exacted enormous tributes from the inhabitants, and oppressed them at times beyond endurance. The principality, as well as that of Wallachia, has often been the theatre of bloody insurrections. During the Greek revolution, the inhabitants having sympathized with the Greeks, the country was occupied by Turkish troops, and the most sanguinary excesses were committed. On the breaking out of the war with Russia in 1828, the country was occupied by the Russians, without resistance, and on the conclusion of peace in 1829, it was stipulated by Russia that the ancient rights and privileges of the inhabitants should be restored. The principality is now nominally independent of the Porte, being subject only to an annual tribute. The inhabitants name their own hospodar, who is chosen for life. No Mohammedan can settle in the country, and the inhabitants enjoy many political and personal privileges which are denied to their neighbors.

The history of Wallachia is almost identical with that of Moldavia. The two principalities are inhabited by similar races, and have shared like vicissitudes of fortune. In 1848, when the revolutionary spirit was spreading in Europe, an attempt was made by the inhabitants of Wallachia to shake off the growing influence, and to disavow the protectorate of Russia. The democratic party declared the hospodar elective once in five years, and forced him to sign a declaration of rights. They claimed the protection of the Sultan, and the Emperor Nicholas, alarmed at this unexpected revolution, marched his troops into the principalities, to put down the liberal movement. The Sultan was aroused, and also despatched an army into the principalities to protect his rights in that quarter. A collision was averted, however, and the two nations, by the convention of Balu-Liman, in 1849, agreed to withdraw their troops from the principalities. It was stipulated by this convention that Moldavia and Wallachia should hereafter be occupied by neither party, except in cases of grave circumstances arising within those principalities, and then the occupation should be mutual. By this convention the protectorate of Russia was strengthened and perpetuated. The Emperor Nicholas withdrew his troops with evident reluctance, and it was not until two years after, that the evacuation of the territories was finally completed.

The inhabitants of the principalities are strongly attached to the Greek Church, and it is this fact which gives color to the claim of Russia, of a right to exercise over them a protectorate. United with Russia by ties of religion, strengthened by gratitude for having extricated them from the oppressive government of the Turk, it might be supposed that the inhabitants of Moldavia and Wallachia would favor the annexation of their country to the Russian empire. If we are rightly informed, however, the most far seeing and patriotic of the people are opposed to a movement which will extinguish at once their hopes of nationality. The people are republican in feeling, and are averse to subjecting themselves to the rule of an autocrat. The two principalities contain within themselves the elements of a prosperous nation. Their soil is rich and productive, and the climate is varied and adapted to the productions of a wide range of latitude. There are mines of gold, silver, and iron, as well as of salt, saltpetre, and various other mineral products. It is no wonder, therefore, that the inhabitants should dream of nationality. There is, however, one weighty reason why Moldavia and Wallachia cannot successfully assert and maintain their independence, even with the assistance of other European nations. Popular education is almost unknown. The inhabitants are represented as ignorant, vicious, and treacherous, and they are believed to be incapable of exercising with wisdom the duties of uncontrolled self-government.

There are two other principalities belonging to Turkey, which may figure largely in European affairs, if Austria takes part with Russia in the quarrel with the Porte. They are the provinces of Bosnia and Servia. The latter is in fact an independent constitutional monarchy, though tributary to the Porte. It was conquered by the Turks in the middle of the 15th century, but for the first twenty years of the present century the inhabitants, though few in number, were almost constantly in a state of revolution. Their demands were finally conceded in 1820, and the country is now well governed, and the people enjoy many excellent advantages of education. It contains a population of 500,000, scattered over an area of 12,000 square miles. Bosnia, the other principality mentioned, is also self-governed, though tributary to the Porte. It contains an area of 22,500 sq. miles, and a population of 8,500,000.

These provinces are on the frontier of Austria, and will become the prey of that power should a war with Turkey furnish a pretext for their occupancy. The inhabitants of these principalities are mostly Slavonians and Turks. About two-thirds of the population are Christians, mainly of the Greek Church. The remainder are Mohammedans. The inhabitants of these principalities, like those of Moldavia and Wallachia, have but little sympathy with Austria or Russia, and probably would prefer their present nominal dependence upon the Porte, to annexation to a stronger nation.

The possession of Moldavia and Wallachia by Russia, or of Bosnia and Servia by Austria, would seriously compromise the security of European Turkey. The line of the Balkan mountains, it is true, is the frontier which is the most defensible, but should the entrance to the passes of those mountains be permanently occupied by the troops of other powers, there would, in case of a sudden outbreak, be less time for preparation to repel an attack from that quarter. The Balkan range once passed, Constantinople is at the mercy of the invaders. It should be the policy of those European powers who are interested in maintaining the integrity of Turkey to secure the neutrality of these principalities, and their occupation by Russia or Austria cannot but be regarded as a grave infringement on the balance of power which existing treaties have established.

A Morning Hymn.

THE Baron Von Canitz lived in the latter half of the seventeenth century, and was engaged in the service of the Electors of Brandenburg, both of the great Elector and his successor. He was the author of several hymns, one of which is of remarkable beauty, as may be seen in the following translation, for the greatest part of which I am indebted to the kindness of a friend; but the language of the original, in several places, cannot be adequately translated into English.

Dr. Arnold.

Come, my soul, thou must be waking;
Now is breaking

O'er the earth another day;
Come to him who made this splendor,
See thou render

All thy feeble powers can pay.

From the stars thy course be learning;
Dimly burning,
'Neath the sun their light grows pale;
So let all that sense delighted,
While benighted

From God's presence, fade and fail.

Lo! how all of breath partaking,
Gladly waking,
Hail the sun's enlivening light!
Plants, whose life mere sap doth nourish,
Rise and flourish

When he breaks the shades of night.

Thou, too, hail the light returning;
Ready burning
Be the incense of thy powers;
For the night is safely ended;
God hath tended,

With his care thy helpless hours.

Pray that He may prosper ever
Each endeavor,

When thine aim is good and true;
But that He may ever thwart thee,
And convert thee,

When thou evil would pursue.

Think that He thy ways beholdeth;
He unfoldeth

Every fault that lurks within,
Every stain of shame glossed over,
Can discover,

And discern each deed of sin.

Fettered to the fleeting hours,
All our powers,

Pain and grief are borne away;
Time, my soul, thy ship is steering,
Onward veering,

To the gulf of death a prey.

May'st thou, then, on life's last morrow,
Free from sorrow,

Pass away in slumber sweet;
And, released from death's dark sadness,
Rise in gladness

That far brighter Sun to greet.

Only God's free gifts abuse not,
His light refuse not,

But still his Spirit's voice obey;
Soon shall joy thy brow be wreathing,
Splendor breathing,

Fairer than the fairest day.

If aught of care this morn oppress thee,
To Him address thee,

Who, like the sun, is good to all;
He gilds the mountain tops, the while
His gracious smile

Will on the humblest valley fall.

Round the gifts His bounty showers,
Walls and towers,
Girt with flames, thy God shall rear;
Angel legions to defend thee,
Shall attend thee—
Hosts whom Satan's self shall fear.

Abolition of Religion in France.

By a decree of the assembly, the whole power of the government was vested in the hands of the decemvirs till the conclusion of a general peace. They made no concealment of the despotic nature of the authority with which they were invested.

To obliterate as far as possible all former recollections, a new era was established; they changed the divisions of the year, the names of months and days. The ancient and venerable institution of Sunday was abolished; the period of rest fixed at the tenth day; time was measured by divisions of ten days; and the year was divided into twelve equal months, beginning on the 22d of September. These changes were preparatory to a general abolition of the Christian religion and the substitution of the worship of Reason in its stead.

Having massacred the great of the present, and insulted the illustrious of former ages, nothing remained to the Revolutionists but to direct their vengeance against Heaven itself. Pache, Hebert, and Chaumette, the leaders of the municipality, publicly expressed their determination "to dethrone the King of Heaven as well as the monarchs of the earth." To accomplish this design, they prevailed, Nov. 7, 1793, on Gobet, the apostate Constitutional bishop of Paris, to appear at the bar of the assembly, accompanied by some of the clergy of his diocese, and there abjure the Christian faith. He declared "that no other national religion was now required but that of liberty, equality, and morality." Many of the Constitutional bishops and clergy in the convention joined in the proposition. Crowds of drunken artizans and shameless prostitutes crowded to the bar and trampled under their feet the sacred vases, consecrated for ages to the holiest purposes of religion. The sections of Paris shortly after followed the example of the Constitutional clergy, and publicly abjured the Christian religion. The churches were stripped of all their ornaments; their plate and valuable contents brought in heaps to the municipality and the convention, from whence they were sent to the Mint to be melted down. Trampling under foot the images of our Saviour and the Virgin, they elevated amidst shouts of applause, the busts of Marat and Lepelletier, and danced round them, singing parodies on the Hallelujah, and dancing the Carmagnole.

Shortly after, a still more indecent exhibition took place before the assembly. The celebrated prophecy of Father Beauregard was accomplished: "Beauty without modesty was seen usurping the place of the Holy of Holies!" Hebert, Chaumette, and their associates, appeared at the bar, and declared that "God did not exist, and that the worship of Reason was to be substituted in his stead." A veiled female, arrayed in blue drapery, was brought into the assembly; and Chaumette, taking her by the hand, "Mortals," said he, "cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this." When, letting fall the veil, he exclaimed, "Fall before the august Senate of Freedom, Oh! Veil of Reason!" At the same time, the goddess appeared personified by a celebrated beauty, the wife of Momoro, a printer, known in more than one character to most of the convention. The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted, amid an immense crowd, to the Cathedral of Notre Dame, to take the place of the deity. There she was elevated on the high altar, and received the adoration of all present, while the young women, her attendants, whose alluring looks already sufficiently indicated their profession, retired into the chapels round the choir, where every species of licentiousness and obscenity was indulged in without control, with hardly any veil from the public gaze. To such a length was this carried, that Robespierre afterward declared that Chaumette deserved death for the abominations he had permitted on that occasion. Thenceforward that ancient edifice was called the *Temple of Reason*.

The services of religion were now universally abandoned; the pulpits were deserted throughout all the revolutionized districts; baptisms ceased; the burial service was no longer heard; the sick received no communion; the dying no consolation. A heavier anathema than that of papal power pressed upon the peopled realm of France—the anathema of Heaven, inflicted by the madness of her own inhabitants. The village

bells were silent; Sunday was obliterated. Infancy entered the world without a blessing; age left it without a hope. In lieu of the services of the Church, the licentious fetes of the new worship were performed by the most abandoned females; it appeared as if the Christian truth had been succeeded by the orgies of the Babylonian priests or the grossness of the Hindoo theocracy. On every tenth day a Revolutionary leader ascended the pulpit, and preached atheism to the bewildered audience; Marat was universally deified, and even the instrument of death sanctified by the name of the "Holy Guillotine." On all the public cemeteries the inscription was placed, "Death is an Eternal Sleep." The comedian Monort, in the church of St. Roch, carried impiety to its utmost length. "God! if you exist," said he, "avenge your injured name. *I bid you defiance*; you remain silent; you dare not launch your thunders; who after this will believe in your existence?" It is by slower means, and the operation of general laws, that the destinies of Providence are accomplished. A more convincing proof of divine government than the destruction of the blasphemer was about to be afforded; the annihilation of the guilty by their own hands, and the consequence of the passions which they themselves had unchained; the voluntary return of a rebellious people to the faith of their fathers, from the experienced impossibility of living without its precepts.

Allison's Hist. of Europe, v. 1, pp. 217-224.

China.

"The following letter," from Mr. Williams, Missionary at Canton, and dated March 26, says the August number of the *Missionary Herald*, "gives all the reliable information in reference to the 'rebellion' which our brethren at Canton had at the close of March."

The progress of those who have hitherto been termed rebels and banditti, is such as to lead many to call them patriots and revolutionists; and if their chiefs continue to advance as they have done, the Manchu sway will soon be ended in the eighteen provinces. After all the investigation we at Canton have been able to make, it is only a successful rebellion; and even to this time its leaders have received no further co-operation from the gentry and rich men living in the regions they have traversed, than they were compelled to render; and when the bands have passed on to other places, the people and officers have all resumed their former occupations, and society has gone on as before. In Kwangsi and Hunan provinces, through which they passed in 1851, and 1852, so far as we know, they have no adherents. No towns are held by them; nor is there any particular sympathy for them.

From the last accounts it appears that large parties of these patriots have invested Nanking; and the Governor General of the provinces of Nganhui and Kiangsu has made urgent application to the foreign consuls at Shanghai for help to resist them. The capital of Hupeh province, Wuchang, has been for the time deserted by the insurgents; and they seem determined to concentrate all their strength at Nanking; which will probably fall into their hands. This city is considered as involving the sovereignty of the eight southern provinces; and it may be said to command Peking; since its rulers can effectually intercept all inland supplies through the grand canal. The rich men in Kiangsu have left the large cities of Suchan, Sungkiang, Shanghai, &c., for their country residences, where they deem themselves much safer from the thieves, who are everywhere ready to take advantage of the least disturbance to pillage the rich.

The chiefs in this movement are almost all of them Canton men, from this region. One of them, of high rank in the army, was a chair-bearer in this city; but most of them are disappointed literary graduates, who, finding the avenues to dignity and office shut against them, have taken this means of righting their fancied wrongs. Some of them have issued proclamations which evince considerable knowledge of the leading outlines of Christianity, and contain a plain declaration that Shangti has sent them to redress the evils and oppressions which now afflict the empire. Where this knowledge of Christianity was obtained, is not certainly known, but the most credible rumors among the Chinese are, that several of Mr. Gutzlaff's men possess influential posts in their ranks, and have directed the destruction of idols, the temples in most cases being preserved. How far this has been done, is uncertain; for our information as to the numbers, capabilities, designs, and general material of these formidable insurgents and their leaders is provokingly incomplete. Their chief hope of success lies in the apathy of the people in behalf of their present rulers, who have become effete and poor; but there is no particular dislike to the Manchus, who are not hard masters, and do not in the main oppress the people. In fact, the worst magistrates hereabouts are Chinese; while the Chinese have set themselves

against foreigners more than the Manchus. In the event of a change of dynasty, not improbable at present, all offices would be given to the Chinese doubtless; but I think the Manchus would be left in quiet. In such a case the empire may be legally thrown open to foreigners, and residents allowed to be at the court from foreign powers.

Mr. Marshall and Dr. Parker have gone to Shanghai in the *Susquehanna*, and Gov. Bonham is there too; but neither will interfere, I suppose, in the quarrel. Popular feeling in that quarter is favorable to the patriots; who have not much to fear, if they let foreigners alone, from any force which may be brought against them. The presence of foreign diplomatists and steamers, so near the scene of action, may have important bearings on the proceedings of both parties. It is useless to speculate on the results of a change of dynasty, or a division of the provinces and empire; for such an event is still unattained; but there are hopes of melioration in this movement; and God rides upon the storm to direct the angry passions of men for his own ends.

Wickliffe.

WICKLIFFE was one of the most remarkable of men. England has scarcely produced a bolder man, or a greater reformer. He seems to have been born for a time of confused elements. He was full of fire and zeal, of faith and good works, of learning and sanctified eloquence. This divine child did not appear to know what fear was, when kings and the great ones of the world trembled before the power Rome. Because of his employing his great talents, and the full weight of his unrivalled reputation against the corruptions of the Church of Rome, he has been rightly styled the morning star of the reformation.

Born in 1324, he was upwards of fifty when the rival Popes, Urban and Clement, were waging a war of anathemas, abuse, and excommunications against each other. For about twenty years he had been known for his withering attacks on the mendicant orders, but now he is prepared to improve a larger field. He attacks, with a fearless hand, the conduct of these contending rivals, who, assuming to stand in the place of Jesus Christ, are yet willing to convulse the church and the kingdoms of the world by wars to attain their own self-aggrandizement. He accuses them of copying the spirit of the great deceiver, rather than that of the good Shepherd, who gave his life for his sheep, instead of sacrificing theirs for his ambitious ends.

In 1365 it was the decision of the English Parliament to resist the demand of Pope Urban, that the old annual payment of \$3000, which had ceased to be paid for thirty-three years, should be paid, and all arrears for that time. It was not the money alone which the English denied, but the principle, the Papal supremacy, which they also denied. This stand by the King and Parliament of England, was followed by a declaration, on the part of Rome, that the sovereignty of England was forfeited by this act of withholding the demanded tribute. A monk came into the field, and wrote in justification of these Papal usurpations, and called on Wickliffe to prove the fallacy of such opinions. He took up the glove, and entering the arena, did his battling in a masterly manner. Nor did he come off without a large revenue of hatred for his victory.

About this time the great reformer was assailed by sickness. At Oxford he was confined to his bed a short season, during which, reports were circulated that his dissolution was approaching. This was a matter of great joy to his Popish adversaries. They, supposing that the bow of the mighty would be broken before the approach of the pale King, delegated a doctor from each of the mendicant orders to attend and wait on him, in company with some of the civil authorities of the city. As usual, they assumed the robe of deception; they expressed sympathy, and hoped that he would recover. They suggested the wrongs which the begging orders had suffered from his sermons, other writings, and open attacks. They desired that he would not conceal his penitence, but recall his sayings against them. He was raised up in his bed by his command, and thundered in their ears, "I shall not die, but live, and shall again declare the evil deeds of the friars." The conference was here hastily broken off, and the discomfited friars hastened from the room to find his prediction accomplished.

The English reformer had excited the deepest hatred among the votaries of Papacy, by his work on the schism of the Popes; but this was a small blow, compared with his greatest work, the translation of the Scriptures from the Latin into the English tongue, a work which cost him the labor of years. In this one work we recognize one of the greatest benefactions which has ever been conferred upon man—he may read the Bible in his vernacular tongue. At last, by this man's toil, the book of God, brought

out of its seclusions, in the closets of the learned, and a dead language, has found its proper home, the hearth of every family circle—that of the poorest cottager as well as that of the richest prince.

On the 13th of December, 1384, Wickliffe laid himself down in the embrace of death. Through the kindness of a protecting providence, though he heard the waves of hatred and persecution surge and beat at a distance, he finally died in peace. Well might it have been thus. For he had not gone out to battle with the giant in his own strength, and had returned having "fought a good fight." No small work had he done for the Christianity of the British Isles, by opening the exhaustless wealth of such a mine as the Scriptures.

After the bones of Wickliffe had slept near a half of a century, they were violated. A great council of the Romish Church—with many of the magnates of the earth assembled—arraigned the genius, and the bones, and the writings of the reformer, and formally condemned them. Martin V. caused the sentence then pronounced against his sleeping members to be executed. They sent to the sacred burial place of Sutterworth, dug up the reformer's bones, burnt them with fire, took the ashes up, and carrying them to the swift brook, cast them into the waters. This one act causes yet the cheek of the honest Briton to crimson, and the brow of the Catholic to wear confusion; though many waves of years have rolled over it, the lines of this inhuman deed are not yet obliterated, nor can they be, while time lives.

Criticism.

It ought to be a sacred rule of conscience with every man, not to carry a spirit of literary censorship into the Sabbath. If it cleaves to you in going to the house of God, shake it off as Paul did the viper. The dignity and sanctity of the place forbids its intrusion. If you have no other way to subdue this spirit, which is so hostile to the ends of religious worship, adopt the precaution of avoiding altogether remarks on the preaching, till the Sabbath is past. Then limit your observations to those things which cleaved to your memory at that time, without any effort of attention as a critic.

These suggestions result from experience. For many years I have not allowed myself, in the regular worship of God, to hear sermons as a critic; but have aimed to avoid on the Sabbath, all conversation respecting preaching, that could promote in myself or in others a criticising spirit. In a congregation of students, and even of Christian students, there are probably some special tendencies to the indulgence of this spirit; but still, the habit of freely discussing the merits or defects of a sermon, so soon as we have ceased to listen to it from the pulpit, is so adapted to frustrate the proper influence of the Sabbath, that Christian theological students, and ministers especially, should guard against such a sacrifice as to spirituality of feeling.

This habit of criticising the preacher is injustice to him. It assumes that he sets himself up to act a part for the amusement of others, and that every time he preaches, even the first time, he ought to be so faultless that a critic can perceive no defect in the performance.

It is injustice to the critic himself. Why does he go to the house of God? Professedly to hear the gospel, to unite in religious worship, to have fellowship with angels, to get ready for heaven. When Moses came down from the mount, his face shone; but this critic comes from the sanctuary like worldly people from a tea party or a theatre. His conversation shows that his mind has been occupied by a literary or vagrant curiosity. The house of God and gate of heaven have only furnished him with subjects of religious small talk. Many seem to think that it must be a good employment to talk about sermons; while they do this in such a way as, in fact, to profane the Sabbath, offend God, and harden their own hearts.

Dr. E. Porter.

Popular Infidelity—Duty of the Pulpit.

The skepticisms of the present day are not sufficiently attended to in our daily ministrations. Whether ministers know it or not, there is now a great deal of secret or lurking skepticism in all assemblies. Some are doubting about the very existence of God, while listening to his word, or standing or kneeling in his worship. Others, with the leaves of the Bible open before them, are skeptics as to their divinity. Others, while joining in ascriptions of praise to Father, Son, and Holy Ghost, are doubtful all the while whether these three are one, or "whether there be so much as a Holy Ghost." Others are perplexed about the inspiration, or about churches, or about baptism. Could, in short, the dark doubts passing through the hearts of a congregation in the course of one act of public worship be laid bare before the speaker, he would tremble amid the fullest tide of his oratory, and hide his

eyes from the terrible display thus given of the uncertainties and dubieties of thinking and earnest men of this age of ours.

But he ought not to turn away his eyes from this phenomenon. Far less should he, when he handles the subject of skepticism, do so in a harsh and peremptory spirit. He should distinguish between the dogmatist and the doubter; between the man willing to doubt and the man anxious to believe; above all, between the prosecuting skeptic and the man who, like the Spartan boy, allows the fox to gnaw his bowels rather than betray his secret. On the wilful circulator of poison—whether in the coarse, crude opium of Paine, or in the refined morphia of an Emerson—he should have no mercy. But to the man, whose doubt, like a demon, rends and tears him, and yet who keeps it to himself, or reveals it in a modest manner, he should extend sympathy, counsel, and compassion. For who has made him to differ? Who has taught him to cease to doubt? If he has never doubted, may it not be because he has never thought? and if he never doubted, is not that enough to prove him disqualified for, or should it not at least render him exceedingly cautious in, dealing with the case of those who have?

The genuine preacher will not only look at doubts in the face, but will inquire into their causes. He will not rest till he has explored, so far as he can, the "dark bosoms" of the sufferers, and found out whether their skepticisms spring from secret or open vice, or from a restless tendency to speculation, or from that excess of the imaginative faculty which so often unsettles men's views of Christianity, or from a gloomy temperament, or from false views of Christianity, or from the influence of great names, or from a combination of such causes; and according to the result of this diagnosis should be his mode of treatment and his plan of cure. It will not do now to stamp, stare, roar, and dogmatize down all skepticism in the same monotony of coarse and wholesale condemnation. Such may be the panacea for it of vulgar men and vulgar ministers, but cannot be approved of by any who have studied modern skepticism calmly, who have looked at it in a philosophical point of view, or who have compared its working in the hearts of others with its working in their own.

Gillian in the "Eclectic Review."

Keep it Before the People.

THE following remarks, circulating in several papers, are suggestive of many considerations, which a desire for the advancement of the cause of religious truth induces us to publish:

1. Keep it before the people: That next to the pulpit, the evangelical press is the most potent instrument of good to the Church and the world, in operation at the present day.
2. Keep it before the people: That the cheapest, easiest, and most interesting medium of conveying to a family information on a vast variety of important subjects, is through the well stored columns of a judiciously conducted paper.
3. Keep it before the people: That the head of a family who refuses to subscribe and pay for a good paper on account of its cost, is 'penny wise and pound foolish,' as he not only keeps them in ignorance of many things which they ought to know, which cannot be acquired as well in any other way, but he excludes himself from information of practical utility oftentimes contained in a single number, which may be worth to him many times as much as the subscription for the whole year.
4. Keep it before the people: That the preparation and issue of every number of a paper is attended with considerable labor and cost, and that there is something more than meanness for a man to make it a practice of borrowing and reading papers for which other people have had the honor and honesty to subscribe and pay.
5. Keep it before the people: That every well conducted paper is worth a hundred fold more than it costs, in its influence on individual and public intelligence, morality, and religion, and that they are true patriots who conscientiously and liberally support a vigorous and enlightened press.
6. Keep it before the people: That some excellent papers have expired for want of the nourishing and invigorating assistance of their professed friends, a calamity brought about naturally as the result of avoidable neglect. When the event has taken place, lamentation and regret come too late: better to have prevented the catastrophe by timely support.

Russia and Turkey.

THIRTY years ago Russia was at war with Turkey. As that event may possibly again occur, it is interesting to recur to the sentiments of two of the most eminent men that existed at that time, of the merits of the question, and of war in general. Jefferson, when he wrote this letter,

was eighty-two years of age, and John Adams ninety:

"Monticello, June 1, 1822.
* * * * * "To return to the news of the day; it seems that the cannibals of Europe are going to eat each other again. A war between Russia and Turkey is like the battle of the kite and snake; whichever destroys the other, leaves a destroyer less for the world. This pugnacious humor of mankind seems to be the law of his nature; one of the obstacles to too great multiplication, provided in the mechanism of the universe. The cocks of the hen-yard kill one another; bears, bulls, rams, do the same, and the horse in his wild state kills all the young males, until, worn down with age and war, some vigorous youth kills him. * * * I hope we shall prove how much happier for man the Quaker policy is, and that the life of the feeder is better than that of the fighter. And it is some consolation that the desolation by these maniacs of one part of the earth is the means of improving it in the other part. Let the latter be our office; and let us milk the cow while the Russian holds her by the horns, and the Turk by the tail. God bless you, and give you health, strength, good spirits, and as much of life as you think worth having.
THOMAS JEFFERSON."

MR. ADAMS' REPLY.

"Quincy, June 11, 1822.

"DEAR SIR:—Half an hour ago I received, and at this moment have read, for the third or fourth time, the best letter that was ever written by an octogenarian, dated June 1.

* * * "This is a theatre of war; its inhabitants are all heroes. The little eels in vinegar, and the animalcules in pepper-water, I believe are quarrelsome. The bees are as warlike as the Romans, Russians, Britons or Frenchmen. Ants, caterpillars, and canker-worms are the only tribes among whom I have not seen battles; and Heaven itself, if we Hindoos, Jews, Christians and Mahometans, have not always been at peace. We need not trouble ourselves about these things, nor fret ourselves with evil doers; but safely trust the 'Ruler with the skies.'"
"JOHN ADAMS."

Important Testimony.

A FACT has just come under our observation in connection with our public schools, which we think is worthy of being recorded. The Roman Catholics, who have been denouncing our public schools as "godless" concerns, have undertaken in some instances to open schools of their own, where Romanism shall be taught, if nothing else is learned. One of these so-called "schools" has been in operation for some time in Harding's Hall, Turnpike-street, where the fear of the Pope and priests is the primary object of instruction, and such little general knowledge is imparted as may happen to work into the brain incidentally.

In the semi-annual report of one of our Primary schools in Ward 12 occurs the following record by the accomplished teacher, which, as it was not intended for the public eye, we consider honest, and hence valuable testimony to the worth of our free schools over any sectarian concerns that may be established here or elsewhere. This teacher, after referring to the fact that some of her scholars had been taken away from her school to attend the Catholic institution, adds the following remark:

"Last February I was much disappointed by losing two of my best scholars, their parents having concluded to send them to this Catholic school; I tried to induce them to stay; but no, they must go. I had spent much extra time with them, to prepare them for the Grammar school. They left; but were there only three months when the mother came to me, and wished me to take Michael back. I told her he must be qualified for a higher school by this time, for all the members of his class had been in the Grammar school some time. No, said she, he had gone back, and could not read half so well as when he left my school, and that she would never take another child out to send to that school."

The above testimony speaks for itself, and further comment is unnecessary. South Boston Gas.

Oliver Cromwell.

CROMWELL's speech to the Parliament, when he turned it neck and heels out of doors, is worth reprinting as a specimen of the vigorous eloquence of that strong-headed and strong-armed man:

"It is high time for me to put an end to your sitting in this place, which ye have dishonored by your contempt of all virtue, and defiled by the practice of every vice. Ye are a factious crew, and enemies to all good government. Ye are a pack of mercenary wretches; and would, like Esau, sell your country for a mess of pottage, and, like Judas, betray your God for thirty pieces of silver. Is there a single virtue now remaining among you? Is there one vice

you do not possess? Ye have no more religion than my horse. Gold is your God. Which of you has not bartered away your conscience for bribes?

"Is there a man among you that has the least care for the good of the commonwealth? You sordid prostitutes! Have you not defiled the sacred place, and turned the Lord's temple into a den of thieves? By your immoral principles and wicked practices ye have grown intolerably odious to a whole nation. You who were deputed here by the people to get their grievances redressed, are yourselves become the greatest grievances. Your country, therefore, calls upon me to cleanse this Augean stable, by putting a final period to your iniquitous proceedings in this house, and which by God's help and the strength He has given me, I now intend to do. I command you, therefore, upon the peril of your lives, to depart immediately out of this place. Go! Get you out! Make haste! Ye venal slaves, begone! Take away that shining bauble there, the Speaker's mace, and lock up the doors!"



The Advent Herald.

BOSTON, AUGUST 13, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER XIX.

THE BURDEN OF EGYPT.

(Concluded from our last.)

In that day shall Egypt be like unto women: And it shall be afraid and fear because of the shaking Of the hand of the Lord of hosts, which he shaketh over it.—v. 16.

Women being proverbial for their timidity, a simile likening Egypt to them, illustrates the excessive fear which had fallen on the Egyptians. Thus Jeremiah said of the "mighty men of Babylon," (51:30) they "have, forborne to fight, they have remained in their strong holds; their might hath failed them; they became as women." And Nahum said of Nineveh, (3:13)—"Behold thy people in the midst of thee are women."

The shaking of the hand of the Lord of hosts over Egypt, which caused their fear, is a substitution, expressive of the analogous acts of God's providence, by which the Egyptians had become convinced of an impending calamity.

And the land of Judah shall be a terror unto Egypt. Every one that maketh mention thereof shall be afraid in himself. Because of the counsel of the Lord of hosts, which he hath determined against it.—v. 17.

It is not perfectly apparent in what respect Judah should be a terror to Egypt. They could not fear an invasion by Judah; but evidently connected their expectation of approaching evil with that people. They may have been cognizant of the predictions which the Jewish prophets had uttered against them, and been reminded of them by the moving of their idols.

In that day shall five cities in the land of Egypt Speak the language of Canaan, and swear to the Lord of hosts; One shall be called, The city of destruction.—v. 18.

"In that day," may apply to any time within the scope of this prophecy upon Egypt. This portion of it brings to view a period of turning to the Lord, and therefore it must be subsequent to that of their terror.

The language of Canaan was Hebrew, and the five cities which were to speak that language must therefore become inhabited by the Jews. On the destruction of Jerusalem by Nebuchadnezzar, large numbers of Jews fled to Egypt. Jer. 43:7—"So they came into the land of Egypt; for they obeyed not the voice of the Lord: thus came they even to Tahpanhes;" but these were afterwards exterminated. (Jer. 44:27.) When Alexander built the city called by his name, in Egypt, he placed there "many of the Jews, to whom he gave great privileges—allowing them the 'use of their own laws and religion.'" (Pri. Con. v. 1, p. 375.) B. C. 332. When Ptolemy made himself master of Jerusalem, B. C. 320, "he carried above one hundred thousand of them captives into Egypt;" and reposing in them "the highest trust," he chose out 30,000 and "committed to them the garrisoning and keeping of those towns which were of the greatest importance to him." (Ib. p. 394.) Other Jews voluntarily followed from Judea, so that the Jewish quarter of Alexandria numbered

"several thousand families," (Ib. p. 404), and afterwards "grew to a great number," in Egypt. (Ib. p. 410.) So large was this multitude, that Ptolemy Philadelphus released at one time 198,000 who were held in bondage—paying twenty drachmas a head to those who held them in servitude. (Ib. v. 2, p. 28.) With such multitudes of Jews in Egypt, it is not incredible that five cities should speak their language.

To "swear unto the Lord of hosts," is to be devoted to his service. Thus Moses said, (Deut. 10:20)—"Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name."

"The city of Destruction." This may have reference to "Noph," of which Jeremiah said, (46:19)—"O thou daughter dwelling in Egypt, furnish thyself to go into captivity: for Noph shall be waste and desolate without an inhabitant." But others instead of destruction, render the Hebrew word "Heliopolis"—i. e. "city of the sun" as in the marginal reading.

In that day shall there be an altar to the Lord In the midst of the land of Egypt, And a pillar at the border thereof to the Lord.—v. 19.

In the time of Ptolemy Philometer, Onias and Dositheus, two Jews, having ingratiated themselves with the king, "had the chief management of the government during the latter end of Philometer's reign." Onias was justly entitled to the office of high priest at Jerusalem; but being defrauded of it he had fled to Egypt. "Having this power and interest with the king, he made use of it at this time (B. C. 149) to obtain license to build a Temple for the Jews in Egypt like that at Jerusalem, with a grant for him and his descendants to be always high priests in it. . . . He made it exactly according to the pattern of that at Jerusalem, though not altogether so high nor so sumptuous; and there he placed an altar for burnt offerings, an altar of incense, a shew bread table, and all other instruments and utensils necessary for the Jewish service." (Pri. Con. v. 2, pp. 175, 176.)

This Temple was built at Heliopolis, on the spot where had stood an old Temple of Isis, which had been demolished; and Onias quoted this prophecy of Isaiah, as his authority for its construction. (Josephus, Ant. lib. 13, c. 3.) "From that time the divine service was therein daily carried on in the same manner and order as in the Temple at Jerusalem, till, at length, after the destruction of Jerusalem and its Temple, this Temple also was shut up, and afterwards wholly destroyed . . . by Vespasian, the Roman Emperor, about two hundred and twenty-four years after it had been first built." (Pri. Con. v. 2, p. 177.)

And it shall be for a sign and for a witness Unto the Lord of hosts in the land of Egypt: For they shall cry unto the Lord because of the oppressors, And he shall send them a savior, and a great one, and he shall deliver them.—v. 20.

Its being a "sign" and "witness," shows that it was built with a view to the worship of God. And its erection was to be subsequent to a time when the Jews in Egypt should have been greatly oppressed, have looked to the Lord, and been delivered.

In B. C. 217, Ptolemy Philopator visited Jerusalem, and took a view of the temple. Attempting to enter the Holy of holies, the Jews remonstrated, which disregarding, he was smitten with "such terror and confusion" of mind, that he was carried out of the place in a manner half dead. On this he departed from Jerusalem, filled with great wrath against the whole nation of the Jews." In B. C. 216 Ptolemy returned to Egypt, "resolved to be revenged for it on all of that nation who were then in Alexandria." He issued a decree degrading them in rank to the lowest of the people, ordering each one to "have the mark of an ivy leaf, the badge of his god Bacchus, by a hot iron, impressed upon them." Those who would not receive the mark were to be made slaves, and those who resisted were to be put to death. But "he ordained that as many as would be initiated into the heathen religion, and sacrifice unto his gods, should retain their former privileges." Of all the Jews in Egypt, only 300 "forsook their God to gain the favor of their king. The rest stood all firm to their religion, rather choosing to suffer anything than depart in the least from it." This so enraged the king, that he resolved to destroy "not only those Jews that were of Alexandria, but all the others of that nation, whosoever they lived within his dominions, purposing first to begin with those of Egypt, and then to proceed against the inhabitants of Judea and Jerusalem, and extirpate the whole nation." He collected a large multitude and enclosed them in the Hippodrome, a large place without the city of Alexandria devoted to horse races and other shows, purposing to destroy them by his elephants. At the time appointed for the slaughter, the king was drunk and it had to be postponed; and on the

second day the same thing resulted again. "All this while the Jews continuing shut up in the Hippodrome, ceased not, with lifted up hands and voices, to pray God for their deliverance, which he accordingly vouchsafed unto them; for on the third day, when the king was present, and the elephants were brought forth and made drunk with wine mingled with frankincense, that they might with the more rage execute what was intended upon those people, and were accordingly let loose upon them, instead of falling upon the Jews, they turned their rage all upon those who came to see the show, and destroyed great numbers of them; and besides several appearances were seen in the air, which much frightened the king and all the spectators. All of which manifesting the interposal of a divine power in the protection of those people, Philopator durst not any longer prosecute his rage against them, but ordered them all to be set free; and fearing the divine vengeance upon him in their behalf, for the appeasing and diverting of it, he restored them to all their privileges." (Pri. Con. v. 2, pp. 77-80.)

And the Lord shall be known to Egypt, And the Egyptians shall know the Lord in that day, And shall do sacrifice and oblation; Yea, they shall vow a vow unto the Lord, and perform it.—v. 21.

This teaches that God was to have true worshippers in Egypt, and that the Egyptians were to acknowledge him as God. During the four centuries previous to the destruction of Jerusalem, the Jews were extensively dispersed, and they made converts to the only religion which God recognized, in all the places where they resided. In no place were they more numerous than in Egypt; and in no country had they greater privileges. Says Josephus: "It hath come to pass that Egypt and Cyrene, as having the same governors, and a great number of other nations, imitate their way of living, and maintain great bodies of these Jews in a peculiar manner, and grow up to greater prosperity with them and make use of the same laws. . . . The Jews have places assigned them in Egypt wherein they inhabit, besides what is peculiarly allotted to this nation at Alexandria, which is a large part of that city. There is also an ethnarch allowed them, who governs the nation and distributes justice." (Antiq. lib. 14, c. 7.) In Egypt they had a temple in imitation of that at Jerusalem, in charge of Levitical priests. The Scriptures were translated into the Greek, the language of the country. And they had every advantage in extending Judaism. After the advent of Christ, Christianity gained a footing there, and was the religion of the country, till superseded by Mohammedanism.

And the Lord shall smite Egypt: He shall smite and heal it: and they shall return even to the Lord, And he shall be entreated of them, and shall heal them.—v. 22.

By a substitution, smiting and healing are put for the analogous judgments. Their "return" is a metaphor, illustrative of their recognition of God's authority—their return being to the Lord.

In that day shall there be an high-way out of Egypt into Assyria, And the Assyrian shall come into Egypt, and the Egyptian into Assyria, And the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, Even a blessing in the midst of the land: Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, And Assyria the work of my hands, and Israel mine inheritance.—v. 23-25.

A "highway" implies that communication between the two countries would be free and unrestricted, for which it is substituted. Under the reign of the Persians, and of Alexander, Egypt, Assyria, and Judea were all under the same government; and the mingling of the Jews with the people of those lands, caused many of them to come to a knowledge of the true God,—particularly after the building of the Temple in Egypt. Egypt and Assyria are metonymies for their inhabitants.

"THE LATTER RAIN."

"The Presbyterian's London correspondent says that Dr. Duff, the Calcutta missionary of the Free Church of Scotland, assured the General Assembly at Edinburgh, the other day, that for the first time since the destruction of Jerusalem, has 'the latter rain' returned, last autumn, to the Holy Land; and as this is predicted by the prophet Joel, in connection with the return of Israel, and is, indeed, to be the one great desideratum for the restoration of the fertility of the soil of Palestine, it is to be regarded with intense interest by the students of prophecy."

We find the above in the New York Evangelist. The passage in Joel referred to, we suppose to be the following, (2:23)—"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."

This prophecy was uttered some two hundred years before the Babylonian captivity; and that it was to have its fulfilment before the Christian era,

is evident from what follows, (v. 28)—"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh," &c., which Peter (Acts 2:15, 17) declares was fulfilled on the day of Pentecost.

Dr. Duff is mistaken in supposing the latter rain to occur in the fall. The text referred to, places it in the "first month," which is near the time of our April. Jahn (Bib. Arch., § 21.) speaks of "the first rain, or autumnal; and the latter, or vernal," as "necessary to the fertility of the earth."

He is mistaken in supposing the rains to have ever been withheld. "It is," says Jahn (1827,) "the unanimous testimony of travellers in regard to this country, that where it is cultivated, it is extremely fertile." The neglect of agriculture, he says, is owing to "the dominion of the Turks, who neither protect the agriculturist from the incursions of the Arabs, nor afford him any encouragement, but the contrary." (Ib. § 21.) Gotlieb Buhle, Fellow of the Philologic Seminary at Brunswick, Germany, in 1785 compiled an "Economic Calendar" for Palestine from the researches of travellers of acknowledged authenticity, at the request of the Directors of the Royal College at Gottingen. Of the month of March he says: "The latter rains commence in this month, and continue into April, after which none are observed until summer." Of April he says: "The harvest falls out according to the rainy season. After the rains cease, the corn soon comes to maturity." Of the autumn he says: "In September the rainy season usually commences from the 19th to the 26th. . . . The October rains, called early or former rains, follow about twenty or thirty days after the September rains."

Thus the Doctor is mistaken in the time of the year when the "latter rains" occur; and in the assertion that they have been withheld—to say nothing of the going to "Calcutta," to get information respecting Palestine. A mighty oak is made from a very small acorn.

THE PARABLE OF THE TALENTS.

MATT. 25:14-30.—"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents, went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one, went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold I have gained two other talents besides them. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewn: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewn: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received my own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."

As the going of the nobleman to a far country must illustrate the going of Christ to the Father, the servants to whom the talents are committed, must correspond to the virgins in the previous parable, and the time likewise must cover the entire period of the Lord's absence.

The design of the parable of the virgins, was to teach watchfulness and preparation for the Lord's coming, should he come at any moment after he should ascend to the Father. The design of this is to teach the necessity of improving to the best advantage the means and opportunities which we have for doing good, during his absence. When he shall return, he will institute an examination into the manner in which they have been improved. And those living during any period of probation, will have to render a like account of their stewardship.

The words "kingdom of heaven," it will be seen, are not in the original. For supplied words,

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

REVIEW OF BLISS ON THE APOCALYPSE.

BY B. L. ROBINSON.

I HAVE already said to the author and the readers of the *Herald*, that there was much instructive and useful in this work, together with several expositions with which I did not agree. It seemed afterward, as I re-examined the work in its corrected state, that it was a duty to the public to distinguish and point out the one from the other, and to notice at least its errors, and thus prevent their being swallowed with the truth; so that when a second edition may be issued, it may be improved by the correction of any oversight in the first.

Prophetic exposition is a fruitful subject, and such works are likely to multiply upon us. It would be well for friends to be careful both as to publishing or receiving everything of the kind which comes into their mind, or hand, that is new on the subject. If we could have one which was sound, thorough, and furnishing the proofs of its truthfulness, in harmony with our general views, the facts of history, and the language of prophecy, that all might unite to spread it, it would be a most useful work to us and our cause. Such a work would require time, and consultation, and labor. It would be no catchpenny affair, nor got up to proclaim peculiar individual views. The work under consideration does not presume to meet all we would wish, but perceiving the need of something, and the line of study leading that way in conducting a Bible-class, it is given as the result of such study, with many facilities to aid others in their pursuit of a right understanding of Revelation. How far it will answer such end, is yet to be seen.

We have stated that one of its chief defects was its brevity; and I might here add, though I am sorry to do it, that its brevity is mostly on the parts which I consider sound, and it expatiates at length where I think it in error. In that, however, the author has the right to both his opinions and manner of treating them.

The grammar of prophecy is the most important and useful part of the book, though too brief to be as decisive and satisfactory in its proofs and illustrations as would be desirable. I had arranged one for my own benefit two years ago on a larger scale, and find it of great benefit; but any one can enlarge the number of proofs at pleasure.

P. 8. The remarks on conditional prophecies are of a doubtful character.

— 10. Rule 18. The remarks on spiritual interpretation unjustifiable as scripturally used. But see on both these points elsewhere.

P. 39. "White stone and name," a resurrection nature, and confidential intimacy. I think its meaning "morning star"—my likeness or glorified nature.

— 54. The cherubim and seraphim of Ezekiel and Isaiah I think not of the same order, as they differ so much. The "sealed book" need not symbolize his "purposes" any more than future events.

Pp. 58-9. If the events of each seal are to be "fulfilled before the next is opened," how do you get the trumpets to begin, till after the opening of the seventh seal? and that not opened till all of the sixth has been fulfilled? It seems fatal.

— 68. How can, or what need of, angels to hold the four winds after the advent, "while he designates who are his," when they are changed in a moment, &c.

— 74. I think it is a mistake to represent Noah as "in the ark a week before the flood." Both Moses and Christ speak of it, as "the same day the flood came," and the parallel case of Sodom seems express.

— 75. How could the seven angels be introduced under the seventh seal "by anticipation," when they must have all appeared, and fulfilled their mission, when the seventh is opened, on your mode of explaining the trumpets, and the first one 1400 years before, the opening of the sixth seal? That is a question. Also, if incense only symbolizes prayer, how does the angel offer "much incense with the prayers?"

— 76. I find no proof that the angel cast the censer into the earth, but only the fire.

— 78. Was a third part of the "hardy people

of God" in the empire destroyed, and "all the more weakly, in the parts affected," under the invasion of Alaric, who professed Christianity? I think no history shows it, but Gibbon and all others show the reverse. He slew people enough, but not Christians more than others.

— 96. "The power to kill is to compel men to apostatize." Under this trumpet they were to have no such power. Now I ask, is that historically true of the Saracens? Were those who lived in monasteries the only ones who had "the seal of God in their foreheads," the only class to spare? But the rest they were not "to kill," but "to torment." Did they slay none literally? or if to kill is to compel to apostatize, did they compel none to apostatize of either class? Your quotation shows they did require them to be either slain literally, or be killed spiritually—that is, apostatize.

It is said on p. 97, that the epoch of the commencement of the 150 years is when they "had a king over them, which dates A. D. 1300." Ottoman was the first king of the Ottoman empire! But how can that have anything to do with the Saracen empire, which was 650 years before, arising in an opposite quarter, and for a different purpose and time!—the first to "torment or hurt," and the latter to "kill;" and the former were overthrown by the Seljuhians before the Ottomans arose!

— 101. If the two Mogul and two Turkish powers are "to slay the third part of men," then a day, hour, month, and year, the time should be accorded to them, and not to the Ottomans alone.

— 102. The Turks, in the taking of Constantinople, exercised no new power, or means, to make men apostatize, but what they and the Seljuhs and Saracens had for eight hundred years before. So if "killing" was "causing to apostatize," it runs over 1200 years, instead of 391 years 15 days.

— 124. How do the witnesses prophecy again, at the Reformation, when they had not yet finished their first testimony, by your exposition?

— 126. The Bible was permitted only in a dead language. If this refers to the preceding sentence of the commencement of the Papacy, it is not true. I think that was not till long after.

— 128. It is said, in 1793 "the Bible was abolished in France by a solemn decree of the government, which declared that the nation acknowledged no God." The decree should have been given, if such exists. I have never found it. All that you quote refers to the decree of the Commune of Paris, and not of the Assembly, or Convention. It was imitated by some other cities; but the National Government declared the freedom of conscience and religion, at that very time, by the President from the chair, in reply to Gobet and Chaumette.

— 127. "What is done by any one of these kingdoms, is done by the beast." Is this true? Is what is done by England, Spain, Hungary, done by the beast? Why then the distinction between the horns and beast in the 17th chapter; of their giving their power and strength to the beast?

— 121. It is said "the church comprises all holy persons," and "she is to disseminate the light and so becomes a witness." And also p. 124:—"The Scriptures and the Church are Christ's two witnesses." And on p. 208: In 1793 the Papal Church and all religion was entirely suppressed in France! O no.

— 127. "To war against them, is to oppose, resist, and endeavor to crush them." To overcome them, is to be successful in such efforts. Now I ask, with this definition of church, and overcoming them, if it was fulfilled in the French Revolution? Was it the true Church, ("all holy persons," or any considerable number of them, who were crushed? and if the abolition of the Bible and Church revenues in several of the communes of France, was a "crushing of them" by the beast, what then is the "burning" of it by the Catholics in Europe, the United States, and Canada? Did they crush either the Catholic or Protestant Churches of France? No, they supported their ministers all through to Napoleon by a salary from the nation, who took the oath of allegiance to the Constitution. And even the Chaumette decree of the commune of Paris allowed "freedom to all in their own temples to worship." Gobet and his ministry of Paris made a voluntary renunciation of office, and many more of other places did the same; but that was not being "overcome and crushed by the beast." The Constitution of the French Government was similar to that of the United States. The Assembly countenanced the movement of Chaumette, by receiving the delegation, and following in procession to Notre Dame, on their return from the Assembly; and, perhaps, by a sort of acclamation, on the excitement of the moment, voted that "the only Gods the French worshipped, were Equality, Liberty, and Reason." Chaumette and the commune of Paris ordered the churches to be closed, but the Convention annulled it. The Con-

vention declared it never intended by its decrees to interfere with religious liberty, and the farce and pomp of the worship of reason were abolished long before Jourdan's motion. And Chaumette and the commune of Paris passed another decree, declaring they would not restrict religious liberty, and that it did not forbid the different worshippers of every religion the right of meeting in places paid for and supported at their own cost. And in about six months from this furor of Paris and vicinity, Robespierre had it decreed that the French believed in God. He had looked with contempt on the movement of Chaumette, and spoken probably often against it.

— 132. The "fall of the third of the city" is put at the slaughter of the witnesses, instead of their resurrection and ascension, as the text seems to plainly put it; for what reason, except to make out an explanation, is not shown.

— 133. It is said, "with the suppression of religion, the Catholic Church was prohibited with all others." This is wholly a misstatement, for neither religion, nor the Catholic Church, nor all others, were suppressed at any time in France. Indeed, the Protestant churches obtained greater freedom than before or since; except in the years '48 and '49 of the new Republic.

— 147. "Christian Imperial" is made a head, in distinction from pagan. Now I doubt the correctness of this, for the following reasons:

1. Diocletian modified the government as much as Constantine, except as to religion.

2. If his changing it in that, then every great change of it, in religion, will reach a head; and so Julian would be the seventh head restored, and thus make the eighth; and his successors a ninth, or the seventh Christian restored. The shortness of reign can be no objection, as the Dictatorial was six months only, and the Decemviral two years only.

And then the change of the empire from Arian to orthodox and back, would make several more. And further, the Christian imperial continued in the west one hundred and fifty years, which would not be "a short space," compared with some of the others.

Finally, if the ten horns are the eighth head, how is it said of the beast of the eighth head, that it was, is not, and shall ascend from the pit, and the ten horns have received no kingdom as yet, but shall one hour with the beast?

— 154. How could it be said "pagan rites were no longer the religion of state," while the Senate continued pagan, and seven emperors were pagan pontiffs? And still more, how could it be said the accession of Constantine was a religious, not a political event, especially as it is recorded a revolution of one head, for another? Please see the extract of Gibbon's History you give p. 197.

— 161. "He persecuted the woman." To show the fulfillment, the declension, apostasy, and superstition of the Church are brought forward from history, which to me are not a fulfillment.

— 164. "Her retreat from the face of the serpent denotes that the scene of her residence was unknown to the rulers." How so, if the dragon is the pagan hierarchy? Why shift rulers for hierarchy?

— 167. "The flood of waters cast out of his mouth," surely were not cast out of the pagan hierarchy, nor of "the rulers" of the empire, if they were the Huns, Goths, and Vandals. Nor were they cast after the woman that fled, but upon Rome, the corrupt empire, city, and church.

— 169. Did not the Huns of Hungary cease as a horn 453, on the death of Attila, and the Lombards, Gepidae, and Heruli come up in their place? And must not all the ten be in existence at the same time, in order to be "considered" by the prophet while "another came up after?"

— 170. Attila is put for Odoacer, and the Lombards were in Pannonia 420, I think.

— 171. How do we know the wound did not prove mortal, when it is called a mortal wound, or as some render, slain unto death?

— 180. The two-horned beast of Rev. 13th. Objections to the Eastern Empire. 1. It requires the two imperial heads to ancient Rome. I think it absurd. 2. Its "two horns of a lamb" are unexplained, so as to have much significance. 3. There is no historical resemblance to Medo-Persia in the number two of its horns. That came in, but not by conquest, but the death of its king, and two kingdoms were united together.

— 182. All said about Julian and his successors being persecutors, proves nothing in reference to the two-horned beast, as you make them, the sixth head of the dragon. Now that cannot be this the two-horned beast, nor the doings of one apply to the other—certainly for one hundred and fifty years, while Rome is one.

— 183. It is said—"The wonders performed by it—the false prophet that wrought miracles be-

fore him with which he deceived those that had the mark of the beast," identifies it as the Mohammedan kingdom. Now to me, it proves directly the reverse, as does also the history you quote on the subject of the Greek fire; for it did not deceive the earth, and make them worship the beast and make an image and worship it, by the Greek fire. All it did, was to injure the Turks, one of his own horns, and prevented its rise so soon to succession as it otherwise would. And if the fire be literal, so the image, by the same proof, and the breath and the speaking likewise. So much for that. It never "caused as many as would not worship" both "beast and image, should neither buy nor sell, but be killed." The proof, the proof!

— 226. "The Flying Angel." I think it incorrect to put it so early.

1. He says he "saw another angel flying in the midst of heaven." This implies that at least one had preceded it. And at the close of the 8th chapter, there was one which flew thus, crying, "Woe, woe, woe," before the last three trumpets. Now it seems to me that this one must be subsequent to that, say after the Turks have slain the third part of men, or Eastern Europe, and the earliest fulfilment would be the Reformation. Wickliffe, Tyndal, Huss, Jerome, the Lollards, Waldenses, and Albigenes, had the Bible, translated it, studied it, preached it, travelled through peril and hardship to spread it, and thus prepared the way for the Reformation. The people were ripe for it.

2. "The hour of his judgment is come," would not so well agree with that early time; but all those noble witnesses both wrote and preached it near.

3. It throws such an immense distance between the first and second angels in their cry, that it is out of analogy.

4. As it is previously admitted, there was to be preaching "again before many kindreds, tongues, and people," this appears to me to be the fulfilment of that annunciation, without which there is nothing showing the accomplishment of it.

— 242. The sea of glass, I think a symbol of Christ, as also before the throne, chap. 5th.

— 245-6. How the smoke of the temple showed that there would be no intercession with God, to refrain from execution, and no supplication for suspension, and yet place the first as early as 1785, I do not see. Is it a fact, that there have been no such prayers for sixty-five years past, and will be none to the end, and that in broad distinction from all previous time under the gospel? I think not.

NOTE.—The above criticisms would have been more satisfactory, if the reviewer had proved his points instead of merely questioning them. The book reviewed is now out of print—the edition being exhausted. Should a second edition be called for, it will be issued, and revised in such particulars as the author deems needful, in view of the foregoing and other criticisms.

THE DISCUSSION.

MR. EDITOR:—I regret you did not either give your correspondent's communication, or else enter into an argument to support your own opinion on the abomination of desolation. But as it is for the purpose of hastening the discussion to a point, I will briefly reply to each view.

1. If the "Abomination of desolation" is the Papacy, and the Holy place the Church, then the direction of Christ would in effect read thus:—

"When, therefore, ye shall see the Papacy spoken of by Daniel the prophet, standing in the Church, then let them which be in Judea, flee to the mountains, &c.; for then shall be great tribulation, such as was not from the beginning of the world to that same time, nor ever shall be." The absurdity of the view is this: What connection had the establishment of the Papacy to do with the flight from Judea, in order to escape that tribulation?

2. If the "Abomination of desolation" was Paganism, and the "holy place" the holy mountain on which Jerusalem was built, when did it stand there in fulfilment of the prophecy of Daniel? and to what particular prediction of Daniel would you refer it? Daniel 8:13 speaks of the "Transgression of desolation." Chap. 9:27 speaks of the "Abomination of the desolations." Chap. 11:31 says: "And they shall take away the daily sacrifice, and place the abomination that maketh desolate." Chap. 12 reads: "And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." To which of these passages does the Saviour refer? or do they all mean the same thing? If Dan. 12th is the prediction, what event took place 1290 days after Paganism was set up in Jerusalem? And what tribulation was consequent on its being set up there? I leave

the subject for yourself, or some of your correspondents to reply. J. LITCH.

NOTE.—We give with this the communication of W. referred to above. The abomination referred to by the Saviour in Matt. 24:15, we understand to be that in Dan. 9:27—the Greek of the former corresponding with the Hebrew of the latter, and being a quotation of it. Its chronology is settled by the passage in Luke. The 1290 are not reckoned from the setting up of that abomination.—Ed.

“WHAT are meant by the abomination of desolation and the holy place?”

This question should be decided by the reference that the Saviour made to the prophecy concerning that abomination. “When ye see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place,” then let them in Judea flee into the mountains: “for then shall be great tribulation.” This must refer to that place in Daniel’s prophecy where the abomination is spoken of in connection with a period of tribulation: as in chapter 11:31–33. That the apostle Paul refers to this abomination in 2 Thess. 2:3–10 is evident, from the use of almost the precise words. “That day shall not come except there come a falling away first, and the man of sin be revealed, the son of perdition,” (v. 3). These apostates are spoken of by Daniel (ch. 11:30), as those who “do wickedly against the covenant,” and who aid the man of sin in taking away the daily, and who help to substitute the abomination of desolation. The head of this power is referred to by the apostle as one “who opposeth and exalteth himself, above all that is called God, or that is worshipped: so that he as God, sitteth in the temple of God, showing himself that he is God.” Now, as this can only refer to the Pope of Rome, and as the language is almost word for word as it occurs in Dan 11:36, 37, then both passages refer to the same power.

The abomination of desolation, then, is that system of religion the high priest of which is the Pope of Rome. Its “standing in the holy place,” or “where it ought not,” must have been its extension into Palestine, to the exclusion of the true Church of Christ; from the fact that there was then to be great tribulation on the Church of Christ, and they then that were in Judea were to flee into the mountains. W.

The abomination of desolation, spoken of through Daniel the prophet, standing in the holy place, can be none other than the papacy, or man of sin, possessing the temple of God. What can be so desolate as the absence of Christ, or so detestable as the man of sin occupying the temple of God, or Christ’s place among mankind in the world? Therefore, when ye see these things flee with all possible haste to some place of safety. Why? Because a reign of unprecedented terror commences at that point. “And except those days be shortened, no flesh could be saved.” What days, asks the inquirer, were referred to in the text? I think they are the 1290 days spoken of through the prophet Daniel, and that they were shortened to 1260. They are also the days referred to, when Jesus turning to them said, “Daughters of Jerusalem, weep not for me; but weep for yourselves and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.” (Luke 23:28, 29.) Also, the days of the dry tree, spoken of in the same connection. If these things have not had a fulfilment in the papacy, they are yet in the future.

Yours, seeking instruction, S. BRALEY.
North Wardsboro’, (Vt.), July 30th, 1853.

BRO. BLISS:—The Herald of the 30th has just been received and your notice of the only answer to the questions in the last. I should have forwarded an answer myself had I supposed it could be needful; but I supposed that the unambiguous declaration of Luke (ch. 21:20) settled the question as to the desolation; and defined, with sufficient precision, the Holy Place. I really do not see how an argument can be framed so as to make Popery and the Church the subjects of that prophecy. If you ask a more explicit answer, I would say, to the first—the Roman armies. Second—Jerusalem (including its environs). Yours respectfully,
THOMAS HUNTINGTON.

Brooklyn, (Conn.), July 30th, 1853.

THE POWER OF PRAYER.

NO. III.

“THE kingdom of God and his righteousness,” are the first objects to be pursued by the Christian, and then the promise is sure to him, “All these things shall be added unto you,” such as, what we shall eat, drink, or wear. But how few of those even who profess the Christian name, practically believe the saying, coming though it does from the

lips of the Lord Jesus Christ himself: “Take no thought,” he said, “what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For after all these things do the Gentiles seek; but your Father knoweth that ye have need of all these things.” Did we but believe as firmly these teachings of Christ respecting our temporal affairs, as we do his promises of salvation, from how great an amount of anxiety we might be saved! But so it is, that thousands can and do, without one moment’s hesitation, trust in God to save them to all eternity, notwithstanding all their multiplied sins and imperfections, but when it comes to a meal of victuals or a suit of clothes, are filled with the greatest anxiety or distress if the way before them looks dark and forbidding. Well did the Saviour exclaim, “O ye of little faith!” And justly, too, did he look round on his creatures “with anger, being grieved for the hardness of their hearts.” But this distrust of God’s providence and self seeking would be different did it affect none but the individuals who indulge in it. But it is otherwise. The Lord has claims on all his people, in behalf of his own honor, the wants of the sick and poor, and the work of the gospel. All these various interests are involved in the matter. The admission of a doubt whether he is “THE LIVING GOD,” true and faithful, who will faithfully perform all his promises, is a great dishonor to his name, no matter by whom offered, but how much more when offered by one of his own children, who have been set as the light of the world! Then again, it engenders a parsimonious spirit. If, says unbelief, I give for this, that, and the other object of mercy or charity, what shall I do when out of employment, or when sick or old? To such reasoning and unbelief it is of no avail that God has said, “He that giveth to the poor lendeth to the Lord, and that which he layeth out will he repay him again.” Nor yet what our Lord said, “Give and it shall be given to you again, good measure, pressed down, shaken together and running over, shall men pour into your bosom.” This feeling of covetousness says, “True it is in the Bible, but I doubt whether it is literally true. I cannot risk my interest on such a promise.” How dishonoring to God and injurious to his suffering poor is such a spirit. And while it is indulged the graces of the spirit will wither and droop, and the soul be dried up and be like a heath in the desert. What Christian does not theoretically call himself a steward of the Lord Jesus Christ; and acknowledge what he has in possession is a trust to be used for God’s glory? And yet when the Lord makes drafts on that man’s purse, how seldom are his calls honored! Or if answered at all, how grudgingly, and in what stinted measures! Hundreds or even thousands can be expended for personal or family aggrandizement, and only the little dribblets, the odds and ends, the loose change given for the word of God and to feed the hungry, clothe the naked, and relieve the oppressed.

But it is said, “The age of miracles is past, and we are not to expect direct interpositions of divine power in our behalf in these days.” I reply by asking, “Have God’s promises ceased to be valid, or prayer a duty? For if the promises are true and prayer still obligatory, it must be answered in accordance with these promises. Be consistent, then, and either say, the promises are no longer true, or believing them, claim by prayer, their fulfilment, however great the miracle to accomplish them. But God is as faithful now as he has ever been.

In my last I introduced the reader to the history of a man who with his wife took Christ at his word literally, and took the Lord for their provider; and also gave a few items of the Lord’s care over them. I shall now give the closing up of their year’s account of this mode of living by faith. Mr. Muller says:

“After we had on Dec. 31, 1831, looked over the Lord’s gracious dealings with us during the past year, in supplying our temporal wants, there were then about ten shillings left us. In a little while after the providence of God called for it, so as not to leave a single farthing. Thus we closed the old year, in which the Lord had been so gracious in giving to us, without our asking any one: 1. Through the instrumentality of the box, £31 14s. 2. From brethren of the church at Teignmouth, in presents in money, £6 18s. 6d. 3. From brethren living at Teignmouth and elsewhere, not connected with the church at Teignmouth, £93 6s. 2d. Altogether, £131 18s. 8d. There had been likewise many articles of provision and some articles of clothing given to us, worth at least £20. I am so particular in mentioning these things, to show that one is never a loser in acting according to the mind of the Lord. For had I my regular salary, humanly speaking, I should not have had nearly as much; but whether this would have been the case or not, this is plain, that I have

not served a hard master. And that I delight to show. For to speak well of his name, that thus my beloved fellow pilgrims, who may read this, may be encouraged to trust in him, is the chief purpose of my writing.”

Such an amount, about \$700, all given in one year, without claiming or asking a farthing of any human being, and always coming when needed and asked for, does prove the power and faithfulness of God to answer prayer. Another thing should be kept in mind, and that is, this brother made it an invariable rule or principle not to take anything on credit. If he had not the money to pay for it, no matter how much he seemed to need it, he always waited for the Lord to deliver him, by sending a supply in answer to prayer. “According to your faith be it unto you,” was another of the sayings of the Lord. If, therefore, our faith is stunted, and only embraces a little, it is a little we shall receive. If we ask much and large blessings and ask in faith we shall receive in proportion. Mr. Muller says:

“In reading about all these answers to prayer, the believing reader may be led to think that I am spiritually minded above most of the children of God, and that therefore the Lord favors us thus. The true reason is this. Just in so many points as we are acting according to the mind of God, in so many are we blessed and made a blessing. Our manner of living is according to the mind of the Lord, for he delights in seeing his children thus come to him (Matt. 6), and therefore, though I am weak and erring in many points, yet he blesses me in this particular, and I doubt not will bless me, as long as he shall enable me to act according to his will in this matter.”

“If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.” (John 15th.) Christian reader, will you not pray and believe more than you have done, and prove the Lord herewith, and see if he will not bless you? J. LITCH.

Obituary.

I am the resurrection and the life: he that believeth in me though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die.”—JOHN 11: 25, 26.

DIED, in Chester, N. H., SARAH ANN NOYES, wife of John Noyes, jr. She died at her mother’s residence, leaving two children, her husband being in California. She embraced religion during the winter of ’43 and was baptized by brother Hathaway in ’48. She suffered much during her sickness (consumption) which she bore with Christian patience and resignation. Believing that the “dead in Christ” would be soon raised to life eternal, death and the grave lost all terror to her. She told her mother, the thought of the resurrection was glorious, and her Saviour was very precious. Her friends could stand by her while life remained, but her Saviour would not leave her, but go with her through the valley and shadow of death. His rod and staff would comfort her there.

May God bless and sustain the afflicted husband. Mrs. Noyes was a devoted Christian, a faithful wife, a tender and kind mother, and by her social and intellectual endowments she graced the circle in which she moved. We have been acquainted with her from childhood, and have had her friendship in all the trials we have suffered connected with the Advent cause. We mourn her loss in common with a large circle of relations and friends.

“They who die in Christ are blest;
Ours be, then, no thought of grieving;
Sweetly with their God they rest,
All their toils and troubles leaving;
So be ours the faith that saveth,
Hope that every trial braveth,
Love that to the end endureth,
And, through Christ, the crown secureth.”

OLIVER MATHEWS JEFFREY, son of brother and sister Jeffrey, near Freeport, Ill., died April 11th, 1853, aged 6 years 4 months and 16 days. The circumstances of his death were peculiarly painful. His mother gratified his wishes by giving him a handsome bean, and in about five minutes after its reception, he swallowed it, which found its way into the windpipe, and before it was removed by a suitable operation, it descended to the left lung, where it produced suppuration, and on the sixth day, in the act of coughing, strangled the little sufferer to death. We deeply sympathize with brother and sister Jeffrey, with whom we had happy seasons before they left Canada. They are comforted, however, with the hope that their little son will not sleep long, but that they shall see him in the morning of the resurrection, when children, as well as all who sleep in Jesus, “shall come from the land of the enemy, and shall come to their own border.” Little Oliver had just received the first number of the Youth’s Guide, with which he

was much pleased. May the Lord bless and sustain his deeply afflicted parents.

N. B.—The above is a caution to parents to observe the important rule, viz.: “Never let a child have an article with which it can injure itself.” R. HUTCHINSON.

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THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guarantee of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—The near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the Herald,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.
 2. Judicious selections, from the best authors extant, of an instructive and practical nature.
 3. A well-selected summary of foreign and domestic intelligence, and
 4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.
- The principles prominently presented will be those unanimously adopted by the “National General Conference of Adventists,” held at Albany, N. Y., April 22, 1843, and which are, in brief—
- I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.
 - II. The Personal Advent of Christ at the commencement of the Millennium.
 - III. His Judgment of the Quick and Dead at his Appearing and Kingdom.
 - IV. His Reign on the Earth over the Nations of the Redeemed.
 - V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.
 - VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.
 - VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.
 - VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.
 - IX. The New Earth, the Eternal Residence of the Redeemed.
 - X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel “QUICKLY;”—“The second woe is past; and behold the third woe cometh quickly.”—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfilment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man’s conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master’s service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

Agents.

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R. ROBERTSON, Esq., No. 39 Grange Road, Bermondsey, London is our agent for England, Ireland, and Scotland.

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ADVENT HERALD.

BOSTON, AUGUST 13, 1853.

Future Labors.

Aug. 14th (Sunday)—Will preach in Philadelphia.

Aug. 18th—Will attend the camp-meeting in Elk county, Pa., and continue in that vicinity several weeks.

On my return, I shall call at New York and other places, after which I shall prepare for my Western tour, on which I hope to set out by the last of September.

I shall be glad to have letters from all who wish my labors and co-operation in the Advent cause. Those writing will please give the town, county, and state in which they reside, together with the distance from the main roads or railways, and the best way to get to the place. Compliance with this request will enable me to economize in both time and expense, and to arrange and publish my appointments beforehand.

In my labors West, I desire to accomplish several objects:—1. To set before the people the true faith and position of Adventists. 2. To strengthen and confirm those who have embraced the faith, and to "set in order the things that are wanting." 3. To persuade, by God's grace, the disobedient to accept the offer of salvation, and put on Christ by a public profession of faith. In this work, I ask the co-operation of all the friends of the cause.

It is my intention to distribute tracts and papers liberally, that light may be diffused to the greatest possible extent. As the ground over which I design to travel will be, principally, missionary ground, I shall need assistance; and any aid that may be rendered will be gratefully received, and faithfully appropriated in accordance with the wishes of the donors.

I hope to visit some in the following States—Ohio, Illinois, Indiana, Michigan, Wisconsin, and Missouri, probable as far as St. Louis.

J. V. HINES.

"SHADY SIDE."—We learn that the Congregational church in East Avon, Ct., have declined to give Mrs. Hubbell, the author of "Shady Side," a letter of dismission and recommendation to the church in North Stonington, where her husband is to be installed on the 17th inst. They will have it that in delineating certain characters in her admirable book, she meant them. Surely they ought to know whether the pictures agree with the originals!

We also learn that on the occasion of Mr. Hubbell's dismission at Avon, the church in that place saved the dinners of the council, by calling them at half-past one, instead of at half-past ten, the usual time; that they saved the oats and hay for the horses of the ministers composing the council by letting them feed on the posts of the church horse-shed all the afternoon; and that they saved the suppers of the council, by their all taking tea with Mr. Hubbell, whom they were called to dismiss. We must read "Shady Side" again—the 18th thousand of which has just been published by John P. Jewitt & Co., of this city.

THE DISCUSSION.—We have given in another column the articles on this subject promised in our last. We have on file for next week, another article from "W." who thinks he has argued more conclusively in support of his opinion, than in this number. We have also an article bearing on the subject by J. Cummings, jr., a new writer in Illinois, which we shall give with any others that may come in, in season. We are holding back, for brother Litch and others to lead off. Would do so ourselves, had we not so lately canvassed the same ground in our articles on the "sanctuary," and on the 24th of Matthew. We suppose there may be some who have an opinion on the subject, who have not yet spoken.

CAMP-MEETINGS.—Many have inquired as to the character of these meetings noticed in our columns, and who are to be the preachers. We are unable to answer these questions. Brethren must judge for themselves.

"THE VAST ARMY."—The attention of our readers is called to an Allegory commenced in another column, which we presume they will find to repay for reading.

FOREIGN NEWS.



ENGLAND.—In the House of Lords, on the 18th ult., Government stated, that a few days would terminate negotiations respecting the Turkish question, when the result would be published—whether successful or not.

The Earl of Portsmouth is dead. The Queen and her family are sick with the measles.

Since the sailing of the *Washington*, Parliamentary proceedings have been chiefly of local interest. Respecting Eastern difficulties, there is no doubt that the reception given by the Cabinet of St. Petersburg to the first proposition from the powers, was so favorable as to warrant the expectation that the question in dispute will be settled without further delay.

The Russian Chancellor is said to have declared to the French Ambassador that the Czar will welcome the arrangement held out for his acceptance. The only motive supposed to cause further delay was the necessity of obtaining the consent of Austria, which consent is supposed to be now on the way to St. Petersburg.

If the French proposal is the one ultimately adopted, it is a note framed by the French government, as a medium between the demands of Menschikoff and the terms offered by Reschid Pasha. It is difficult to say if the following important statement be premature, but it has an effect on public feeling: It came on the 20th, telegraphed from Berlin, that the Czar had actually accepted the proposal offered by France and England. This news was reported to have been brought by steamer from St. Petersburg on the 16th to Settin, then published at Berlin and Dresden, and telegraphed to Paris and London, where it considerably improved the funds.

The public fully believe that the main danger is over.

It was also telegraphed from Vienna to London, under date of Constantinople, the 11th, that a conciliation note had just been issued by Reschid Pasha, which is considered of a nature to bring negotiations at once to a conclusion.

FRANCE.—A rumor is circulated that private intelligence reported that the American Minister at Constantinople had addressed a note to the Porte, announcing that the United States would associate with other powers to support Turkish integrity, and would henceforth claim a voice in the affairs of Europe. It is disbelieved, however.

The French press mostly viewed the Eastern difficulties as about over. The Porte had paid the cash to the French treasury for 40,000 Vincennes rifles, and took the opportunity to contradict the report that the Turkish finances were exhausted.

PRUSSIA.—The King has issued a proclamation, that he will dismiss from his service any officer who, marrying a Roman Catholic, shall promise to bring up his children in that faith. This is intended as a protest against recent Papal encroachments.

SWITZERLAND.—The Austrian blockade of the Swiss frontier is rigorous as ever, although some few of the expelled citizens have been permitted to return to harvest their crops, there being a deficiency of labor.

ITALY.—The exportation of breadstuffs from the Neapolitan dominions, is prohibited.

Guerrazzi's sentence is commuted into perpetual banishment.

RUSSIA.—The Russians were fortifying Jassey, at Bucharest, and had occupied Altenitza, on the Danube. Agents were agitating the Servians and Bosnians. Several influential men favoring the Turkish party were banished from the Austrian territory. *Te Deums* were sung in all the churches for the Czar; and railroads, telegraphs, and trade with the rich districts of Russia and Austria, are held out as rich inducements for Russian alliance. The Moldavians are said to receive their promises cordially—the Wallachians coldly.

Notwithstanding the favorable accounts via Berlin from St. Petersburg, it is expected the Russians will remain in the Principalities until spring, on pretext that the army is in winter quarters and cannot be disturbed; or at least long negotiations will ensue whether fleets or Russians will first take backward steps.

The *Morning Chronicle* has a telegraph despatch from Belgrade, 15th, that the Senate, being devoted to Russia, had insisted that the reigning Prince

should abdicate in favor of his son. The Prince had quitted Belgrade three days to consider.

TURKEY.—A conspiracy was discovered among the Imaums students, to assassinate the Sultan, and proclaim his brother, Abdel Azev; fifteen were bow strung.

The war party is much incensed against the pacific policy of the Ministry. Statement confirmed that the Grand Vizier, and Reschid Pasha, were dismissed from office on the 9th, on account of personal dissensions, but the Sultan, reflecting on the critical condition of affairs in the face of a change of Ministry, reinstated both ere night.

Mahomed Pasha, ex-Minister at London, is appointed Governor of Adrianople.

CHINA.—Advices from China of the 14th May are of a very singular character. The rebels had raised the banner of Christianity, the Bible having been translated and circulated among them, and they were bent, under the impulse of an extraordinary fanaticism, on the destruction of the whole Tartar race. Nankin, which was still held by them, was reported to be in a state of ruin, while the whole district was in a state of anarchy. The rebels, however, were fortifying the city, as well as at Chinkiang, and intended to march upon Peking as soon as they received reinforcements from the south.

The commander of the British war steamer *Hermes* had returned from an expedition to the seat of the rebellion, where he had explained the neutral position of the foreign powers. He states that the insurgents had adopted the Protestant form of worship.

SOUTH AMERICA.—A revolution broke out in Venezuela. The insurgents had twice attacked Valencia city unsuccessfully. Caracas and Lagayra remained faithful. Guyrea city had capitulated to the insurgents, and had shipped off the authorities to Trinidad. Matonem, Barcelona, and Marguerita Island also revolted. The insurgents declared themselves federalists, and the movement is pretty general. Paez is supported by the leading spirits.

Since the above was in type, the Collins steamship *Baltic* arrived at New York on Sunday last, with news from Europe four days later, from which we select the following items:

A private despatch was received at Paris from Berlin, dated July 25th, which states that an Austrian Cabinet courier left Vienna for St. Petersburg with an important communication, addressed by the Porte to the Russian government, through the Austrian government. It was to the effect that Turkey would yield on the principle of the Russian demands, but that their form should be changed, and that the Porte, being unwilling to take a useless step, desired to know previously whether Russia was disposed to accept the project of arrangement, and if so, that the Turkish Ambassador would be sent to St. Petersburg.

The misunderstanding between the Austrian government and that of the United States, is likely to become a serious one. On the 5th July, the Italian and Austrian refugees in Constantinople gave Mr. Marsh a serenade. The American diplomatist came out on his balcony and gave a cheer for the freedom of the United States, Italy, and Hungary.

A conspiracy has just been discovered in Vienna; forty-seven persons have been arrested, some of them being students.

The differences between Austria and Switzerland are nearly settled.

The vanguard of the Russians entered Bucharest on the 15th July.

Queen Christiana, of Spain, is in Paris, intriguing, they say, to marry her daughter to Prince Napoleon, and to set the young couple up as King and Queen of Mexico, or any South American State that will accept them.

HUNGARY.—A correspondent of the *Christian Register* gives the following account of the present condition of Hungary:

"I asked several persons what the feelings of the Magyars were in regard to Kossuth; the invariable answer was, that almost to a man they were his friends, and ready to rise at any moment. So much so, indeed, that the government has not the slightest confidence in them; sends the soldiers raised in Hungary by conscription immediately out of the place; has completely disarmed the people, making death the penalty of concealing weapons, and not even allowing a knife with a blade over three inches long, if it has a point. All strong places are garrisoned by Austrians, for the Italian regiments, many of which are kept here, are looked upon as not much better disposed toward the government than the Hungarians. Every nook and corner of the city is guarded and patrolled day and night by the soldiery; and every Magyar of any intelligence or influence is under surveillance, either open or secret. The taxes are about double what they were before the revolution; yet the natural resources of the country are so great that it seems notwithstanding to thrive.

To Correspondents.

J. LITCH.—Will answer your questions respecting "the Bride" in our next.

J. M. PREBLE.—Will appear in our next. We have quite a number of communications on file, which will appear in due time—the writers exercising a good degree of patience.

"Youth's Guide."

The "YOUTH'S GUIDE" is published the first week in each month, at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), 31 cts.; English subscribers, 2s.

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Appointments, &c.

N. BRIDGES will preach at Foster's Mills, C. E., July 16; Head of the Bay, 17 and 18; Outlet, 19; Waterbury, Sabbath, 21, and the 23d; West Sheffield, 24th; Dunham, 25th; Clareville, 26th, as bro. Colton may appoint; Odeltown, Sabbath, 28th; Swanton, Vt., 31st; Georgia, Sept. 1st—will some brother call for me on the arrival of the first train from Swanton? Waterbury, Sabbath, 4th and 11th. Evening meetings at 7 o'clock.—S. B.

R. HUTCHINSON and J. M. ONOCK will hold meetings as follows:—S. Troy, Vt., Aug. 24th; Morrisville, 25th; Waterbury, 26th; Bristol, 27th, and Sunday, 28th; New Hampton, N. Y., 29th; New York, Sunday, Sept. 4th, as brethren Mansfield and Porter may arrange; Champlain, Sunday, 11th; Dunham, C. E., 12th. Each meeting (Sundays excepted) at 5 1/2 P. M.

I. H. SHEPARD will preach at North Haverhill, N. H., Tuesday, Aug. 23d, at 7 1/2 P. M.

D. T. TAYLOR will preach in Bristol, Vt., Sunday, Aug. 21st, and in Waterbury, Sunday, the 28th.

J. G. SMITH will be at West Alton, Sabbath, Aug. 14th; at Groton, Sabbath, 21st; Fisherville, Sabbath, 28th.

D. I. ROBINSON will preach in Corinthian Hall, Rochester, N. Y., Sabbath, Aug. 14th and 21st.

T. M. PREBLE will attend a meeting at Groton, N. H., to commence Thursday evening, Sept. 1st, and continue over the Sabbath.

CAMP MEETINGS, &c.

A CAMP-MEETING will be held in Centre county, Pa., on land owned by Mr. Joseph Eschley, near Marsh Creek Second Advent church, to commence 1st September, and continue one week. Elders J. Litch, J. V. Himes, J. D. Boyer, and J. T. Lanning, will be present. T. H. WILSON, S. SHANK, E. P. ZIMMERMAN, R. M. MULLER, Com.

A CAMP-MEETING will be held in Elk county, on land owned by Mr. John Coleman, near the junction of Bennett's and Driftwood branches, to commence on Thursday, 18th of August, and continue a week or more. (See Herald of July 9th and 16th.)

PROVIDENCE permitting, there will be a Camp-meeting in Vernon, Vt., to commence Aug. 15th, and continue over the following Sunday. For particulars, see last Herald.

There will be a Conference meeting at Crain's Grove, near Freeport, Stephenson county, Ill., to commence Aug. 19th.—DANIEL A. KESNOS.

PROVIDENCE permitting, a Camp-meeting will be held in Winsted, (on the old ground,) commencing Monday, Sept. 12th, and continuing over the Sabbath. (See Herald of July 24, 9th, and 16th.)

BUSINESS DEPARTMENT.

BUSINESS NOTES.

M. PECK, \$5.—You did not say how much to credit D. D., and so have credited him \$2 to 688—you \$2,77 to 684, and the balance sent in tracts.

R. W. BECK.—We sent bills to all \$1 in arrears at the close of last volume.

D. BOWDITCH.—Sent you books the 5th by Rice & Fiske.

DR. M. P. WALLACE.—Sent you books the 5th by Cheney & Co.

B. H. OSBORNE.—Sent you books the 5th by Adams & Co.

J. CUMMINGS, jr.—Have sent you books and tracts, which, with postage, amount to \$1,39, leaving 70 cents to your credit on acct.

J. G. WHITE, \$4.—Have sent you one dozen of the Home, all we have that you ordered. \$1,69 will pay the Herald to Jan. next.

D. W. SORNBARGER.—You did not say where R. Laberer formerly took the Herald, so that we do not yet find his old account.

THE ADVENT HERALD

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BY JOSHUA V. HINES.

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To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Australia, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 652 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

Mrs. F. Clark, 684; S. Bryant, 590—\$2,77 due; T. Hasbury, 667; H. Robbins, 684; Wm. Morrison, 632; R. W. Beck, 664, and \$1 on acct.; S. White, 632; C. McKenney, 652; J. Kiley, 619; Elder B. Locke, 658; R. Plummer, 664; Thos. Harrop, 645; C. Boze, 638; P. McCracken, 664; S. T. W. Sleeper, 658; D. Chase, 21, 658; Mrs. E. Triplett, 658; I. Dimick, 658; Wm. Bennett, 658; P. Hamilton, 658; S. Slafon, 650; D. Mixer, 664—each \$1.
P. Bromley, 1620; M. S. Williams, 689; F. L. Thompson, 684; R. Baker, 660; M. M. Maxwell, Memoirs, postage, Y. G. and to 684; David Rich, 685; J. W. Daniels, on acct.; G. Whipple, 684; T. Brown, 674; W. Farrow, 684; T. Capsey, 662—each \$2.
J. Perkins, 736; E. L. Curtis, 684; R. Laberer—each \$3. M. M. Frederick, 670—\$5. O. R. Foss, 655—\$1.12.

ADVENT



Luke 9:27-30.

HERALD

J. V. HIMES, Proprietor.

WHOLE NO. 640.

BOSTON, SATURDAY, AUGUST 20, 1853.

OFFICE, No. 8 Chardon-street

VOLUME XII. NO. 8.



NEVER GIVE UP.

LEARN, learn to bear
Thy load of care,
The hope of joy retaining,
Though woe and strife
May cloud thy life,
Still bear without complaining.

Ne'er turn from earth,
Nor quell thy mirth,
Though heart from heart may sever,
This vain to sigh,
When broke the tie,
Though loosed the bond forever.

Though word and smile,
May prove but guile,
So end our blissful dreamings—
They wither all—
And fade and fall,
E'en as the meteor gleamings.

Though griefs are thine,
And thorns may twine,
Amid hope's fairest roses—
Though earth may cloy,
Know care and joy
Life's bubbling draught composes.

Though fierce the night
Of sorrow's blight,
Learn! 'tis our mortal doom,
That each should share
His world of care,
E'er shuts the gaping tomb.

Still meet thy part
With cheerful heart—
Nor pine in hapless sadness—
Some ray may gleam
To gild life's stream,
And wake thy soul to gladness.

The Vast Army.

CHAPTER I.—THE APPOINTED PLACE.

(Continued from our last.)

Down a deep pass, among steep, craggy rocks, in a place where any one could stand across the narrow pass, young Albyn stood alone. The moon was shining clearly in the sky, and shedding its silver light on the white dress of the youthful soldier till it shone in its soft folds like snowcrests; and the black shadow of the rocks was painted in ragged outline on the misty ground. Tall crags rose up above him in thin tapering points; but between them shone the tender glow of light which caught the cross on Albyn's brow.

"Hark, Albyn!" said the Being who was by him; "hark! there is a sound in the pass beneath."

It was all silent around; not a sound, save where some bird of night stretched its long wing in the moonlight, or flapped it against the side of the rock.

"I hear nothing," said Albyn.

He placed his face near the earth, and plainly heard the sound of many footsteps coming up from the plain beneath.

"I will go down," said he, "and look over yonder crag. I may see them plainer where the moon shines on the plain."

So saying, the young soldier went to the rock with his tall spear in his hand, and his shield on his arm glittering in the light-light, and his helmet which rose above the cross on his brow.

He had no sooner moved off than a dark one of hideous form darted out from behind a rock, and slid up to where the Messenger stood, and leaning on the rock before him, fixed his small, round, flaming eyes on the bright one, and spoke to him.

"Lovest thou yon boy?"

"Thou knowest it," said the other.

"I will have him ere morning," said the dark one. "I have pledged my word and freedom to my King that I will get Albyn's white vesture black as ink before the sun rise to-morrow; and I will do it too: nor shall all the messengers of thy vile King hinder me. I hate thy King; and to ruin young Albyn forever is worth a thousand years of torment. Ha!" and the dark one shouted with wildness.

"Away! away!" said the Messenger, "do thy worst. His King loves him, and has sent me to guard him; and while Albyn is firm, thou

shalt not touch a hair of the boy's head: while he keeps his garment white, I have power, dark one, to overcome thee; and thou shalt not prevail. The King has bought him at a great price, and loves him with a great love. His eye is ever on him. Away!"

"Ha!" cried the other; "dost thou dare me?"

So saying, the evil one, drawing an arrow from his quiver, threw it with all his force at Albyn, who was leaning over the rock with his back turned to the beings. The arrow hurtled through the air, and its fiery point looked as if it would have pierced Albyn through and through. But the Messenger slid like light before the boy, and the arrow, striking on his azure wing, broke into shivers; the ground was scattered with its fragments.

"No weapon that is formed against thee shall prosper," said the Being.

His voice died away in sweet accents among the hills, and it seemed to me as if an echo came back from the distance, though the words were changed.

"Because I have set my love upon him, therefore have I delivered him."

Most soft and lovely was the voice which spoke; so soft that my soul was filled with it, and it seemed to me to come from the part where the glow was. Albyn looked round quickly, as if he had caught the last accents; but he did not seem to see the shivered arrow, nor to know aught that had passed, and turned back as quickly to watch something in the pass below.

Meanwhile the dark one had fled behind the shadow of the rock, and the Messenger stood in the path between him and the boy.

But what was Albyn looking at?

Across the plain, over which the moonbeams light fell like a flood of misty silver, a small band of men were seen quickly winding their way, armed from head to foot, moving rapidly, but softly, towards the pass which Albyn had to guard. It was plain they came from the enemy's camp, and were hoping to take that part of the army by surprise which lay in their tents near Albyn's pass.

News of the sound in the mountains and the King's approach had reached the enemy, and made them the more eager to make some impression on the Vast Army. Their power depended on finding them unwatchful at their post. The little party having moved swiftly over the place, came into the black shadow cast by the mountains, and Albyn could see them no more. But he heard their footsteps plainly come nearer and nearer as they approached the pass, and he imagined, by great straining of his eyes, he could catch here and there their spearheads gleaming in some wandering ray of the moon. He was watching this little band while the strife went on with the dark one.

"They are coming now, at least," said Albyn, throwing himself across the pass, under the huge rock. "Tis strange Erza has given no signal."

As he spoke, an arrow from the plain flew through the air far over Albyn's head, and a shrill, bitter scream was heard far above, as from one mortally wounded.

"It's from Erza," said Albyn; "he was not watching. Poor Erza!" said he, and drew himself up against the rock: he planted his foot across the path, placed his shield on his breast, and grasping his spear firmly in his hand, with his helmet on his head, the young soldier seemed prepared for a dreadful strife.

"Fear not, for I am with thee," said a voice.

Albyn bowed his head; there was a silence for a moment, deep and awful: the echo of the dreadful scream had died away; then there was the low tread of many iron footsteps, another moment, and the foremost of the band of the enemy turned the rock, and stood straight before Albyn.

"Yield thee, or die," shouted the man, and shook his long spear in his hand.

"I yield not," said Albyn, "to the enemy of my King."

By this time the whole band had turned the sharp corner, and quite filled the narrow pass. It seemed a desperate moment for the gallant boy alone against so large a body of men, and they armed with steel from head to foot. But he fought for the King he loved, and what cared he for many or few? The spear flew from the hand of the first foe, and striking on the rock over Albyn's head, broke to pieces at his feet. A shower of spears instantly filled the air, and fell thick as hail, round the soldier of the King. His helmet rattled beneath the blows; his breastplate blunted many an arrow's head; and his shield, with which he covered his face, made more than one sharp point fly back and wound the men who were pressing on.

Not a step had Albyn yielded yet, though his foe were fast gaining ground. It required the greatest clearness of the boy's head to see what he had best be doing; when on a sudden the dark shadow of the evil one was seen gliding from the rock behind the boy's ear. He began to confuse him by whispers.

"See down yonder crag," said he, "more men are coming fast. You will never hold out. You had better give up, and save your life."

Albyn never turned his head, but keeping his eye fixed before him, answered the dark one sharply.

"Away, foul fiend! it is not to numbers I yield."

"But," said the dark one, putting his face before Albyn, and fixing his fiery eyes full on the boy, "by giving up kindly, you will make these men love and serve the good King, your Master. You will do more by kindness than by force."

But the Messenger passed like light across the path, and the dark one in terror fled away.

Full half an hour Albyn held out the pass against the men: it was so narrow that, young as he was, he was able to prevent any passing him. He had struck down three of the enemy dead in the pass; and finding that multitudes were pressing up the pass, he drew from his snowy vest his silver horn, and winding it till the rocks echoed again with the sound, he expected Ulric, or any that was near, to come to his help. But no Ulric came. Still it was Ulric's place to come.

All seemed becoming desperate, when on a sudden more troops were seen winding round the foot of the crags in the distance. The noise of battle was heard raging among the narrow defiles of the mountains; the clang of trumpets, the prancing of horses, the clash of armor, the shouts of men, all rose in one wild, indistinct noise far and wide in the moonlight.

"The enemy are attacking the Vast Army at all sides at once," said Albyn, leaning faint on his spear, as for a moment the enemy paused at sound of the great noise.

"Go down and join the great battle: so brave a boy as you will be of great use, far more than in keeping so narrow a pass as this," whispered the evil one.

"He hath appointed unto all their place. Blessed is that servant whom his Lord, when he cometh, shall find watching," said the Messenger.

A loud shout was heard on a sudden by the men in the pass, and they disappeared through a chasm of the rocks. They had deserted another pass, and Albyn, faint and weary, was left alone.

"Now, Ulric, do thy work," said he to himself: "at the first blast of thy horn I am ready to come."

So saying, he bent down his parched lips to drink of a cool water which gurgled out from the rock, and with his face towards the glow, which shone on the cross on his brow, he prepared himself not to be taken by surprise.

"You see," said my guide, "how the King has given to each his own work and place, and how it would be wrong for any to leave his post. The soldiers of the Vast Army may not choose their own place. It is always chosen for them by the King himself, or those placed in authority

under Him. Each has his own, and each has the place for which he is for some reason suited. If they think they would do better in another place, they are mistaken: for the King is most wise, and knows each one better than he does himself; and he has given great wisdom and discretion to the rulers of his army, to place the soldiers where they are best suited."

"Very true," said I. "The King is most wise. I noticed how young Albyn would not go to the great fight which is waging in the distance."

"Because," said my guide, "he knew he was placed in this very pass by the King, or those in power; and when the King comes he must give account of how he has kept the pass; and though he had done ever so good a work elsewhere, yet if he had neglected this pass, and thereby the enemy had passed by, he would have had a sad reckoning for it at the last account. It will have mattered little what other great things he has done. What the King loves is obedience to the death; and each one must do the work of the station in which he is placed."

"How! the Messenger put the evil one to flight!" said I.

"Yes; because Albyn was bravely fighting, and did not wish to do what the evil one told him; if he had, the Messenger could have done nothing."

(To be continued.)

The Chinese Rebellion.

THE recent news from China, embracing a highly interesting account of the mission of H. B. M. ship *Hermes* to the rebel camp at Nankin, and detailing the remarkable facts which were obtained in relation to the religious professions of the rebels, has excited general astonishment. Although statements of a similar nature have before been made, yet they have not been so well authenticated as to excite much attention or comment, and even now, direct and positive as is the testimony as to the religious element in the Chinese insurrection, the reports are by many received with incredulity. It would seem, if we may credit the report of the British Commissioner, that the insurgents profess their belief in the Trinity—in God the Father, Jesus Christ the Saviour, and the Holy Spirit. They also have the Ten Commandments, under the name of "The Heavenly Rules," the precepts of which they strictly enforce. They are represented to be not merely formal professors of a religious system, but practical and spiritual Christians, deeply influenced by the belief that God is always with them. There is much in the accounts given of the religious feeling among the rebels, to remind the reader of Cromwell and his army, whose religious zeal, asceticism, and military spirit—whose mingling of worldly and spiritual things—of praying and fighting—now seems to find a parallel among the "celestials."

How far the religious fervor attributed to the insurgents may be affected or real, we of course have no means of determining. We can readily conceive, however, that the Christian religion may have taken a great stride in China within a few years, and we can also believe that the most intellectual and influential of the insurgents are believers in the Protestant religion. It may not be generally known that the Chinese have no distinctly defined religious creed. The established religion, if we may so call it, is grounded on the teachings of Confucius, who made no claim to inspiration, and whose writings were more strictly upon moral than religious subjects. The most important book which he left is called the "Book of Rites," and contains rules for the government of the manners and customs of the whole community, from the emperor down to the meanest of his subjects. This book is studied in China as the Bible is with us, and forms a part of the religious instruction of all classes. The Book of Rites and the other writings of Confucius inculcate principles of morality and virtue, rather than of piety.

The followers of Confucius believe in one

Supreme Being, but they worship and sacrifice to numberless persons and things. The sun and moon, the earth, large rivers, high mountains, the four elements, Confucius, the spirits of deceased statesmen and scholars, the founders of the silk manufacture, of agriculture, and of medicine, &c., &c., are all worshipped by a greater or less number. In fact it may literally be said that every Chinese has his household gods, to whom he sacrifices and whose favor and protection he implores. They believe in the transmigration of souls, and have other curious notions concerning the condition of the spirit after death.

Next to the Confucians the Buddhists embrace the largest portion of the population. This form of belief is nearly identical with the Buddhism of India. It was first introduced into China in the reign of Ming-ti, who is believed to have flourished shortly after the death of Christ. It is related that this prince, in studying the works of Confucius, met with certain words which appeared to him to mean that the true religion was to be sought for in the West—a passage which some supposed to have prophesied the coming of Christ. The emperor accordingly sent messengers abroad to seek this new religion; and they brought back some Buddhist priests. Ming-ti and some of the subsequent sovereigns adopted this faith, which has since been tolerated, though it has never superseded the teaching of Confucius. The Buddhists have their supreme head or Grand Lama, who possesses spiritual authority similar to that exercised by the Pope. He dwells in Thibet, and his followers believe that he never dies, but that when his mortal part perishes, his soul enters the body of some infant, who is taken and educated in accordance with this belief, as head of the sect. The priesthood of this sect, like that of Rome, are not permitted to marry. They believe in the transmigration of souls, but teach that after a term of probation on earth, in various forms, the soul is at length received into the paradise of Budha.

There is one other sect among the Chinese which deserves notice. It was founded in the days of Confucius by a sage named Laou-keun, and the disciples of this sect are called Taou-tse, or "doctors of reason." The priests of this sect are alchemists and magicians, and in olden times exerted considerable influence, numbering among their disciples and dupes some of the emperors. They have now, however, fallen into disrepute, and the number of their followers is comparatively small.

There are a few Mohammedans and Jews in China. The former have a mosque at Canton, and the latter have a settlement which is supposed to be of great antiquity.

The Chinese, as a people, are said to have but little reverence for religious matters, and many of the most learned men disbelieve in a future state. In spite of the moral writings of Confucius, and the strict principles of virtue inculcated by Laou-keun, immorality is very prevalent. The moral condition of the Chinese furnishes a striking evidence that no code of morality, however pure and elevated, which is not based on inspiration, will suffice for the government and guidance of a community.

The earliest Christian mission to China, of which we have any record, was in the reign of Tait-song, the second prince of the Tang dynasty, who flourished in the last half of the seventh century. Several Christian missionaries are reported to have arrived at that time, but whence they came tradition does not state. Although they were favorably received by the Emperor, and were permitted to found churches, they appear to have made few proselytes, and their establishments did not become permanent.

The Portuguese established a trade with China in 1516, and a few years later, the Spanish established a colony at Manila, where the monks founded three monasteries, the grand object of the members of which was the introduction of the Christian religion into China. For a long time they were unsuccessful in establishing an intercourse with the Chinese, but the Spaniards having rendered some service to the nation by defeating a formidable pirate who had committed fearful ravages on the coast, two Augustine friars were at last allowed to enter the empire, and were escorted to the capital. They were well received but closely watched, and were not allowed to preach. After a short sojourn they received an intimation that their presence was no longer desirable, and were compelled to leave the country.

A few years later the Jesuits were more successful in introducing Christianity into the Chinese empire. With that wonderful faculty which they possessed of adapting themselves to all circumstances in which they were placed, they insinuated themselves into the country, and conciliated the good will of the people by giving out that they were holy men from the west, who, having heard of the wonders of the Chinese empire, had come to end their days in that celebrated land. One of these priests obtained the reputation of an astrologer. They made themselves useful to the Chinese in various ways, and

soon obtained permission to build a Christian church, and made many converts. In this and the succeeding century the Jesuit fathers taught the Chinese the art of casting cannon, introduced improved astronomical instruments, and clocks and watches, reformed the calendar, and taught many of the arts and sciences. They were even employed in difficult and delicate missions. In the reign of Kang-Hy, from 1662 to 1722, the influence of the Jesuits was at its height. They had many converts, including some members of the royal family, and erected several places of worship in Peking as well as in other large cities.

Yong-ting, the successor of Kang-Hy, was less tolerant. He banished the Jesuits from the country, persecuted the Christian converts, destroyed their churches, and even exiled those of his own relatives who had professed the Christian religion. Yong-ting was succeeded by Kien-long, who ascended the throne in 1735. He recalled the surviving exiles, and for a time tolerated the preaching of the missionaries, who had presumed upon his accession to the throne to return to China. Through the influence of the Mandarins, however, who dreaded the extinction of their ancient religion, the Emperor was induced to banish the missionaries a second time from the country, and to demolish their churches. The Catholics have again succeeded in establishing missions in China, but we cannot learn that they have been very successful in making converts. According to the most authentic statements recently obtained, there are not more than 215,000 Roman Catholics in China.

The first Protestant mission to China of which we can find an account, was established early in the present century. The Rev. Mr. Morrison was the earliest missionary. He went from England to Canton in 1807, where he studied the language in secret, and labored for several years, surrounded with difficulties, and in constant fear of expulsion. He translated portions of the Holy Scripture and the Book of Common Prayer into the Chinese language, at an early period of his mission, and in 1819 completed the translation of the whole Bible. He also compiled a Chinese grammar and a Chinese and English dictionary, thus smoothing the way for future laborers in the field. The latter was completed in 1823. In the meantime he labored privately for the conversion of souls; but until 1814 no individual had sufficient resolution to seek admission by baptism into the Christian church. Indeed, in 1812 a formal edict was issued against Christianity, which probably deterred many converts from making an open avowal of their belief in Christ. The earliest Chinese convert, who joined the church in 1814, was Tsae-a-ko, who died in the faith in 1818. The first native evangelist was Leang-Afa, a remarkable man, whose labors among his countrymen were attended with great success. He accompanied Dr. Milne from Canton to Malacca in 1815, as a printer, and in 1816 made public profession of Christianity, was baptized, and was subsequently fitted for the ministry. He was ordained at Canton by Dr. Morrison in 1823 as an evangelist. Leang-Afa proved to be an auxiliary in the mission cause of inestimable value. He devoted the whole energies of his mind to the work of spreading the gospel among his countrymen.

The principal means adopted by Dr. Morrison and his fellow laborers to spread Christianity, was the circulation, through the agency of Leang-Afa and other native converts, of Bibles and religious tracts. These were diffused in immense numbers, not in Canton alone, but far in the interior. On one occasion, it is stated, the native converts itinerated about two hundred and fifty miles into the interior, for the purpose of distributing religious tracts among their countrymen, and at another time they distributed more than two thousand five hundred in the streets of Canton, among twenty-four thousand literary graduates who had assembled in that city for public examination, and who received these books willingly!

Dr. Morrison continued in the missionary field until his death, which occurred in 1834. Dr. Milne, another of the earlier English missionaries, landed at Macao in 1813, but was forced to leave by the Portuguese governor. He went to Canton, where he labored for awhile, when the jealousy of the Chinese government rendered it imprudent for him to remain. But he did not abandon the field entirely. He went to Malacca, where he found a mixed population, including a large number of Chinese. Here he labored for some time, establishing a missionary station, from which a great number of books in the Chinese language have since been issued. In 1819 he established another station at Singapore, and continued his labors among the Chinese whom he found in that vicinity until his death in 1822. At the Singapore station a printing office was established, from which an immense number of copies of the Scripture and of tracts have since been diffused among the Chinese, who annually visit that port in junks

for the purpose of trade. The names of Dr. Parker, Messrs. Roberts, Medhurst, Stanton, Smith, and Miss Aldersey, are inseparably connected with the history of the missions in China, and their self-sacrificing labors have not been unattended with encouraging results. Since the opening of the consular ports, greater facilities have been afforded for missionary labor, and it is now believed that there are no less than eighty Protestant missionaries in that field.

Boston Journal.

The Child's Dream.

Oh, stay by my couch to-night, mother,
And sing me some beautiful song;
For I fain would dream as I dreamed last night,
And my eyes would gaze at that wondrous sight,
Amid the archangel throng!

I dreamed that I roamed last night, mother,
Afar in some beautiful land;
Bright spirits of light in their glittering plumes,
In the land that no sun or moon illumines,
There hovered in shining bands!

Bright forms on dazzling wings, mother,
Went by on their flaming round;
And trembled the chords of their golden lyres,
As anthems of praise from the heavenly choirs
Through the star-lit courts resound.

And happier forms were there, mother,
Than bloom in this time-bound sphere;
And the joyful acclaim of that blood-washed
throng,
As they chanted the strains of the heavenly
song,

Fell soft on my raptured ear.
And sweet sister Emma was there, mother,
As fair as an angel of light;
She stood in the ranks of that angel throng,
And chanted the notes of the seraphim's song—
A cherub serenely bright!

And she sang the song we sang, mother,
Together that lonesome night;
Her voice was as sweet as a seraph's tongue,
That high in the arches of glory rung,
Enrobed in celestial white!

I thought of the long, long night, mother,
We sat by her dying bed;
And I saw the tear in your mournful eye,
As dying, "Sweet mother, good-bye—good-bye,
I'll meet you in heaven," she said.

Oh, there was no misery there, mother,
Away in that beautiful land;
Nor sun with its blazing flame was there,
Nor angry howl of the wintry air
Envenomed its zephyrs bland.

She quitted the shining ranks, mother,
And quick to me hastening sped;
And the shining curls of her golden hair
Were kissed by the gales of that redolent air,
As sweetly, dear mother, she said:

"Oh, come to these love-lit realms, Anna,
And strike on an angel's lyre;
Come, bask in the beams of a nightless home,
Through its changeless bowers we'll sweetly
roam,
And join in the heavenly choir."

Oh, stay by my couch to-night, mother,
And sing me some beautiful song;
For I fain would dream as I dreamed last night,
And my eyes would gaze at that wondrous sight,
High amidst the archangel throng!

A Model Preacher.

THAT in all things, the Son of God may have the pre-eminence, we confess him the model preacher. Among his ministers, he is the greatest who most closely resembles his Lord. Never man spake like the Son of God! Of all that ministers at God's altar, he is the Alpha. O that this were ever remembered by such as God has "sanctified and sent" to preach the word of grace! Who, among the mighty army of modern theologians, seeks to imitate Christ in the simplicity of his style? Who is as fearless and faithful in rebuking the sins of an unsanctified Church? Who, in the uncompromising spirit of his Lord, stands up in high places to declare the whole council of God?

But of Christ, as a model preacher, I am not now particularly to speak. I wish rather to express a few thoughts in reference to that preacher, and that kind of preaching which may safely be imitated as they are known to imitate the pattern shown in the Mount. Of those who are inferior to Christ, he may be considered a model whose calling and preaching is according to Divine or Supreme love, I mean the Supreme WILL; and he who is constituted a preacher according to that law, is such "by the will of God." No Christian denies that the supreme will is "the law of the house," the rule of action throughout God's kingdom. Now will any one deny that the Divine will assigns every man in God's king-

dom his specific course. Nothing can be more absurd, than to suppose that God has no will in reference to a Christian's particular business in life; or that he leaves every man to choose for himself the part he shall act. Was not the work of Christ determined by the will of God, did he not testify that he came to do the will of him by whom he was sent? Was not "Paul an apostle by the will of God?" Was not this the necessity that was laid upon him, and did not this fact hang a cloud of billowing woe over every other course of life? Was not Aaron, and Amos, and the whole line of prophetic and apostolic ministers, such, by divine appointment? I insist the more upon this point, because our churches are full of men, who claim the right of being ministers or merchants, preachers or presidents, doctors of divinity or doctors of medicine, just as their fancies may lead them! And will it be believed when I go still further, and assert that many of these men openly assert that they have a right to alternate in these matters; to be ministers this year and "agents" the next; preachers to-day, and senators to-morrow. Great God! what darkness enshrouds our Zion! Nor have I yet told you the whole truth; for some of these "blind leaders" assert that to be a tutor, an agent or secretary, is to be as much in the ministry, as to be a pastor or an evangelist. And why are not then the sexton and the bell man ministers? Why not call them Rev.? Behold, do not even these serve the church? If a pastor has a right to exchange his pulpit for the presidential chair in some institution, has he not as much right to cease preaching, and sweep and light some house of worship? Give them a "call." No, no, the model preacher is a minister of the word by the will of God, or according to supreme law; nor can he be anything else, but by apostacy and flagrant transgression. Let us see who will deny it.

II. The preaching of a true minister of Jesus is also according to divine law. Here let me speak of two other kinds of preaching from which the above must be distinguished.

(1.) There is a kind of preaching which is according to the preacher's fancy. Such was the oration of Herod, who was worshipped by the people, but smitten of God! It is with the "enticing words of man's wisdom," such as Paul detested, and is to be detested by all who would not rest their faith on the wisdom of men, but in the power of God. Making the pulpit their Olympus, these swaggering Jupiters carry captive their insulted hearers by the deceptive lustre of a "vain show," while hell weaves winding sheets for their spirits, within their very temple.

(2.) There is yet another kind of preaching which is according to the taste of the people. It is like a sweet sounding harp, which fascinates the ear, while it quiets the conscience. It is skillfully arranged, so as to "give no offence, either to Jew or to Greek," an apostate church, or an idolatrous world. Here both the preachers and the people are in vassalage to a few leading spirits, whose pursuits are of such a delicate nature, as not to be alluded to "upon the Sabbath day." Grace-hardened, God-rejected spirits, who have gotten to themselves preachers to sing lullaby, while hell rocks their cradle, and time bears them on to the terrific gates of death.—From such preaching is the gospel ever to be distinguished.

That preaching which is according to Divine law, is never in "word only," but always in demonstration of the Divine Spirit, and with the power of God. It is the voice of Christ, who, living in the heart of the preacher, through him gives utterance to words that are spirit and life. It is always the expression of emotion, emotion awakened by the Spirit, through the medium of truth. It is Jesus Christ, and him crucified, preached by the Holy Ghost sent down from heaven. Nothing is to bear the name of "the glorious gospel of the blessed God," but the living testimony of a living Jesus, speaking out of a purified heart, the very words of an endless life. To call everything else the gospel is worse than sacrilege.

Here then is a MODEL PREACHER. A servant of the living God constituted a minister by the Divine will, and preaching the gospel by the Holy Ghost sent down from heaven. O what a miserable substitution for a spiritual gospel is the essaying writing of the present century!

Christian Secretary.

The Rappings.

THESE are admirably touched off by EDWARD EVERETT in his speech at the late Pilgrim celebration at Plymouth. Speaking of the wonderful progress of this country, he said:

"I am aware that to ascribe such a result, even in part, to the influence of religion, will sound like weakness and superstition in this material age;—an age at once supremely skeptical and supremely credulous, which is ready to believe in everything spiritual rather than God, and admits all marvels but the interposition of

his providence;—an age which supposes it a thing of every day's occurrence to evoke from their awful rest the spirits of the great and good, and believes that master intellects, which while they lived—obstructed with these organs of sense—ravished the ears with 'the tongues of men,' and have now cast off 'this muddy vesture of decay,' and gone where they speak with 'the tongues of angels,' can yet find no medium of communication from the eternal world, but wretched inarticulate rappings and clatterings, which pot-house clowns would be ashamed to use in their intercourse with each other—as if our matchless Choate, for instance, who has just electrified the land with a burst of eloquence not easily paralleled in the line of time, if sent with a message from a higher state of being, would come skulking and rapping the wainscot, instead of coming in robes of light, with a voice like the music of spheres;—an age, I say, that believes all this, and yet doubts and sneers at the wonder-working fervors of earnest men,—swayed by the all-powerful influence of sincere faith.

"It believes, yes, in the middle of the nineteenth century it believes, that you can have the attraction of gravitation, which holds the universe together, suspended by a showman for a dollar, who will make a table dance round the room by an act of volition, (forgetful of the fact, that if the law of gravitation were suspended for the twinkling of an eye, by any power than that which created it, every planet which walks the firmament, yea all the starry suns, centres of the systems, unseen of mortal eyes, which fill the unfathomed depths of the heavens, would crumble back to chaos,) but it can see in the Pilgrims nothing but a handful of narrow-minded bigots, driven by discontent from the old world to the new; and can find nothing in the majestic process by which United America has been established as a grand temple of religious and civil liberty—a general refuge of humanity—but a chapter in political history, which neither requires nor admits explanation.

"Mr. President, this may sound like philosophy, but it is the philosophy of the Sadducee. It quenches the brightest glory of our nature. The Pilgrims were actuated by that principle, which (was I have just said) has given the first impulse to all the great movements of the modern world—I mean profound religious faith. They had the frailties of humanity. This exalted principle itself was combined with human weakness. It was mingled with the prejudices and errors of age, and country, and sect; it was habitually gloomy; it was sometimes intolerant; but it was reverent, sincere, all-controlling. It did not influence, it possessed the soul. It steeled the heart to the delights of life; it raised the frame above bodily weakness; it enabled the humble to brave the frowns of power; it triumphed over cold, and hunger, the prison, and the scaffold; it taught uneducated men to speak with persuasive fervor; it gave manly strength and courage to tender and delicate women.

"* * * * "This is the spirit which in all ages has wrought the moral miracles of humanity; which rebuked and overturned the elegant corruption of the classical polytheism, as it did the darker and fiercer rites of Thor and Woden,—which drove back the false and licentious crescent into Asia, and held Europe together through the night of the middle ages; which limited neither to country, communion, or sex, despite of human weakness and errors, in the missions of Paraguay, and the missions of the Sandwich Islands, in Winthrop, in Penn., and in Wesley; in Eliza Seton and Mary Ware, has accomplished the beneficent wonders of Christian faith and love."

An Offset.

THE *Pittsburgh Catholic*, an organ of the Papacy, thus hits off Protestant ministers, which we suppose is designed as an offset for the charge against Papal priests, that they cannot exercise their individual judgment, but must be subservient to the See of Rome. It says:

"These gentlemen live in the most hopeless dependence, on the will and good wishes of their respective flocks. They are eloquent in their denunciations of 'Church authority;' they would scout the idea of submitting their judgments in matters of doctrine to a council of learned and holy bishops, such as they who met at Trent; yet must they fashion their teaching to suit the views and whims of every tinker who drops a copper into the charity bag. If the preacher would have bread for his children, he must look to his hermeneutics, and have a care that in his expositions of Holy Writ he treads not on the corns of some dogmatic shoe-maker, whose outraged convictions might lead him to very dangerous extremities. In his preaching he must have a special eye to the theological leanings of Mrs. Smith and Mrs. Brown, and to the pet theories of Deacon Grimes and Elder Jones. Any rash avowal of tenets, irrespective of such considera-

tions, might cost him his pulpit, and bring forth a call for another more worthy than he. If his destiny is cast amidst kid gloves and Brussel's lace, among the 'Potiphars' and 'Croesuses' of up-town, his lips must distil such a 'benign and honeyed morality,' as may not ruffle the consciences of the *Divites*, 'who have received good things in their life time.' He must buy him a fan, and when holding forth, is expected to keep his fists to himself, as much as possible. His sermons must be neither too long, nor too loud, nor too pointed, nor too positive, but must come from him as smooth and as quiet as oil from a spigot. Any unnecessary display of feeling or of muscle—fit only for shouting Methodists and horn-palmed dissenters generally—would ill become the 'cream cheese' of such a flock. South of Mason and Dixon's line, his pro-slavery must be at a white heat, whilst in more northern latitudes he is called on to anathematize the Fugitive Slave Law and all who traffic in human flesh. On Masonry, the Maine Law and spiritual rappings, he is expected to entertain such views of orthodoxy as are in favor with his people. The preacher, in fine, must trim and shape his principles to suit the views of those for whom he labors. He must preach *for*, rather than *to*, his congregation—what they please and as they please.

Peace or War.

The money-changers of the Old World are in ecstasies. The danger of war they trust is averted. Their high constable, Nicholas, so long idolized as the great conservator of Peace, Order and Prosperity, is about to lay down the paving-stone which he just now threatened wantonly to hurl through their windows, giving the signal for a general row and smash-up. Not that he has actually done, or is even reliably reported to have said, anything looking to the desired restoration of amity. His armies, 80,000 strong, still occupy the Principalities. His cannon line the banks of the Danube and command its navigation in the heart of Turkish Europe. His minions have taken possession of the Post-Office, and act as if they had no idea of leaving, at least in 1853. His satellites in the Moldavian Senate speak and act as if they expected never to see the standard of the Prophet again floating over their heads. His Minister Nesselrode, in his last manifesto yet received, outrages justice, reason, current history, as audaciously as any former utterance from St. Petersburg. The wolf's complaint that the lamb drinking from the stream below him disturbed the water to his prejudice, never was more strikingly paralleled than in the Autocratic complaint of the timid and faltering advance of the French and English fleets to Besika Bay, after and consequent upon the armed occupation of the Principalities by Russia. Most certainly, if the Ozar had steadily resolved to make a dash at Constantinople, in fulfilment of the long-cherished design of his family, we see nothing in what is absolutely known of his more recent demonstrations to prove that he has been swerved from his purpose.

Still, we will assume that the stock-jobbers are well posted—that the danger of a Russian foray on the capital and empire of the Sultan has blown over. In that case the issue is substantially a Russian triumph. Czar Nicholas has carried a high head throughout the controversy, in undisguised defiance of the great Western Powers. He has all along spoken promptly, boldly, decisively. While the Turkish notes have been conciliatory, placating, almost supplicating, in their tone—while the British Ministry has been divided in its counsels, wavering in its policy, and begging of Parliament respite from a discussion which must have led to its explosion—while even France, with manifest right and universal public opinion emphatic in her favor, has been content to reply to Nesselrode's insolence in manifestoes which indicate the Himalayan height that exalts the great Napoleon above the little one—Russia has spoken uniformly as if she had a blow ready to back every word, and was quite indifferent as to the order of precedence in which the two should be delivered. And therefore, whatever may be the delicacy or ambiguity of phrase wherein the arts of diplomacy may veil the point, it is clear to every discerning that the result of this embroilment cannot be other than an exaltation of the *prestige* of Russia and a visible hastening of the inevitable day when St. Sophia shall be restored to the Greek Christendom, and half the edicts of the Autocrat be dated from the winter palace by the Golden Horn.

Essentially, there are but two Great Powers in Europe—Democracy and Russia—and the policy of the various Courts is controlled by their overmastering fears of one or the other. When Democracy becomes rampant and aggressive, they take shelter under the aegis of Russia; that danger apparently blown over, and the Autocrat attempting to reap his harvest while the weather is propitious, they recoil from his embraces and coquet a while with Democracy. And whenever the Continent shall again be shak-

en by the clearly impending convulsion, whatever may be the immediate issue, the ultimate harvest must be garnered by one or other of the substantial belligerents.

To whomsoever may have been cajoled into the belief that the peace, if amity be now restored, is more than a truce, we commend a thoughtful consideration of the late incidents in the harbor of Smyrna. There the mere arrest of an apparently insignificant and worthless refugee all but led to a collision which must have caused a rupture which the arts of Diplomacy would have been insufficient to heal. We state an obvious fact in saying that Capt. Ingraham, had he sunk the Austrian corvette in Smyrna harbor, as it was but a chance he did not, would almost inevitably have been the next President of the United States. Had the two ships been cruising off the harbor, instead of at anchor within it, where action must have been a gross outrage on neutral rights, and resulted in a woeful destruction of life and property on shore, the collision could not have been averted.

A general war—a war of Opinion—a war which has had no parallel in importance since Napoleon's dethronement—is yet all but inevitable. When or where it shall break out, we do not presume to determine; but when the whole world is a powder-mill, the spark that is to fire it cannot long be wanting. N. Y. Tribune.

The Trouble at Smyrna

THE *National Intelligencer* publishes extracts from a private letter received from an officer on board the *St. Louis*, which the *Intelligencer* presumes relate "faithfully the circumstances at Smyrna connected with the arrest of the Hungarian, Koszta, and the considerations which decided the commander of the *St. Louis* to demand his release. It appears that Captain Ingraham felt very sensibly the delicacy of the position in which he was placed, and was much embarrassed how to act; but the opinions and advice of our Charge d'Affaires at Constantinople, by the claim of the prisoner to American protection, decided the Captain, not unnaturally, that the course of peril, or of battle, if need be, was the course of duty."

"I wrote you that one Martin Koszta, a Hungarian refugee, had been forcibly taken on board of an Austrian brig-of-war, and confined in double irons. Although he was not a citizen of the United States, still he had made his declaration of intention to apply to become such. Capt. Ingraham, knowing that certain death would await the man if he should be carried to Austria, determined, if possible, to save him, if he could do it without compromising our flag. Orders had been issued by the Austrian Consul to carry the man away on the 29th of June. Captain Ingraham, hearing this on the night of the 28th, sent his protest that the man must not be carried away until it was fully settled whether or not Martin Koszta was an American. On the morning of the 29th, our ship made sail and bore down towards the Austrian brig, and anchored near, so we could watch and see that the man was not carried off. The Austrians, thinking that we were going to take the man, made every preparation to receive us. During the morning, the Austrian Captain sent word that the man would not be sent away.

Letters came from Mr. Brown, the Charge d'Affaires *ad interim* at Constantinople, stating that Koszta was a citizen of the United States, and as such was entitled to protection from our country. Well, as things stood, the Captain was in doubt how to act, but asked that further time might be allowed so as to hear from Mr. Marsh, who was daily expected at Constantinople. The Austrians gave until Saturday, the 2d of July. Other letters came from Constantinople, but still Capt. Ingraham was in doubt, and after a little conversation with the Consul, the Captain and Consul went on board the Austrian brig-of-war to see Martin Koszta. After some conversation, Martin Koszta demanded protection from the American flag. Captain Ingraham then told him he should have it. The Captain and Consul returned on board of our ship, and the Captain sent word to the Austrian that he demanded Martin Koszta by 4 o'clock in the evening.

After this was known, tremendous excitement spread through the ship; all hands were called to quarters to make preparations for action; the big guns were loaded, cutlasses, small arms, boarding pikes, and everything ready for an engagement. The surgeons brought out their instruments, ready to cut off legs, patch up wounds, &c. The shore was crowded with people to witness the engagement, as they thought bloody work was going to take place. The news spread like wild-fire throughout Smyrna, and the people were as much excited as we were. Delegations came off to the ship to see if something could not be done to prevent an action. After four or

five hours (happily for all parties) the American and Austrian Consuls came to a compromise; that is, the Austrian Consul, who had full control of the man, consented that Martin Koszta should be delivered up into the hands of the French Consul, who consented to take charge of him, until everything was settled by the two Governments as to who had claim to the man.

Well, after this was settled, of course we all breathed much freer than we did before. No doubt but many lives would have been lost on both sides. Although our guns are much larger than the Austrians', their guns would have been just as destructive as ours. The Austrian force consisted of one brig of sixteen guns, one schooner of ten guns, and three mail steamers, which would no doubt have assisted in the engagement. So you see that their force was much larger than ours. There was a general rejoicing after the matter was settled, and the American citizens in Smyrna gave a dinner to Capt. Ingraham and his officers on the 4th of July. There was a general jollification, and there was a popping of bottle-corks instead of the big guns. Last night we gave a ball on board to some of the residents of Smyrna, who have been very kind to us since our arrival here."

Washington letter writers state that M. Bodisco, the Russian Minister, has taken umbrage at the article in the *Union* in regard to the Koszta affair, and that he called upon Mr. Secretary Marcy on Sunday morning in reference to it. M. Bodisco said Koszta was a felon; and that he had stolen the crown and regalia of Hungary. The Secretary patiently listened to his complaints, but approved of the *Union's* article. The Russian Minister will not succeed well in his attempt to muzzle the American press. It will be remembered that he stopped his subscription to the *Union* some ten days since.

A Prophecy.

THE subjoined extract from O'Meara's "Voice from St. Helena," will be read with interest at the present juncture of affairs between Russia and Turkey.

"In the course of a few years," said Napoleon, 'Russia will have Constantinople, the greatest part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling and flattery which Alexander practised towards me was to gain my consent to effect this object. I would not consent, seeing that the equilibrium of Europe would be destroyed. In the natural course of things Turkey must fall to Russia. The greater part of her population are Greeks, who you may say are Russians. The powers it would injure, and who would oppose it, are England, France, Prussia and Austria. Now, as to Austria, it will be easy for Russia to engage her assistance, by giving her Serbia and other provinces bordering upon the Austrian dominions, reaching near to Constantinople. The only hypothesis, that France and England may be allied with sincerity, will be in order to prevent this. But even this alliance would not avail; France, England, and Prussia cannot prevent it. Russia and Austria can at any time effect it.'"

Who is Wise?

I ASKED the statesman, Who is wise? He replied, the man who best understands the fundamental principles of civil government.

The man of the sword responds, he is wise who can vanquish an army more powerful than his own.

The miser thought that every one knew that the wise man was he who gets much and spends nothing.

The man of letters informed me that he was wise who felt himself perfectly at home in the whole circle of the arts and sciences.

The physician said he is wise who is successful in removing the diseases of the human system.

I heard these and various other replies, and being dissatisfied with all, I sought the Bible, and with augmented earnestness I repeated my inquiry, *who is wise?* and met this satisfactory answer, "He that winneth souls is wise!"

Eloquence of Gavazzi.

"He was speaking of, or rather describing, the torture of the Inquisition known as that of water. After depicting the room, the inquisitors on one side of the victim, and the stern executioners on the other, the awful preparation, the white cloth on the head and face, the funnel filled with water suspended above, the stern order to let the water run, drop by drop, upon the victim's face, or rather the cloth, were all so forcibly pictured, that the reality seemed before us. He described by action the effect of the

CHAPTER XXI.

THE BURDEN OF THE DESERT OF THE SEA.

As whirlwinds in the south pass through;
So it cometh from the desert from a terrible land.—v. 1.

"Desert," in the Scriptures denotes a wilderness or uninhabited country—a waste; and "sea," is a large river, or any expanse of water. The "desert of the sea" must indicate the country on the river Euphrates in the region of Babylon; and it is thus called in view of the waste to which it was to be reduced—as it has been, according to the testimony of all travellers. Herodotus states that "Semiramis confined the Euphrates within its channel by raising great dams against it; for before, it overflowed the whole country like a sea." And Abydenus says: "It is reported that all this was covered with water, and was called a sea."—*Barnes*. Cyrus opened sluices in these dykes, and the country again overflowed has returned to its original condition.

"A whirlwind." Job says (37:9), "Out of the south cometh the whirlwind;" and Zechariah (9:4), "The Lord God shall blow the trumpet, and shall go with whirlwinds of the south." From the desert, south of Judea, came the more violent storms to which it was subject. The whirlwind came suddenly unexpected. And by this simile is indicated a sudden and terrible calamity to come from the land designated in the next verse.

A grievous vision is declared unto me;
The treacherous dealer dealeth treacherously, and the spoiler spoileth.
Go up, O Elam: besiege, O Media:
All the sighing thereof have I made to cease.—v. 2.

A "grievous vision," refers to the nature of the revelation made; it brought to view a dire calamity. Mr. Barnes understands that this was to be effected by an agency accustomed to spoiling and dealing treacherously. Many writers (including Lowth) render the text, "The plunderer is plundered, and the destroyer is destroyed," as Mr. Barnes thinks, without warrant from the Hebrew text.

"Elam" is the same as "Persia." "Elam" and "Media" are metonymies,—the countries being put for their inhabitants. By an apostrophe, God directs them to go up and put an end to the "sighs" and groans caused by Babylon.

The prophet next describes the anguish which a view of the impending calamity had caused him to feel for Babylon:

Therefore are my loins filled with pain:
Pangs have taken hold upon me, and I have howled.
As the pangs of a woman that travaileth:
I was bowed down at the hearing of it;
I was dismayed at the seeing of it.
My heart panted, fearfulness afflicted me:
The night of my pleasure hath he turned into fear unto me.—vs. 3, 4.

This is descriptive of severe anguish, which is illustrated by the metaphors of "filled" and "taken hold"—applied to "pains" and "pangs;" and a comparison to the pains of parturition.

Prepare the table, watch in the watch-tower,
Eat, drink: arise, ye princes, and anoint the shield.—v. 5.

Bishop Lowth renders this,—"The table is prepared, the watch is set; they eat, they drink: Rise, O ye princes," &c. The Babylonians, reposing in the strength of their walls, fancied themselves secure against the enemy. John Mayer, D. D., in his Commentary published in London A. D. 1652, says that according to the reckoning of the Chaldeans, the seventy years of Jer. 25:12—at the end of which God had said, "I will punish the king of Babylon, and that nation"—"ad expired; and that to rejoice over the fancied failure of the prediction of the seer of Judah, the king made the impious feast recorded in the 5th of Daniel. In the midst of their desecration of the golden vessels which were taken from the temple in Jerusalem, (v. 4,)—while "they drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone," the spectral fingers came forth and wrote their doom in mystical characters on the plaster wall of the palace; which was interpreted to the trembling monarch (vs. 27-31): "Thou art weighed in the balances, and art found wanting. Thy kingdom is divided and given to the Medes and Persians." And, "in that night, was Belshazzar the king of the Chaldeans slain; and Darius the Median took the kingdom."

The apostrophe, is to the Medes and Persians, and indicates that they would be informed of the contemplated feasting in Babylon, and would improve that opportunity to get possession of the city. Says Xenophon: "Cyrus, when he heard that there was to be such a feast in Babylon, in which all the Babylonians would drink and revel through the whole night, on that night, as soon as it began to grow dark, taking many men, he opened the dams (dykes) into the river." He states that the Babylonians, "having arranged their guards (watch) drank until light;" and that Cyrus said to his soldiers, "Now let us go against them. Many of them are asleep; many of them are intoxicated; and all of them are unfit for battle." Herodotus says: "It happened that there was a feast among them, and they devoted that time to dances and revelry, and during that time the city was taken

by Cyrus." Opening the dykes by which the waters of the Euphrates were confined to its channel, they were diverted from its bed and overflowed the country; and Cyrus led his army in the channel of the river under the walls into the city.

THE BRIDE, THE LAMB'S WIFE.

We give, in another column, a communication from brother Litch, making some inquiries respecting an answer we made to a correspondent a short time since. If we supposed he merely wished to dissent from our views, we should not have considered it necessary to offer any comments—not being at all anxious that our views should take precedence of his. But as he evidently desires the reasons which actuate us in our conclusions, we will present them, giving him the privilege of exhibiting the fallacy of our reasoning.

Before entering on the subject, we wish first to remark that the question at issue, is not whether there is to be a literal city in the new earth. Most fully do we believe that in the new creation, Jerusalem will be restored, that Salem will be re-built, more glorious and splendid than any human conceptions can imagine. Unnumbered passages in Isaiah and the other prophets reveal this, the particulars of which we will not here descend upon, and the precise nature of which we might be liable to err respecting, if attempting to unfold them. But the question at issue is, Does the symbol which John saw represent that city, or the Church triumphant?

"By what authority do you determine that the city is a symbol?" is the first interrogation. We answer, on the authority of Him who said to John (Rev. 4:1), "Come up hither, and I will show thee things which must be hereafter." Among the things thus exhibited, the revelator has recorded (chap. 21:10), that, one of the seven angels "carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God."

This view of the city is had under circumstances analogous to those in which John was shown the sealed book, vials, beasts, locusts, and the other symbols of the Apocalyptic visions; so that if we may question its symbolic nature, we may also that of the other presentations. If things seen in vision are not symbolic, then we shall have to learn a new definition of the term. We presume, however, that brother Litch will not seriously deny that it is properly classified as a symbol; and then, the question at issue is whether it symbolizes one of the same or one of a different species of objects.

This involves a discussion of the laws of symbolization. How may we judge whether the symbol and that which it symbolizes are of the same, or are of different species, independent of the law that it is of the former "when it is of such a nature, or is used in such relation," that it cannot properly symbolize anything different from itself; and is of the latter, when it can. The more we have investigated this question, the more we are impressed with the soundness of this Law—first evolved by Mr. D. N. Lord, of the *Theological and Literary Journal*. We have seen nothing to invalidate it. If it is not a Law of symbolization, then all symbols, except those divinely interpreted, are dependent on the fancy of each separate interpreter for their explication, and we can have no assurance of approximating to the truth. If it is a Law, then we can walk confidently on the solid ground of symbolic interpretation. While it is not impugned, we need dwell no longer in its defence.

Is then this symbol "of such a nature and used in such a relation that it can properly symbolize something different from itself"? There is nothing incongruous in such a symbolization of the Church; so that if the Law is a valid one, the significance of the symbol is determined by it.

The question is asked, What reason is there to doubt that John saw the real city itself—the identical one which will descend from heaven? The relations in which the symbol is used, make such a supposition impossible. It was not merely seen in heaven, but was seen descending from heaven, and coming down on to the new earth. As that was not in existence at the time of the vision, there could have been no such actual descent in space, as would have been necessary to place the New Jerusalem upon it; and if a part of the vision was symbolic, the whole must have been.

That the city symbolizes "the Bride, the Lamb's wife," will not be a subject of dispute. The only question is, What constitutes "the Bride"? It is objected that if "the Bride" is a symbol of the Church, it makes the city "a symbol of a symbol,"—a specious, but not a logical objection. Brother L. has himself disproved its validity, when he correctly remarks that the city "is called, not symbolically, but metaphorically, 'the Bride, the

Lamb's wife.'" If we are understood to say in the "Approaching Crisis" that "a chaste bride and the new Jerusalem are" in Rev. 21:9 "chosen representatives of the Church triumphant," we did not so design to be. It is in other places that a woman represents the Church. In this place we understand that the redeemed Church is called by one of its metaphorical titles. And being thus called metaphorically, the objection vanishes.

It will be claimed in opposition to this, that the terms, "the Bride, the Lamb's wife" are metaphorical titles of the city, and not of the Church. We reply, that not the metaphor, nor any figure may be used arbitrarily, but must be in accordance with some law of analogy. The thing affirmed to be a bride, must be of such a nature or be used in such a relation, that a likeness to a bride may be properly affirmed of it, for the purpose of illustration. The people of a city may sustain such a relation, but what likeness is there between the walls and streets of a city to a bride? or what analogous relation can it sustain to the Lamb? What endearing relation can exist between the two, to make it proper thus to denominate it? There is manifestly none. There cannot be, from the nature of the case, any reciprocity of affection on the part of the walls, streets, gates, and foundations of a city, aside from its inhabitants, to entitle it to the appellation of "the bride," as there will be on the part of the Church, towards Him who loved her, and gave himself for her; and the ascription of moral qualities are inappropriate to inanimate objects. The new creation will be for the redeemed, and will be an evidence of God's love to the Church; and will not be the mere object of it. Because Jerusalem is to be restored, it does not follow that when a city is used as a symbol and called the Lamb's wife, that the wife is the literal city.

On the other hand, the endearing relation which Christ sustains to the Church, is beautifully illustrated by that most tender and confiding of human relations—the married state. To his people God said, (Isa. 54:4-8)—"Fear not, for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." God said to Jeremiah, (2:2)—"Go, and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." Here Jerusalem is by a metonymy put for its inhabitants; for they only went into the wilderness. Again he says to them, (Jer. 3:14)—"Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city and two of a family, and I will bring you to Zion." We read in Hosea 2:15, 16, 19, 20—"She shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi, (my husband,) and shalt call me no more Bali, (my lord). . . . And I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies; I will even betroth thee unto me in faithfulness; and thou shalt know the Lord." "That day" referred to, is evidently the day of the Lord, when the marriage of the Lamb will have come. To the Christians at Corinth, Paul wrote (2 Cor. 11:2)—"I have espoused you to one husband, that I may present you as a chaste virgin to Christ." It was the Church and not the city that is to be thus presented. Christ bears a relation to the Church analogous to that of a husband to his wife. Eph. 5:23-32—"For the husband is the head of the wife, even as Christ is the head of the Church. . . . Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." And when he proceeds to speak of the holy union of a husband and wife, and of their becoming one flesh, he adds: "This is a great mystery: but I speak concerning Christ and the Church." When therefore we read as in Rev. 19:7, 8, that "the marriage of the Lamb is come, and his wife hath made herself ready; and to her was granted that she

water on the cloth, the adhesion of which to the mouth and eyes produced partial suffocation; the sobs, the groans, the agony, were all fearfully given—and then the deep voice of the inquisitor, 'Will you confess?' the choking utterance of the victim, gurgling sounds, the half uttered sentence, 'Not guilty!' the rush of the water, the trembling frame, the convulsive movements of the body, the agonizing suppressed sounds: then the deep voice, 'Will you confess?' to which no answer, but a dreadful convulsive movement, and total prostration, told that death had done its work. Then the sudden start of the lecturer, his position, his fingers pointed, his whole frame expanded as he uttered the words: 'And they do not persecute for opinion's sake,' came upon the ear like an electric shock! I never witnessed a more startling piece of descriptive acting. The carrying out of a fearful picture, by clothing it with the garb of seeming reality, was 'beyond,' as I once thought, 'the reach of art.' In the magic acting of the elder Kean, the incomparable Cooper, the impassioned Conway, the tragic Booth, and the vivid bursts of Forrest's eloquence, I never beheld so expressive, so startling, so majestic, so powerful an impersonation of a figure as that given by Father Gavazzi of the victim under the torture of water."



The Advent Herald.

BOSTON, AUGUST 20, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.
CHAPTER XX.

In the year that Tartan came unto Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it.

"Sargon," was the same as Shalmaneser, referred to in 2 Kings 17:3. (See Note on Isa. 17:12.) This is made certain by late discoveries among the ruins of Nineveh—a history of the conquest of Ashdod having been found and deciphered by Maj. Rawlinson. The date of this prophecy therefore synchronizes with the 12th year of Hezekiah, B. C. 714. "Tartan" is probably the same one that was sent by Sennacherib, son of Shalmaneser, in the 14th year of Hezekiah, with a great army to besiege Jerusalem. (2 Kings 18:17.) "Ashdod" was a city of the Philistines, which had fallen into the possession of Egypt.

At the same time spake the Lord by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.

The word "naked," in Scripture, does not necessarily imply that the person is entirely divested of clothing. His robes of office are laid aside, or his upper garments. When David thus danced before the ark, he had laid aside the robes which distinguished him as king. The prophet was to put off his shoes, and the clothing of sackcloth which indicated his prophetic office. Divesting himself of these was a symbolic act, representing the manner in which the Egyptians were to be led captive.

And the Lord said, Like as my servant Isaiah hath walked naked and barefoot three years

For a sign and wonder upon Egypt and upon Ethiopia; So shall the king of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, Even with their buttocks uncovered, To the shame of Egypt.—vs. 3, 4.

Isaiah's walking naked and barefoot, was for a sign upon Egypt and Ethiopia, and was fulfilled in the success of the king of Assyria—whose acts, by a simile, are thus illustrated.

And they shall be afraid and ashamed
Of Ethiopia their expectation, and of Egypt their glory.
And the inhabitant of this isle shall say in that day,
Behold, such is our expectation, whither we flee for help
To be delivered from the king of Assyria: and how shall we escape?
—vs. 5, 6.

The Jews were looking to Egypt at this time for assistance against Assyria. The success of the king of Assyria, would make them ashamed of such allies, and despair of human help. The Hebrew word for "Isle," implies any maritime country, and here doubtless refers to Palestine, which was looking to Egypt for help. This result in Egypt, was probably one cause why Hezekiah looked alone to the Lord for help, when Sennacherib came against him, three years subsequent to this prophecy, and was so miraculously delivered. (2 Kings 19:35.)

should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." does not the mind immediately revert to her whom the Saviour has before declared shall be exalted to that distinguished honor? And should we naturally think of any other as arrayed in "fine linen," at this epoch, except those, of whom the Saviour said, (Rev. 3:5)—"He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels;" and whom John beheld, (Rev. 8:9)—"And lo! a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." And when one inquired, (v. 13)—"What are these which are arrayed in white robes? and whence came they?" the answer was, (vs. 14-17)—"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

The bride, also, is one who has made herself ready, who has arrayed herself in the robes of righteousness provided for her by her Lord. Surely, such an affirmation could not be predicated of an object devoid of intelligence. The fact that the bride is "arrayed in fine linen, clean and white," is itself evidence that she represents intelligent beings. It would be incongruous to suppose that the walls, streets, gates and foundations of the city, are thus arrayed, and not its inhabitants. But these habiliments symbolize "the righteousness of saints," which can belong only to intelligent beings who constitute the Church.

But the question is asked: "If the Church is the Bride, who are the guests at the marriage feast?" This is not a new, nor is it an unnatural inquiry. It is one however for which we are happy to have a solution. We suppose that reference is made to Rev. 19:9—"Blessed are they which are called unto the marriage supper of the Lamb." It will be noticed that in the text there is no distinction made between "the bride" and those "called to the marriage supper." There is nothing to intimate that they are not called as constituting the bride, or that they are called as guests of the bride. Substitute the Church for the wife, which is only another name for the Church, and there is nothing incongruous in supposing that those who are called, are called as members of the Church. It is not the marriage supper of the bride to which they are called as her guests; but the marriage supper of the Lamb; and why not as his bride? If other guests are needed, there is the "Father and his angels," before whom the Saviour has said, (Rev. 3:5) he will confess the name of him "that overcometh," who "shall be clothed in white raiment;" which pre-supposes their presence on that occasion.

We conceive however that the objection is raised because of a misapplication of the principle of illustration. In any illustration, we are to look for resemblances only in the particulars to which reference is made. Because certain points in any subject are illustrated by analogous points in some corresponding subject, it by no means follows that other particulars, appropriately connected with the subject which illustrates, will have correspondences in that which is illustrated. The parable of the ten virgins in Matt. 25:1-13, brings to view the coming of a bridegroom, and the going forth of virgins to meet him, for the purpose of illustrating the coming of Christ and the preparation of the Church for his coming. Given features of an Eastern wedding are presented to illustrate corresponding resemblances in the second advent. Some go farther and inquire who is the bride? but they might as well go still farther and inquire for the parents of the bride, for the friend of the bridegroom, and for a thousand and one other particulars which pertain to an Eastern wedding, but which have no correspondence in Christ's coming. We are to remember that the illustration is confined to the points of resemblance enumerated. Particular features only are enumerated to illustrate corresponding ones. When it is said of man, "his days are as grass," and the point of resemblance is explained to consist in its soon withering away; we are to look for no resemblance only in the brevity of life. In no other particular does the resemblance consist. Other things might be compared to grass, to illustrate their color, or some other quality; and yet bear no resemblance

in the particular for which it is chosen to illustrate the life of man—and so with all illustrations. In the parable referred to, the Saviour wished to illustrate the necessity of *expecting and waiting* for his second coming and he does it by the figure of virgins going to meet the bridegroom. In Rev. 19:7, 8, he illustrates the union of Christ and the Church, when they are caught up to meet him in the air; and he does it by the symbol of a marriage,—to show how *endearing and intimate* that union will be. There is no more necessity, we apprehend, for considering the bride to be some other than those called to the supper, than there would be in supposing that in a feast given by a Turkish Sultan to his wives, those called to the feast must be other than his wives. And the reasons are, that no such distinction is made in, nor is any such necessary for the illustration of the subject.

Again, the question is asked, "Are not the Church triumphant, rather, represented as those who shall enter through its gates! and is not the city represented as the habitation of the Church?"—questions perfectly natural, but not appropriate unless it had been claimed that the walls and gates and foundations of the city symbolize the saints. Those are appendages of the city; and symbolize not the saints, but the defenses or the grounds of confidence, and way of access to the general assembly and Church of the first-born, who, (Eph. 2:20) "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. The 'light of the city,' in which they walk is not a light reflected from the city, but it is shed upon it: The Lamb is the light thereof. Because he is the light of the city, there is nothing incongruous in its being a symbol of the saints who walk in his light.

Finally, it is said that the "phrase, 'Thy Maker is thy husband,' quoted from Isa. 54:5, is addressed not to the 'Church triumphant,' but to the mother of the Church"—Paul having affirmed, (Gal. 4:26) that the Jerusalem above "is the mother of us all."

We suspect that here, also, the point being illustrated has been overlooked. In the use of figures, it must be borne in mind, that the figure is always in the *predicate*, and not in the *subject*, i. e., it is not in the subject being illustrated, but is in that which illustrates it. We need then first to inquire respecting Gal. 4:29. What is the *subject* which the apostle is illustrating? All, we presume, will admit, that he is speaking of the two covenants—that of works, and that of grace—the one, by which man would merit salvation, and the other whereby he receives it as a free gift. The former is of "the Law;" and the latter is of faith. "The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (3:17.)

The apostle proceeds to illustrate these two covenants, by an allegory drawn from the history of Abraham's two sons, (4:24)—"the one by a bond maid, the other by a free woman." V. 23—"He who was of the bond woman was born after the flesh; but he of the free woman was by promise." This in verse 24 he calls "an allegory, and declares that, 'these are the two covenants.' The one, i. e., the Law, or covenant of works, he says is "from the mount of Sinai," where the Law was given, "which gendereth to bondage, which is Agar"—i. e., Hagar, the mother of Ishmael—the bond woman. She is put for the one covenant. He proceeds to say, (v. 25) that "this Agar"—the bond woman, "is mount Sinai in Arabia"—the mountain, by a metonymy, being put for the covenant which was originated there. This Agar, also, he saith, "answereth to Jerusalem which now is, and is in bondage with her children"—Jerusalem, by the same figure, the metonymy, being put for the covenant the rites of which were there celebrated, and the subjects of which there worshipped. As all this is to illustrate the one covenant which is represented by the bond woman, it follows that the Jerusalem which is above is put for the other covenant, which is represented by the free woman. A moment's reflection, it would seem, must convince any, that not a city of walls and gates in heaven, is our mother, but the new covenant of grace, the place where the subjects of the new covenant are gathered, being denominated Jerusalem by a metaphor—as it is also denominated mount Zion in Heb. 12:22-24—"But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

The new Covenant, being the subject of Paul's

address, it is expressed without a figure; and when it is affirmed to be the New Jerusalem, it is the new covenant, and not something else which is affirmed to be that; and as the figure must lie in the affirmation, we can arrive at no other conclusion respecting it. And the subject is placed beyond our doubts, by the declaration of Paul; that the two women illustrate the two covenants.

There is also a propriety in calling the new covenant "our mother." It is through this that we become the children of God; and heirs of the kingdom. It also corresponds with the "abundant mercy" of God, according to which (1 Pet. 1:3-5) he "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."

Had the streets and walls of a Jerusalem above, been the *subject* of illustration, its being called "our mother," would not, we apprehend, make it the subject of Isaiah's address, in the 54th chap. Is not this claim made on the supposition that what is once used as a figure, when it is again used as such it must signify the same thing? Supposing such to be the case, we offer a few suggestions on this point. And first we lay down the principle, that the significance of any figure is to be derived from the connection; and it does not necessarily accord with that in any previous use of the same figure. In the 13th of Matthew, in two different parables of the same chapter, the "seed" of grain which a husbandman would sow in his field, is used as a figure with quite different applications. In v. 19, the seed is called "the word of the kingdom;" but in v. 38, it is affirmed to be "the children of the kingdom." To apply it in the same manner in each parable, would destroy the congruity of the illustration. A dictionary of tropical usage, would not be an unprofitable work. On the same principle, a city might be called our mother, to illustrate that it was the place of our birth, without its becoming the bride. In Galatians it is the married wife that is put for the new covenant, but Isaiah addresses the desolate woman, and declares that her children shall be more than those of the married—the reverse of Paul's application of the figure. But that the people and not Jerusalem above is addressed, is evident from the context—that city never having been as "a woman forsaken and grieved in spirit," and the Church being the one of whom the affirmation of such a resemblance is appropriate. And it is the Church, evidently, which he apostrophizes, when he says (vs. 11-14), "O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."

An apology is due for the length of this article, on a question where a difference of opinion involves so little—the only result which would follow a misapprehension of the subject, being, as we suppose, the loss of that satisfaction which accompanies the consciousness of having grasped the precise idea which the Spirit designed to communicate.

RAILROAD ACCIDENT AT VALLEY FALLS.

The voice of lamentation is heard again throughout New England, on account of another wholesale slaughter of her citizens! Scarcely a day passes by without sad tidings reaching us from some quarter, of death by violence, resulting from the criminal carelessness of those entrusted with the lives of hundreds of their fellow beings. How many homes are made desolate—how many hearts are made to bleed—how many tears of agony and woe are wrung from the surviving friends of those who have lost their lives or been maimed for life, by the accident of the 12th inst.!

Men in the vigor of life and activity; women in the full bloom of health and hope; children elated with the bounding tide of life's young spring—have been indiscriminately struck down without a moment's warning, as by a bolt from heaven!—There they lie side by side, a mangled and bloody offering to the insatiate monster who seems to preside over the management of railroad and steamboat corporations, and feeds and fattens on human blood. We shrink back appalled from the ravings of an epidemic, and hesitate to trust ourselves within possible reach of a malaria, but we rush unconcernedly and with lightning speed over the spot where, but a few days before, a score of human victims have been offered up.

The train from Providence left at twenty minutes past 7 o'clock on Friday morning, and was a regular train on time. The other train left Uxbridge at twenty minutes past 6 o'clock, and had an excursion party on board from Whitinsville, going to Providence and Newport. The train was made up of eight first class cars.

The trains came in collision when going at nearly full speed about five miles from Providence, near the junction of the Boston and Providence and Worcester roads, below Valley Falls.

The result of the collision was terrible. The first car of the down train was smashed to pieces, the tender having been driven through it. The second car was not much injured, but was driven into the third car, about half its length. The five rear cars were not much injured.

In the first passenger car there were only twelve or fifteen passengers, about three or four of whom were killed outright, and nearly all of the others were more or less injured.

In the third car, the effects of the collision were frightful. Some of the passengers were killed outright, and others were badly injured.

Fifteen passengers were taken out of the above cars dead, and at least fifteen badly, many of them probably mortally, wounded. Many of the wounded had their limbs broken, and their bodies battered.

Most of the killed and injured belonged to Uxbridge and Whitinsville. They were on their way to witness the yacht race at Newport, and were in high spirits when this terrible collision occurred, and their joy was turned to mourning.

Mr. William Bates, of Northbridge Centre, who was on board the train, in a letter to the *Traveller*, gives the following description of the scene as it passed under his observation:

"I was seated, with my wife, in about the middle of the second car. I was first alarmed for an instant by a terrible whistle; then came crash upon crash, with a violent concussion; all before me in the car seemed to be thrown in a confused mass together; broken seats flying, and the forward part crushing in like an egg shell. I had merely time to say to my wife, keep quiet, don't rise, as the bottom of the car behind us shot directly over my head, taking off my hat."

"Then followed the most heart-rending cries, accompanied by a terrible struggle for life by the mass of men and women buried beneath the shattered timbers of the car bottom. My wife and myself were for a few moments confined between the floor above us and the broken seats, although wholly uninjured. During those few moments a terrible sense of suffocation oppressed me. By the tearing away of the seat before us, I was enabled to extricate Mrs. Bates, although a dying man near me was clutching my hair, crying, 'Mr. Bates, save me, Oh, save me!'"

"Soon as Mrs. B. was liberated and passed forward, I lost sight of her amid the ruins, but she called to me that she was safe, and requested me to turn my attention to the wounded around me, and soon after suffered herself to be removed from the window. I then broke out the two windows near me, then caught hold of a man, whose shoulders were crushed beneath the large timbers of the car bottom. He told me his feet were fast."

"With a desperate effort I extricated him, when the floor settled in such a way as would have crushed him had he remained a half minute more. I then broke down with my feet the seat on which I had been sitting, to liberate the poor man, Mr. Thomas Brown, of Whitinsville, who had caught me by the hair, and a lady, (Mrs. Richmond, of Southbridge), whose heads were bent over the seat, and held by the large timber of the car bottom over them. But although I broke down the seat, the timber was so confined by connection with other timbers and by the oil cloth carpeting of the car, that they could not be relieved until a man near me and I had cut the carpet with our knives."

"Before we could extricate them they had both ceased to speak. One seemed alive as we put him through the window to those without, but he soon died. Mrs. Richmond was entirely dead. Mr. Brown is also now dead. I continued to strive to relieve the wounded. One man, to whom I could not get, called on me by name, beseeching me to remove a timber that was crushing his leg. He was soon freed by others, his leg horribly crushed."

"Our cars hardly stopped at the depot we passed above the accident, and as we passed, a man apparently connected with the road, at the depot, remonstrated with the conductor against his proceeding; and as the cars passed on at a rapid rate, remarked, 'There will a smash-up in two minutes.' That collision did take place in less than that time."

THE EASTERN QUESTION.—It will be seen from our foreign news, that this is still undecided.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

THE POWER OF PRAYER.

NO. IV.

It is written, "In all thy ways acknowledge him and he shall direct thy paths." So also, "Honor the Lord with thy substance and the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses running over." The Lord delights in having the most implicit confidence put in his word, and will honor all who do trust in him.

The feeling, if the words are not expressed, very generally exists in the Church of the present day, that although the Lord did in old times answer the prayer of faith, times have changed and such things are not now to be looked for by Christians. This is doing our Lord and Master very great wrong; for while it is written, "Jesus Christ, the same yesterday, to-day and forever," we have no right to doubt his willingness and faithfulness to answer prayer in reference even to our temporal interests, as well as spiritual concerns. He is not only ready to supply our personal necessities from day to day, through life, but also to render us instruments of communicating good to others, notwithstanding our own poverty.

The case of Mr. Muller, before referred to, is in point even here. He was first induced to ask for the means of supplying the poor around him with bread and other necessities, and had scarcely asked, before a sum was put into his hands to be disbursed during the winter among the poor, amounting to about fifty dollars a week. Next he was led to ask for means to open schools for the poor, both young and old; and in answer to prayer it was granted; rooms, books, teachers and money to do so being given. This was extended, and now exists as a Bible, Tract, and Missionary institution. The schools and all other operations are still in progress, and are among the most efficient of their kind in the world, and have been sustained, by begging only of the Lord, now about eighteen years. After proving the Lord's faithfulness in all these departments, his mind became exercised on the subject of opening an orphan house. Making it a subject of earnest and daily prayer, the Lord opened the way for him to establish such an institution.

The great motive for this, was, to prove to the Church and world that the Lord is still the Living God, and does and will hear prayer now as well as in former times. Mr. M. says: "Through my pastoral labors among the saints in Bristol, &c., 'I had constantly cases brought before me, which proved to me, that one of the especial things which the children of God needed in our day, was, to have their faith strengthened. For instance: I would visit a brother, who worked fourteen or sixteen hours a day at his trade, the necessary result of which was, that not only his health suffered, but his soul was lean, and he had no enjoyment in the things of God. Under such circumstances I would point out to him that he ought to work less, in order that his bodily health might not suffer, and that he might gather strength for his inner man, by reading the word of God, by meditation over it, and by prayer. The reply, however, I generally found to be something like this: 'But if I work less, I do not earn enough to support my family. Even now, whilst I work so much, I have scarcely enough.' There was no trust in God; no real belief in the truth of that word: Seek first the kingdom of God, and his righteousness: and all these things shall be added unto you. I would reply something like this: 'My dear brother, it is not your work which supports your family, but the Lord; and he who has fed you and your family when you could not work on account of illness, would surely provide for you and yours, if for the sake of obtaining food for the inner man, you were to work only so many hours of the day as would allow you proper time for retirement. And is it not so now, that you begin the work of the day after having had only a few hurried moments for prayer; and when you leave off your work in the evening, and mean then to read a little of the Word of God, are you not too much worn out in body and mind to enjoy it, and do you not often fall asleep while reading the Scriptures, or whilst on your knees in prayer?' The brother would not

allow that it was so; he would allow that my advice was good; but still I read in his countenance, if he should not have actually said it, 'How should I get on if I should carry out your advice?'

"I longed, therefore, to have something to point the brother to, as a visible proof that our God and Father is the same faithful God as he ever was; as willing as ever to prove himself the Living God, in our days as formerly, to *all who put their trust in him*." It was with a view to this end, Mr. M. called a public meeting of friends, to lay before them the plan of an orphan house, and say to all that whoever had anything to devote to the Lord in this way could give it to him. Dec. 2, 1835.—He was led to ask the Lord for suitable premises, £1000 sterling, and suitable individuals to take care of the children. I have not room in these brief sketches to relate all the way in which the Lord led on his servant to the accomplishment of the end proposed. But suffice it to say, that in answer to prayer, in a little more than a year, the premises were provided, helpers obtained, the houses furnished, and some seventy orphans under instruction and support, and the £1000 paid in, and all without asking any individual for a farthing, but in everything by prayer and supplication making known their requests to God. Many times, from one day, and even from one meal to another, he has had to wait on the Lord for aid, and yet it has never once failed to come, before it was actually needed to be used. The whole work is evidently of God, and he is jealous for the honor of his own glorious name. But "he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."—Such confidence in God will not come to us as a matter of course; but is to be sought and cultivated. It requires a close walk with God, a pure conscience, a full consciousness of union with Christ, to enable the believer to thus lay hold of him and ask in faith so as to receive what he needs and desires. But it will amply compensate us for the trial, if we can live such a life of faith on the Son of God, even with regard to all that concerns us in life; all these little every day incidents which sometimes are so perplexing.

J. LITCH.

THE MIDNIGHT CRY.

"BEHOLD, the bridegroom cometh; go ye out to meet him."

On this passage I wish to make a few remarks. Our brethren of the "midnight cry," have, evidently, a wrong idea of it. This, we think, will appear plain to all, when they duly consider the meaning, or import of three words in the text; viz.: Behold, cometh, and meet.

1. Behold signifies—according to Webster—"To fix the eyes upon; to see with attention; to observe with care."

2. Cometh signifies coming. Webster, in giving the definition of the word come, says, "Coming implies moving, driving, shooting along." In his definition of the present participle coming, he says: "drawing nearer or nigh; approaching; moving toward; advancing."

3. Meet signifies, "To come together, approaching in opposite or different directions." Now to the text. "Behold"—fix the eye upon—"the bridegroom cometh"—is coming, moving, advancing—"go ye out to meet him"—approaching in opposite directions; come together.

The Saviour did not say that the virgins in the parable cried: Behold the bridegroom cometh, or will have come in half an hour, or one hour, or two! but, Behold he cometh,—is coming—is now already on his way! go and meet him!

Is the Lord Jesus now coming? Our brethren of the "midnight cry" say, No! he is not coming till next year! Why, then, do they cry, "Behold the bridegroom cometh!" he is not now coming, neither can he come till next year! according to their argument, and of course the true cry cannot be made till next year; or until the Lord's actual coming.

And this perfectly agrees with the oriental custom of marriage, to which our Saviour refers in the parable of the ten virgins—"they that were ready went" to meet the bridegroom while he was "moving, approaching, drawing near" home, as the following extract from Nevin's *Biblical Antiquities*, vol. 1, pp. 147-8 will show:

"When the time of marriage arrived, the bride prepared herself for the occasion with the utmost care. She was adorned by her attendants with all the elegance which the taste of the times rendered fashionable; and to complete her joyful appearance, the bridal crown was placed upon her head. The bridegroom presented himself at her father's house, attended with a number of young men of his own age. The wedding festival frequently lasted seven days, as we may see in the case of Samson, and in that of Jacob at a much earlier period.

"During this time, the bridegroom and his companions entertained themselves, in various ways, in one part of the house; while the bride was engaged with a like company of her young female friends in another.

"It was not considered proper on such occasions, or any other, for young persons of both sexes to mingle together in the festive circle, or even so much as to eat at the same table. In the account of Samson's wedding, we find that one method of giving life to the intercourse of the men, was to propose riddles, and exercise their ingenuity in explaining them. The companions of the bridegroom were some times called the *children*, or *sons*, of the bride-chamber. On the last day, the bride was conducted to the house of the bridegroom's father.

"The procession generally set off in the evening, with much ceremony and pomp. The bridegroom was richly clothed with a marriage robe and crown, and the bride was covered with a veil from head to foot. The companions of each attended them with songs and the music of instruments; not in promiscuous assemblage, but each company by itself; while the virgins, according to the custom of the times, were all provided with veils, not indeed so large and thick as that which hung over the bride, but abundantly sufficient to conceal their faces from all around. The way, as they went along, was lighted with numerous torches. In the meantime [MARK THIS NOW] another company was waiting at the bridegroom's house, ready, at the first notice of their approach [ATTENTION] to go forth and meet them. (Words in brackets are mine.) These seem generally to have been young female relations or friends of the bridegroom's family, called in at this time, by a particular invitation, to grace the occasion with their presence. Adorned with robes of gladness and joy, they went forth with lamps or torches in their hands, and welcomed the procession with the customary salutations. They then joined themselves to the marriage train, and the whole company moved forward to the house. There an entertainment was provided for their reception, and the remainder of the evening was spent in a cheerful participation of the marriage supper, with such social merriment as suited the joyous occasion."

(This extract is quite lengthy, but I give it entire, that all may judge for themselves.)

The argument thus adduced, from the import of the text, and the custom to which our Saviour refers in the parable, is proof positive, to my mind, that the true cry cannot be made till after the Lord Jesus shall have left his Father's throne—whoever may make the cry. When, therefore, the "sign of the Son of man" shall be, while he is on his way from heaven to earth, then the cry will be made, "Behold the bridegroom cometh;" and all will be in harmony with the text, and, also, the oriental custom to which our Saviour refers in the parable; and no one can get ready after this.

Why will our brethren continue to declare that they are giving "the true midnight cry!" when there is such an overwhelming amount of evidence to the contrary!

That our glorious and lovely Redeemer is coming immediately, there can be no reasonable doubt; we have all the evidence we could ask for; and why should any one assume a false position, and thereby divide and distract those who are so anxiously waiting their Saviour to see!

OBJECTIONS.—I anticipate an objection or two, to the foregoing: 1. If the true cry is not made till the Saviour leaves his Father's throne, how can the phrase, "go ye out," be fulfilled? as this implies that they "went out to get ready" to meet the bridegroom. Not so—"they that were ready" went to meet the bridegroom—the others—the foolish went the other way—went to buy oil, but never obtained any.

2. This view conflicts with the idea of the saints being "caught up" to meet the Lord in the air; as *go ye out* does not mean *caught up*. Be it so. But would the saints *getting ready*, to meet the Lord at some future time—"54"—be like the virgins who *were ready*, and went and met the bridegroom while on his way, moving home!

If the "wise" went to meet a living, moving being, on a public highway—on the earth; will not the saints' being caught up to meet a living, moving Being, in his pathway from heaven to earth—"in the air"—be analogous! Is not the analogy between *go ye out*, and *caught up*, as striking as it was between a public highway on earth, and a pathway in the air?

But what likeness is there between getting ready to meet the Lord next year! and the virgins going to meet the bridegroom on a public highway!

Oh! that brethren would cease from their *midnight cry*! By it, a test question is raised, and division and distraction among brethren is the result. Brethren have a right to their views of definite time—this is quite plausible, and worthy of serious attention—but their view of the midnight cry, is a plain violation of God's word! and those engaged in it must be accountable for the division and strife which it occasions among the saints who are watching and waiting for their Lord.

T. M. PREBLE.

East Weare, (N. H.) Aug. 4th, 1853.

THE DISCUSSION.

BRO. BLISS:—As you have thought proper to publish my communication on "the abomination of desolation and the holy place," and as it was written in answer to the question proposed for discussion, permit me to present something additional by way of argument, in favor of the position taken in that communication. And what I have written, be it understood, is to rest on the evidence presented, and to be received or rejected, according as the evidence may be sufficient or insufficient, to support the position.

What is meant by the abomination of desolation, and the holy place? It seems necessary that we should know what is meant by this, from the fact that where it is spoken of in Matt. 24th it is said: "Whoso readeth let him understand." Understand what is meant by the abomination, and what part of the prophecy of Daniel is referred to. To understand this, we must find that part of the prophecy that agrees with the language used by the Saviour, both before and after the passage where the reference is made. We quote from Matthew, and refer to Daniel, where a corresponding sentiment is expressed. Matt. 24:12-15—"Because iniquity shall abound, the love of many shall wax cold. [Dan. 12:10.] But he that shall endure unto the end, the same shall be saved. [Dan. 12:12.] And this gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come." [Dan. 12:4-7.] When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, [see chap. 11:31.] stand in the holy place, (whoso readeth let him understand:) then let them which be in Judea flee into the mountains." Now, the fact that the Saviour has referred us to the prophecy of Daniel, that we might find what he meant by the abomination of desolation, and the reference being made immediately after the mention of the "end of the age," we should naturally examine that part of the prophecy where the end of the age is spoken of in language similar to that used by the Saviour. Dan. 12:11-13—"And from the time that the daily sacrifice shall be taken away, and the abomination of desolation set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." The setting up of this abomination is described in chap. 11:31, where it is spoken of as being in "the sanctuary of strength," i. e., the holy place. Now as there was to be but 1335 days, (a day for a year), from the time it was set up to the end of the age, when Daniel was to stand in his lot, it could not have been any other abomination than the one that first stood in the "holy place" about 1335 years ago. It could not, therefore, have been the Roman army under Titus. And if it is claimed that Luke 21:20 refers to the Roman army under Titus, then let it be proved that this passage is parallel with Matt. 24:15. That the latter passage refers to the abomination of desolation spoken of by Daniel, (chap. 11:31) seems evident from Rev. 12:13, 14—"And when the dragon [imperial Rome] saw that he was cast unto the earth, he persecuted the woman [the true Church] which brought forth the man-child [Jesus Christ.] And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Now as the Papal abomination was to desolate the true Church for the time, times, and half a time, (see Dan. 7:25, Rev. 11:2, 13:5;) and as the Church fled into the wilderness when this period began, her flight must have been in obedience to this injunction of the Saviour: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:) then let them which be in Judea flee into the mountains. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." (Dan. 12:1.) These two passages cannot harmonize unless they refer to the same time, or period: for it is impossible to have two periods of tribulation such as never was since the world began, nor never should be again. Both passages, then, must refer to "that time," namely, to the prophetic period of time, the 1335 years, commencing with the setting up of the abomination of desolation, and extending to the time when Daniel stands in his lot. It is not said that the tribula-

tion shall last the whole length of "that time," but it is written: "Except those days should be shortened there should no flesh be saved; but for the elect's sake, those days shall be shortened." But there is a definite prophecy that the tribulation was to last for a time, times, and half a time.—(Dan. 7:25; Rev. 11:2; 13:5.)

Conclusion. If the evidence presented here is rightly applied, and this is for the reader to decide, then the abomination of desolation is the Papacy. And its standing in the holy place was the assuming of that power to be the Church of Christ, to the exclusion of the Jewish Christian Church, established in Judea by Jesus Christ.

To the Editor of the Advent Herald:

As you, dear brother, have invited all who choose to offer you their views with respect to the meaning of "the abomination of desolation spoken of by Daniel the prophet," I offer you the result of thought and inquiry for years past on this subject. As you wish it done in few words, I will only now give you the outline. Should you desire further particulars, they can hereafter be furnished.

1. I understand this prophecy to be a double one, having a primary and secondary fulfillment. The primary fulfillment previous to the destruction of Jerusalem, when Cestius advanced to Jerusalem and laid siege to the Temple, but suddenly, and apparently without any reason, retired. Whereupon the Christians fled to Pella, beyond Jordan, as Eusebius relates.

2. In respect to the secondary fulfillment, which is to take place before the coming of the Lord Jesus to judgment, I think that the abomination that maketh desolate is the power described in Dan. 11:36-39, whose exploits are further noticed in the concluding verses of that chapter.

3. His power I take to be that great Northern power spoken of in Ezek. 38th and 39th—the chief prince, or the prince of Rosh, Meshech, and Tubal, of Russia, Muscovy, and Tobolsk—the Czar of all the Russias.

4. The pushing of the king of the south against him, may mean the efforts of Turkey against the encroachments of that power.

5. The success of Russia, and the conquests to be made by that power, appear to be foretold in Dan. 11:40, 42.

6. The standing of this abomination of desolation in the holy place, or where it ought not, appears to be the same as the success of Gog, (Ezek. 38:8) in invading the land of Israel.

7. The description of the land thus to be invaded, and in which Gog is ultimately overthrown by the power of God himself, applies to these United States. "A land brought back from the sword. The mountains of Israel that have been always waste: but it is brought forth out of the nations. A land of unvalled villages. A people that are at rest, dwelling safely, all of them, without walls, having neither bars nor gates. The people gathered out of the nations, that have gotten cattle and goods, that dwell in the midst of the land," and all this to be in the "latter days." (Ezek. 38:8-16.)

8. To this corresponds Dan. 11:45, where the abomination that maketh desolate is said to plant the tabernacle of his palaces between the seas, in the glorious holy mountain. The seas, the Atlantic and Pacific oceans, between which the United States lie. The glorious holy mountain, the mountain of delight of holiness. A people professing to be Christian, a peculiar people, zealous of good works.

9. The cause of this desolation, (Ezek. 39:23,) the trespasses of this professing people of God.

10. What the desolation is a sign of. The harvest, the end of the world. (See Isa. 18:5, 6.)

BETA.

We have an interesting Bible-class in this place, in which the 13th chapter of the gospel according to Mark was the lesson last Lord's-day. We supposed we got along tolerably well, until we came to verse 14th, where we came to a stand. Sometimes one thought he was able to comply with the injunction, "Whoso readeth, let him understand;" but his understanding of the matter would not endure the criticism of the rest of the class.

The question was, What was, or is, the abomination of desolation referred to? Some had it, idolatry in the Jewish Church; some, idolatry in the Christian Church; some, pride and a love of popularity; some, the Papacy; but all seemed equally unable to support his respective view; so we were obliged to leave off about where we commenced.

Now, brother Himes, if you, or some other student of prophecy, will answer the following questions, you will confer a great favor on a few who desire to know the truth:

1. What is the abomination of desolation spoken of by Daniel the prophet?

2. Where is the place in which it ought not to stand?

3. Has it yet stood in that place? if so, when?

J. CUMMINS, JR.

M'Connell's Grove (Ill.), July 28th, 1853.

P.S. Will you please to publish in the *Herald* the following few words to

BRO. CHAPMAN:—From your letter of June 20th, I understand that you do not think well of the proposed discussion of the 24th of Matthew. You say: "Take it as it was designed by the Author himself, and it is a powerful weapon." How did the Author design to have it taken, or understood? Again: "With it and the book of Daniel, after showing the discrepancy in the chronology," &c. Where in the chronology does the discrepancy exist? Now, brother, I think there might be "hundreds" found, (myself included,) who are not able to answer those two questions. If you will do so, you will confer a favor on your brother in tribulation.—J. C. JR.

REMARKS.—We think our correspondent mistaken in supposing that brother C. had any reference to the proposed discussion, the proposition for it not appearing in the *Herald* till the 2d of July, two weeks after brother Chapman's letter was written.—ED.

LETTER FROM BUFFALO, N. Y.

DEAR BRO. HIMES:—I write to inform you that I have arrived in this city and commenced my labors for the present here. The church have recently repurchased and refitted up their chapel at considerable expense and made it quite convenient for meetings. In fact it is one of the neatest houses of worship among us. Our brethren in Auburn, however, have perhaps excelled, as they have one larger and more expensive. By request, I visited Buffalo in June last and remained with the church here five Sabbaths, following up the labors of brother Edwin Burnham, but with no design or idea of locating permanently among them. But when I came the brethren laid their claims and that of the cause in this Western field upon me and were so urgent and pressing in their call that I have been induced to comply with their wishes—though with great trial to our own feelings and that of the church in Hartford, where we have been the last two years.

The following are the reasons which have induced me to remove to Buffalo.

1. The entire field is destitute of faithful and judicious laborers and has been for years, and the cause has suffered in consequence. The churches in this section have enjoyed no pastoral labor, and but little evangelical, and hence could not prosper.

2. The church in Buffalo have gone to great expense to sustain the cause, and are determined to do all in their power in the future to sustain it in this city not only, but in the entire region of the West.

3. They had endeavored to secure the labors of other ministering brethren in this city, but had failed. Becoming disheartened, they threw the responsibility of the cause on me, remarking, that if I did not comply with their request they must sell their chapel, and the cause must be abandoned so far as any public effort; for it was impossible for them to sustain the cause without regular preaching and pastoral labor.

4. The West, and this section, was the field of my first labors in the Advent cause. Many that embraced the truth at that time have had none to instruct them and look after their spiritual good since, except from travelling evangelists, who have tarried but a day among them. They are as sheep without a shepherd.

When contrasting this state of things with that of the East, and the fact that the churches there could secure ministerial labor a part if not most all of the time, I was led to feel that whatever was the sacrifice, duty demanded of me to make it, and help the suffering and feeble. It became to me as the cry of Macedonia to Paul, and I could not resist the impression, that the Lord would have me labor here. One thing is certain, that a sense of duty alone has urged me to this step, and my prayer has been that it might be for the good of the cause at large.

In coming to Buffalo I have had to leave a lovely and devoted people: a people among whom I have labored with the utmost harmony and love for a period of two years. The church in Hartford are spiritual and always ready to co-operate with the minister of the gospel in laboring for the good of others. There is no church in the land more faithful in their attendance on the social meetings of the church or more active than they. In summer and in winter, in cold and in heat, there is always a good representation of the brethren and sisters present, who with cheerful countenances and warm hearts associate for the edification and good of each other. The past seasons of this character will never be forgotten by us, but ever remembered

with joy. Our parting with this dear people was hard to bear. Our hearts were broken and theirs when the hour of separation came. They wept and so did we when we thought we must part and be separate at so great a distance. We had fondly hoped that we should have remained and lived and labored together until our Lord should call us to rest and reward, but our hope in this respect was now blighted. But we did not sorrow as those without hope. We pledged fidelity to Christ and the cause of our Redeemer, that we might meet and enjoy each other's society in the world to come.

I have left them under the care of the Great Shepherd of the sheep, praying that they may be preserved blameless unto his coming. And I trust that our Eastern brethren will look after the interests of this flock, and visit them as often as they can, and break unto them the bread of life.

I desire the prayers of the church and brethren in every part of the land, for us in Buffalo and this Western region. Pray for our spiritual prosperity—pray for more laborers to enter this part of the kingdom. Pray that the gospel of the kingdom at hand may spread, and that many may become enlightened as are we, and look for our Lord from heaven. Brethren, pray for us. The grace of our Lord Jesus Christ be with you all until he comes and crowns us with life. Amen.

Aug. 4th, 1853.

O. R. FASSETT.

THE BRIDE, THE LAMB'S WIFE.

MR. EDITOR:—In your reply to S. Jackson, in the *Herald* of July 23d, you say: "The city of Rev. 21st, which John saw in vision, was a symbol, which we regard as the bride, the Lamb's wife."

Permit me to ask, by what authority do you determine that city to be a symbol? I do not understand this system of interpretation which makes one symbol to symbolize another symbol. You say in the *Herald*, the city "was a symbol, which we regard as a representative of the Bride the Lamb's wife." In the "Approaching Crisis," to which you refer us, you say, "A chaste bride, and the New Jerusalem—are chosen representations of the Church triumphant, whose Maker is her husband."

If I understand you correctly, you make the New Jerusalem a symbol of the Bride the Lamb's wife, which is also but a symbol of something else, which you assume to be "the Church triumphant." I say assume, for the clause you add by no means proves it. That phrase, "Thy Maker is thy husband," quoted from Isa. 54, is addressed, not to the "Church triumphant," but to the mother of the "Church triumphant;" for it is of the subject of that address, Paul informs us, (Gal. 4th,) she is the "Jerusalem which is above and is free, and is the mother of us (Christians) all." She is the mother of the Church of Christ in the same sense in which the Jerusalem which now is, was and is, the mother of the Jewish people. She was their metropolis.

Again: You say these symbols "are chosen representations of the Church triumphant." Are not "the Church triumphant," rather represented as those who shall walk in the light of the city? and as those who shall enter in through the gates into the city? (Rev. 21:24, and 22:14.) Is not the city rather represented as being the habitation of the Church, than the Church itself? If the New Jerusalem can be said at all to be a symbol, it must symbolize itself, and be what is called not symbolically, but metaphorically, "the Bride, the Lamb's wife." That the city of God, where Jesus Christ is, has an identity, a real existence, you will hardly dispute. And if so, what reason is there to doubt but what John in vision saw the real city itself?

While preaching, a number of years ago, I expressed the view in substance which you entertain. A brother in the desk with me wrote on a strip of paper, and handed to me, asking, If the Church is the Bride, who are the guests at the marriage feast? I have not yet been able to solve the problem. Perhaps, Mr. Editor, you can do so.

J. LITCH.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11:25, 26.

DIED, at Worcester, Mass., July 29th, LILLA EDITHA, only child of OTIS and ESTHER R. DEAN, aged one month and four days. Brother and sister Dean again have been called to part with an only child. Their grief is great, yet they sorrow not as those who have no hope, having in pos-

session the faith that grasps the promise, that those "who sleep in Jesus will God bring with him."

C. R. G.

DIED, in Barre, Mass., May 9th, 1853, brother NUCOMB CLEARLAND, aged 53 years. Brother C. embraced religion when he was 18 years old. In 1843 he embraced the Advent with all his heart. Brother C. was a firm believer in the advent of Jesus at hand. His house was always a home for the way-faring man. He leaves a wife and eight children to mourn his loss. In him they have lost a kind husband and father; but they sorrow not as those who have no hope. He fell asleep calmly in Jesus, to await that glorious morn, when Jesus shall come to raise his sleeping saints.

DIED, in the city of Troy, at the residence of his son, on Sunday morning, July 24th, JOHN BILLINGS, Esq., aged 80 years and three months.

Many who read the above will recognize in the departed one who spent a long life of toil and usefulness in the service of his Master. For the last twelve years of his life he has been identified with that portion of the Church who are living soberly, righteously, and godly, looking for that blessed hope. He died, saying that Jesus had forgiven all his sins, and that he was only going to sleep. Thus "we all do fade as a leaf." But the night is far spent, and the day is at hand, when those who have the "righteousness of Christ," shall be received to a land, where the leaves of the tree are for the healing of the nations.

L. F. B.

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REFERENCES.—Gov. Seward, Auburn, N. Y.; Hon. Francis Granger, Hon. John Gregg, Canandaigua, N. Y.; H. Bennett, M. D., and P. M. Bromley, Esq., Rochester, N. Y.; and Rev. J. V. Himes, Boston, Mass. [ly. 13.]

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ADVENT HERALD.

BOSTON, AUGUST 20, 1853.

THE HERALD OFFICE.

I AM under obligations to brother Litch for his voluntary and unsolicited articles on "The Support of the Herald," which were published in my absence, and of which I had no intimations till I read them in the Herald.

Since first embracing the doctrine of the Second Advent brother L.'s devotion to the cause is known of all. He has been conversant with the history and position of the Herald office from the first. Nothing connected with it has been kept from his knowledge. He can have no inducement to speak otherwise than impartially respecting it; and it is from a personal knowledge of its condition and wants that he was prompted to make the appeal that he has. We trust that our affairs may ever be so conducted, as to meet the approval of those who are thus personally familiar with them; and put to the blush and make apparent the falsity of those who designedly misrepresent, because of their jealous or selfish purposes.

I have for some time felt quite anxious respecting the office and my mission in connection with it. The greatest number of subscribers we have ever had, was on the 1st of Jan. 1851, when they numbered 4664. Soon after, we struck off from our list 400, from whom we had not heard for a long time, and added sixty-three to the poor list which left 4327. The well known opposing influences with which the Herald had to contend have been successful in reducing our list more than 600; so that at the close of the last volume, July 1st, we had but 3643 subscribers of all kinds—including the poor and non-paying,—which deprives us of the means we before had to supply the poor, and circulate publications. A portion of this falling off is to be attributed to an effort made the present year to excite prejudice against the office, on the ground that the Herald has the enormous circulation of 5000 paying subscribers; and though we anticipate no deleterious results from it except in its own locality, our list has been somewhat reduced by it. It will require no prophet's ken to predict that with such influences continued, without the earnest efforts of friends to counteract them, that the paper must be made less efficient by being reduced to its former dimensions, or perhaps entirely suspended. This is put forth with the hope that a statement of these facts will prompt the friends of the Herald to more earnest efforts to extend its circulation, and to recover for it all that it has lost, and more. Even now, we trust, that the tide has turned. During the month of July, we have had a net gain of 25, for which we are mainly indebted to brother Litch's articles.

I know that in my labors, I am actuated by no selfish motives; and I have the fullest confidence that while God wishes the continuance of the Herald office, he will provide the means for its support. He, however, requires our own exertions; and as an inducement to friends to exert themselves to procure subscribers, I will make the following

OFFER.

Those who will procure three or more new and paying subscribers, and wish for remuneration, may order from the office any books that we publish, to the amount of one fourth the money they obtain from such subscribers. Or, if they prefer, they may order to one fifth the amount of it in any of the books that we purchase and keep for sale.

In addition to the above, we will make a present of Jewett's great picture of Bunyan's Pilgrim's Progress—a steel engraving on a plate 24 by 30 inches, and sold for \$5, to the one who will send us the greatest number—over ten—of paying subscribers between now and the first of January next.

We want to bring the list up to 5000 paying subscribers; which is necessary, so make the office as efficient as it should be, to enable me to publish the works I have in my mind, to supply the Herald to the worthy poor, to assist in new fields of labor, and to meet the obstacles which are thrown in my way abroad by those who are more anxious to destroy, than to build up.

MY JOURNAL.

July 24th.—Delivered two discourses in Clark's Hall, Portland, Me. The place was as full as I ever saw it. The season was one of the best that I ever experienced in P. Though the church there is scattered, and many are disheartened, yet there is a remnant, who will undoubtedly hold fast the profession of their faith steadfast unto the end. They desire more preaching, and I hope that brethren will not forget them.

At the close of the afternoon's service, brother Partridge took me to Saccarappa, where I gave a third discourse in the Methodist chapel, to a very large congregation. The theme of the discourse was illustrative of Christ's offices, of Prophet, Priest, and King, embracing the fact, that the time is near when he will enter upon his kingly office, and reign as "the blessed and only Potentate, the King of kings, and Lord of lords."

25th.—Preached in Newburyport, in the house of Deacon Pearson. Had a good season.

26th.—Preached to the church in Chardon street, Boston.

28th.—Preached in Abington, to brother Chase Taylor's society. Had a refreshing season. The brethren here have had their trials, but will, by God's help, live and prosper. Brother Taylor is useful, and is much esteemed.

29th.—Again preached in Chardon street, Boston.

30th.—Spent the Sabbath in Newburyport. The church here is flourishing and increasing, under the judicious and faithful labors of Elder J. Pearson, jr.

August 1st to 6th spent in Boston, attending to various duties, before going South. On the Sabbath, gave two discourses in Chardon street chapel. The "little flock" here are still in a state of trial, as "sheep without a shepherd." I have not been able to be with them much, and their pulpit has only been supplied on the Sabbath, with no one to visit them during the week, and look after their spiritual interests. They are resolved to obtain a new place of worship, and a pastor, if it be possible. They deserve both, and I sincerely pray, that God will bless them with success.

8th.—Gave a lecture to the church in Lowell. The brethren are united, and enjoy a degree of prosperity under the faithful labors of Elder Sherwin.

9th and 10th.—Attended the Conference meeting of Advent churches in Lawrence. The meeting throughout was one of extraordinary interest to the Advent cause. The churches within the bounds of the Conference were fully represented, and the reports of the delegates were cheering and full of hope. It appears that God is bringing out of the confused mass that has so long existed, an humble and devoted people for his name, who will not only hold up the truth, but live it out, in sobriety, righteousness, and godliness.

11th.—Left Boston on my tour South, to Central Pennsylvania.

My Post-Office address will be Milesburgh, Centre county, Pa., until the 6th of September.

Opening of the Advent Mission Church, and Conference in New York.

Our chapel in this city will be opened on the 11th of September (Sunday), and a conference will be held during the week, extending over the Sabbath, if the interest shall warrant. It was the original purpose to have a local conference, but the season of the year being favorable to a general gathering of our brethren, and the Industrial Exhibition forming an attraction to the city, it has been thought best to extend a general invitation to brethren and friends all abroad, to meet with us at that time. We cordially invite our ministering brethren and others interested in the cause, to assemble with us on the 11th of September, and spend a few days in conference. A number of ministers from abroad are expected.

We shall extend hospitality as far as possible, and our brethren in the adjacent cities will do the same, we have no doubt. Those who have particular friends to whom they can go, had better proceed directly to their houses; others may come to the chapel, 39 Forsyth street, between Hester and Walker streets, where some one will be on Saturday, the 10th, to direct strangers to places.

Should there be more than can be entertained by ourselves, we shall aid our friends in procuring comfortable boarding places at moderate charges.

(By order of the committee of the Advent Mission Church.) L. D. MANSFIELD, Sec'y.

P.S. Preaching every evening in the week. The services in other respects will be announced on the Sabbath.

The Eastern Question.

It was feared that the Emperor of Russia would decline to withdraw his forces from the principal-

ties, as stipulated for in the proposition of the three powers. The English and French fleets would, in that case, be ordered to pass the Dardanelles, and a peaceful settlement be greatly jeopardized.

The telegraph despatch of the 20th states that the Porte and the representatives of the great powers had accepted the proposition of the Austrian Minister, which arranged that the English and French fleets should withdraw from Besica Bay, whilst the Russians evacuated the Danubian provinces, Turkey would then send an Ambassador to open negotiations at St. Petersburg. Conferences were then to be opened at Vienna, by the consent of Russia.

Great uneasiness was created by the news of a decree of the Czar, ordering a fresh levy of recruits throughout the Empire, which was interpreted as a war measure.

Moldavia had declared itself independent of the Porte, and refused to pay further tribute. A similar movement is expected in Wallachia.

It is asserted that the Porte intends addressing an ultimatum to Russia, in which, after paying due regard to the rights of the Sultan's Christian subjects, that sovereign declares that in spite of their repeated assurances the Czar should persist in offering war, the Porte had resolved to accept it, but that the responsibility must lie with Russia. The above document, it is further asserted, has been communicated to the ambassadors of France and England.

Admiral Dundas, of the English fleet, with all his captains, has been on "a reconnaissance of the Turkish fortresses."

Russia demands of Persia the cession of the Province of Tauris, in lieu of the eighty millions of roubles due her.

ELDER O. R. FASSETT.—Our readers will see by a letter on another page, that this faithful brother has removed to Buffalo. The cause at the East, and in Hartford in particular, will suffer much by his departure from a region where he is so well known, and where he has been so useful. But our regret and sorrow are much softened by the reflection, that his removal to Buffalo will be the salvation of the cause in that important place. Were it not for the consideration, that he will now supply a more destitute region than the one he has just left, we should hardly feel reconciled to his departure from among us. Our sincerest prayers accompany him to his new field of labor. Most earnestly do we pray for his success in his efforts to build up the cause of God, and for every blessing on his beloved family. We need say nothing in his commendation, for his "praise is in all the churches." Our brethren will find him the devoted Christian, the faithful pastor, and the instructive preacher.

The cause of the Advent in Buffalo and vicinity, after so long a season of trial and discouragement, will no doubt be revived and built up under the labors of brother F. May the great Head of the Church grant him success.

It will be seen by a notice in the list of appointments, that Dr. R. Hutchinson and J. M. Orrock intend to visit the States. They will receive a hearty welcome. Dr. H. cannot speak much, but his friends will be gratified if they can hear him at all. Bro. O., however, will fulfil all the appointments that brother H. may not be able to meet. The visit of these beloved brethren cannot fail to be a blessing to the churches. They love the cause, and are devoted to its best interests. In regard to brother Hutchinson, we wish to say, that since he lost his voice he has studied Medicine, and having regularly graduated, he now follows that profession. But so far, he has not met with that return which his circumstances require. As a faithful and devoted brother, who has labored in season and out of season, without regard to sacrifices, he has strong claims on Adventists for sympathy and aid. We trust that this statement will be sufficient to induce brethren to extend to him, as well as to brother Orrock, a helping hand "after a godly sort."

The hot weather, beginning on Thursday, Aug. 11th, up to Monday noon, the 15th, caused in this city the death of eight persons by sun-stroke. In New York the mortality has been awful. The telegraph reports the whole number of deaths at two hundred and twenty—one hundred of which were on Sunday, besides twenty-six in Brooklyn, three in Williamsburgh, three in Jersey city, and three on Staten Island.

A TERRIFIC thunder-storm occurred in the towns in this vicinity on Sunday evening last, doing considerable damage. Mrs. P. R. Russell, wife of the Baptist minister in Georgetown, was instantly killed. A child in her arms was uninjured.

THE DISCUSSION.—Three letters on this will be found in another part of this paper. Next week we propose to give our views respecting the Holy Place, which is to be desolated; and the week following, respecting the abomination which was to desolate it.

BRO. O. R. FASSETT acknowledges the receipt of \$10 from the Buffalo church, and \$1 from E. O. Williams, for Fitch's monument.

"Youth's Guide."

The "YOUTH'S GUIDE" is published the first week in each month, at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), 31 cts.; English subscribers, 2s.

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Annie Grey.	

To Correspondents.

G. B. TURNER—Your letter will appear next week.

J. CROFFUT—

Appointments, &c.

R. HUTCHINSON and J. M. ORROCK will hold meetings as follows:—S. Troy, Vt., Aug. 24th; Morrisville, 25th; Waterbury, 26th; Bristol, 27th, and Sunday, 28th; Low Hampton, N. Y., 29th; New York, Sunday, Sept. 4th, as brethren Mansfield and Porter may arrange; Champlain, Sunday, 11th; Dunham, C. E., 12th. Each meeting (Sundays excepted) at 5 1/2 p. m.

N. BILLINGS will preach at Odetown, Sabbath, Aug. 28th; at Swanton, 31st; Georgia, Sept. 1st—will some brother call for me on the arrival of the first train from Swanton? Waterbury, Sabbath, 4th and 11th. Evening meetings at 7 o'clock.—S. D.

THOS. SMITH will preach at Orleans, or Barnstable, Mass. (where the brethren may appoint.) Sabbath, Aug. 28th.

L. H. SHIPMAN will preach at North Haverhill, N. H., Tuesday, Aug. 23d, at 7 1/2 p. m.

D. T. TAYLOR will preach in Bristol, Vt., Sunday, Aug. 21st, and in Waterbury, Sunday, the 28th.

J. G. SMITH will be at Groton Sabbath, Aug. 21st; Fisherville, Sabbath, 28th.

T. M. PHIBBS will attend a meeting at Groton, N. H., to commence Thursday evening, Sept. 1st, and continue over the Sabbath.

E. CROWELL will preach in Chardon street chapel Sunday, August 21st, and in Holden, Sunday, 28th.

BENJ. WEBB will preach at Clarenceville, C. E., Aug. 27th and 28th.

M. L. JACKSON will preach in Holden, Mass., Sunday, Aug. 21st.

CAMP MEETINGS, &c.

A CAMP-MEETING will be held in Centre county, Pa., on land owned by Mr. Joseph Ashley, near Marsh Creek Second Advent church, to commence 1st September, and continue one week. Elders J. Litch, J. V. Himes, J. D. Boyer, and J. T. Lansing, will be present. T. IRWIN, S. SHANK, E. P. ZIMMERMAN, R. McMULLEN, Com.

PROVIDENCE permitting, a Camp-meeting will be held in Winsted (on the old ground,) commencing Monday, Sept. 12th, and continuing over the Sabbath. (See Herald of July 2d, 9th, and 16th.)

BUSINESS DEPARTMENT.

BUSINESS NOTES.

R. Starkweather—A. B. R. will owe \$1.32 Jan. 1st.

S.—It was received. Very much obliged.

W. Wood—\$5 on acc't. How much did O. S. pay?

HERALD OFFICE TRACT AND MISSION FUND.—S. H. Knight—\$1.

THE ADVENT HERALD.

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AT NO. 8 CHARDON STREET, BOSTON
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BY JOSHUA V. HIMES.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald for \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the Herald to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is the end of the volume in June, 1853; and No. 668 is to the close of 1853.

James Cook, 664; Ann M. Sherman, 664; W. S. Wood, 638; Mrs. Wm. Frye, 632; L. Johnson, 604; J. Lanning, 604; T. E. Bigelow, 658; H. Holden, 658; J. A. Trowbridge, 658; N. T. Orrock, 612—\$1.77 due Jan. 1st; V. Streeter, 664; J. Fairbanks, (of Northboro'), 658; M. Boyden, 653; Mary J. Spillatt, 616; L. P. Billings, 658; N. W. Sherman—sent books; E. Ayres, 638; J. Brooks, 658; A. Hoxie, 638; Mrs. J. Hawes, 632; A. Crow, 655; D. Sawyer, 658; A. C. Brown, 658; H. Brewster, 658—each \$1. S. Jennings, 690; E. Sheak, 690; J. Sikes, (three Y. G.) 664; Mary Parks, 684; J. W. Daniels, on acc't; G. W. Thomas, 659; P. Hawkes, 632; T. Smith, on acc't—each \$2. L. S. Andrews, 690; M. W. Post, 658 and books—each \$3. E. J. Cook, 697 and book, pre-paid—\$4. B. M. Lampard, 612—\$5—\$1.77 due at end of this vol.



Luke 9:27-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 641.

BOSTON, SATURDAY, AUGUST 27, 1853.

VOLUME XII. NO. 9.



BEAR ON, BEAR BRAVELY ON.

O, never from thy tempted heart,
Let thine integrity depart;
When disappointment fills thy cup,
Undaunted, nobly drink it up;
Truth will prevail, and Justice show
Her tardy honors, sure though slow.
Bear on, bear bravely on!

Bear on! our life is not a dream,
Though often such its mazes seem;
We were not born to lives of ease,
Ourselves alone to aid and please.
To each a daily task is given,
A labor which shall fit for heaven;
When duty calls, let love grow warm,
Amid the sunshine and the storm,
With Faith, life's trials boldly breast,
And come a conqueror to thy rest.
Bear on, bear bravely on!

Congregationalist.

The Vast Army.

CHAPTER II.—THE PLACE AND DESERTED.

WE must go back awhile. Ulric had his post to guard, and to run to help Albyn if he wound his horn: the place where Ulric stood was a large plain land on the top of the hill, from which he could see all the country round. The boy had stood for some hours, waiting to see what would happen: the day had closed in upon him, and he grew impatient at his post. The moon had risen, and Ulric, tired of watching, had wandered from his place.

"They will never come," said he; "no enemy will come to-night: I will go and seek Erza, and ask him to climb yon rocks which look so white in the moonlight."

A form passed swiftly across Ulric's path; and as it passed, he heard a voice from the hills, which sounded like an echo far away: "You know not when he comes, at midnight, or at cock-crowing." Ulric started; the figure and the voice had to do with each other. He looked toward the hills; but all was still, and seemed sleeping, in the pale, cold shining of the moon.

"It was but a sound in the mountains," said the boy; and he went on, turning his back on his forsaken post. At first, the path he had to tread was rough and uneasy, and sometimes so much so that he more than half determined to turn back. Besides, it had many windings, and every minute he was coming within sight of the pass between the rocks which he had been placed to guard. It looked so cold and silent, so solitary, the place seemed as if he ought to be at it. Erza was stationed above him, and he had some way to go to reach him. Again he fancied he heard footsteps in the pass beneath, as of men treading swiftly and softly; but the boy was bent on going on, and on he went; the path grew easier as he advanced. One of the soldiers of the Vast Army hailed him.

"Whither away, Ulric," said he, "with your face turned away from the glow on the hills, which shines so bright to-night?"

"Where," said Ulric, coloring, "on business, of course."

"Then, I hope, on business of the great King; for all seem to say he is coming, and you would not be found on your own business when he comes?"

"I shall be back in a minute," said Ulric, hesitating.

"Then you have left your post," said the other earnestly; "and the hills are covered with the enemy; and you say, 'back in a minute;' why, silly boy, the foe may be through the pass in that minute, and then what will become of you if the King comes?"

"Oh, time enough! time enough!" said Ulric. "He will not come yet; I shall be back in plenty of time;" and he ran laughing on, trying to shake off the uneasy feelings he had.

"The King, the King comes to-night!" the words rung in his ears; and he stole a sudden look at the glow behind the hills; it was indeed bright, and the black peaks stood out blacker and sharper than ever. There seemed a stir too

on the hill; as he turned his eye back, it fell on the part he had left. As he glanced at it he thought a figure glid by under the shadow; but it did not hinder him, and on he went to Erza. The little boy was on the level land, keeping his eye fixed intently on the glow over the hill, while his face rested on his hand, as he lay along on the ground. He had left his post.

"The glow looks very bright," said he to himself: "I wonder if the King is coming;" and his heart beat high, and his hand grew cold and clammy: he turned away, and gathered little dry flowers, which bloomed under the night wind.

"I won't look at the glow," said he, "and then I shall forget it; it will be all one to-morrow, and the sun will put out the glow: I don't want to see the glow, and yet I want to see the King. But I'll forget it," said he, while his heart beat so high he could scarce keep it still; the light would throb up higher and higher into the sky, and caught the grass where he lay, and threw the shadow of his hand on the ground.

"You will not be ready for the King, by looking at the glow," said a Voice, "nor by trying to forget it."

Erza started. "But I am frightened; and want to forget it," said the child.

"Mind the post which was given you," said the Voice, "and you will not be frightened; for your eye will not be fixed on the light, and you will be ready when the King comes."

"Ready when the King comes!" said the boy. "Oh, what a blessing if I were, I do so want it. How I wish Albyn was here, to talk to me, and advise me, and I know he would say, 'Go to your appointed place.' Then I will go," cried he rising up; and the glow caught the young child's brow, and the silver cross upon it; he moved to his post. The vast rocks with their black valleys lay outstretched before him.

"The King!" said little Erza, as he moved on to watch and look out; "what if any harm has come to Albyn below, for my not keeping watch?" said he; "what if any damage is done already, how shall I meet the King, and how can I find out? I wish I had never been divided far from Albyn."

"Albyn, Albyn, always Albyn with you, Erza," cried the rough voice of Ulric behind him.

Erza started at Ulric's voice, so near him. "Yes, I do wish he was here," said he; "he always tells me right, and would talk to me about the King's coming."

"I don't believe he'll ever come,"

"Oh! Ulric, how can you talk so?" said Erza, looking frightened; "how very shocking!"

"Come with me," said Ulric, going towards the edge of the plain, where it looked out on the rocks and valleys; "see down there, are there not figures moving along among the rocks below? Do you not hear a stir?"

"Oh, Ulric, suppose it should be the enemy of the King coming; and we have been leaving our post, and I have not been watching to give my signal to Albyn below; what shall I do? Back, back, go back quick to your pass, while I look out."

But before he had done speaking, the noise had increased below, and the pass on which Albyn stood had been filled with armed men. An arrow thrilled through the sky and pierced Erza's breast: a cry as much of fear as of pain broke from the poor boy, and he fell on the ground pale and bleeding.

"Bear up my head; lean it on yonder stone, Ulric," said he; "bear it up away from the glow, for I dare not see it; I have neglected my duty to the great King, and I cannot bear his coming. No, no, place me away from the glow"—and he trembled violently as he spoke, and his eyes were fixed on the light he longed to avoid.

Ulric propped his head up with the stone, and was busy in helping his wounded comrade, when the noise below increased.

"Away, Ulric! back to your post!" cried

Erza. "Do not stay here with me, I have been the cause of harm enough to-day."

There was need enough of this warning; for already shadows appeared creeping along beneath the rocks of Ulric's pass, and he had scarcely time to reach it, when two figures issued from the dark crags towards him. They were dressed as soldiers, their swords were in their sheaths, and, as far as Ulric could see, the cross shone on their brows.

"Brave youth," said one, coming towards Ulric, can you lead us to the captain of this division of the Vast Army? for we are allies of the great King, and would be led to your captain, to speak with him."

Ulric was so confused with his hurried return to his post, and the noise that now increased below the hills, that he could scarcely summon courage enough to think what he had best to do. He glanced at the cross which seemed on their brow, and was on the point of asking to see their pass, which he was strictly bidden to let none go by him without showing. The stranger spoke again before he could ask the question.

"You look a bold youth and gallant," said he. "If the great King's army be made of such as you, there's little doubt of success." So saying, he laid his hand on Ulric's shoulder, and gently led him away from the pass.

Poor Ulric was flattered to hear what was said, and seemed too willing to be led on to drink in all the flattery the stranger poured into his ear.

The pass was now gained, and the enemy in bands passed hurriedly through it. Some of the foremost of them found Erza lying bleeding on the ground; he was at once made prisoner, bound hand and foot, and was carried away, partly under the hope that something might be got out of him to betray the state of the King's army, and partly to prevent his giving any alarm.

"Oh, Albyn! would you were here! What shall I do when the King comes?" cried the poor boy bitterly. "I have lost the pass by my own neglect—I have not kept my post; he will come, and he will not find me watching: what shall I do?"

But the men only laughed at him, and bid him be still.

Meanwhile the pass was wholly taken, and all that part of the ground belonging to the King's army, which was very important, as leading the enemy very near the camp of the Vast Army, and giving them power to overlook it. Ulric had not seen Erza taken, and was now in the midst of the enemy's band, who were sitting round a blazing fire drinking and singing. Ulric had turned his face to the blaze, to avoid the sight of the glow which he dreaded looking at, and which ever and anon beat up like a pulse from the bosom of the distant hills.

He had quite forgot, in his movements and under the flattery, the request to show the men so the captain; they had only asked to lead him from his post, and, finding him easily led, they said nothing more about it.

One of the more daring of the enemy put his cup to his lip, and proposed, "Health to the enemies of the King, and a curse on him and his army!"

On a sudden it seemed to rush on Ulric where he was; the color mounted in his face, and he sprang up from the ground.

"I am a soldier of the King," said he, with a faltering voice. "You may not drink that before me; or, at least, I may not stop to hear it." And for a moment a throb of light from the mountains caught the cross on his brow.

"Oh, we meant no harm to the King, your master," said the leader of the men, winking to him who held the cup. "We meant no harm; it was but said to try you, to see what kind of fellow you were: we see you're not to be over-come: you're a fine fellow; and if the King has many such in his army, why, he's a lucky man, that's all."

Ulric was delighted with the flattery, and sat down again. But he did not see their

laugh, and the look of utter contempt which passed over the face of the man who had spoken.

"I thought you couldn't mean much," said Ulric. "You must forgive me for being too quick; it was from my great wish to do right."

"Oh, yes, yes; we understand," said the man.

Meanwhile a great stir was going on below. The Vast Army were moving on in dense columns, each in his own order and place, to join that part of the King which was expected daily to come up with the King himself from the hills beyond. They had been marching for years, and for years the King had been daily expected; their fathers had looked out for the same, but he had not come, still they expected him anxiously; and though centuries had passed by, they were not tired of expecting him, and felt firmly convinced he was close at hand. Year after year the glow had throbbed and flickered behind the hill, now growing brighter and now less. But he had not come: the glow grew now more intensely bright, and every eye was anxiously fixed upon it, as the Vast Army marched on to the meeting. The hill which the enemy had just gained by Ulric's desertion of his post and Erza's carelessness, lay right over the narrow pass along which the Vast Army must go, to meet the King, who would be coming along the paths of the mountains; and the enemy, having gained the hill, might fearfully annoy and harass the advancing columns of the army. It was strange Ulric did not seem the least aware of the harm he had done, nor of the great importance the keeping of the pass was to the cause of the King, nor indeed did I notice it at first. It appeared to him, as it did to myself at first, to be but the change of place of one boy out of thousands. It was not till afterwards that I saw that one soldier of the Vast Army, one boy deserting the pass, might bring fearful effects on the whole army of the King, for which he must answer.

The stir, as I said, was now becoming hourly greater. The fact was, messengers had arrived, and passed rapidly through the host, saying that the King was really close at hand; and there seemed to be an impression it was so: all were ordered to be watching at their post, at the peril of life and death, and not to flinch by a hair's breadth from their duty. Besides, the enemy were found to have occupied the rocks above, and were seen already in the starlight to be preparing to hurl down rocks and arrows on the columns of the army, as soon as they should pass along the narrow causeway.

But one pass of the rocks still was safe, and this led up to the highest point, and which was of the highest value to the Vast Army as a watch-tower: this pass was the one which Albyn kept, and Albyn had stood firmly to his post, so the rock was safe as yet.

He still leant on his spear, recovering from the effects of his wounds. I heard a Voice which seemed to come from the glow, "Well done, good and faithful servant!" It cheered his fainting spirit like cool water to a thirsty man. He lifted up his head—I saw the cross gleam like silver on his brow. A troop of soldiers came hastily up to where Albyn was standing, bearing orders from the captain.

"Albyn," said the foremost, "you have done a good day's work; you have gained a high reward: but the strife is not yet over; I expect the worst is to come. I bear messages and orders for you from the main army."

"I am ready," said the young soldier.

"You have shown yourself able to do well and ably in a small thing, and you are now to take a high post of danger, for the sake of the King, who is coming."

Albyn bent his head to the order.

"The soldiers of the great King," said the other, "have no easy life of it, and those who do one brave act of danger, are but called to further," continued he.

"You see yonder crag," he continued, point-

ing to the rock which frowned black and sharp above them, and which Albyn's brave defence had saved from the enemy. "You are to ascend thither alone, and to keep a look-out towards the glow, and to send down accounts of what you see by arrows, while the enemy pass below. It is a post of infinite danger. The enemy holds all the country round; you will be seen by them all, and marked out: but you are counted worthy of the post, and have been chosen out of the King's army to take it. Blessed is that servant whom the King when he comes shall find watching."

Albyn again bent his head, and said he was ready to go.

"There is no time to be lost," said the Messenger; "the greatest excitement and stir is going on below, and messengers unseen and swift have passed through the ranks of the army within these few hours, saying that the King is close at hand, and we must be through the pass before he comes; besides, there is no doubt the glow gets brighter hourly, and strange noises like myriads of chariot-wheels rolling on the wind have been heard to-night.—But we lose time."

So saying, the Messenger passed on, leaving Albyn and the rest alone.

"He may say what he likes," said a man of the party, "I don't believe the King is coming; they've said that these thousand years, and he has not come yet. I believe the stir is all for nothing."

"Nay, but, Lufra," said another, "there are actual sounds heard and sights seen."

"Fool!" said Lufra, "haven't they always said so?"

"Well, well, I can't argue, you know," said the other thoughtfully, and looking wistfully towards the glow. "Come what will, we have a work to do; and you do not mean, you will not do your work?"

"No, no, of course not. But I don't see any need to be so very anxious about it. Do one's duty, of course. Of course, do your duty to the King, as every man should; but don't be thinking every puff of wind in the hill is his chariot," said Lufra contemptuously.

"You mean, you wouldn't run the risk that boy is running," said the other, pointing to Albyn; who, during the last speech had silently withdrawn, and was preparing for his terrible ascent.

"I should think not," said Lufra scornfully. "But enough of this: let him take his chance; every man to his own taste: you hold your opinion, and I'll hold mine, and he may hold his, though I think him a fool for his pains after all. But I'll to my post in keeping this pass, and enjoy myself at it, by exploring this dark cavern."

"Suppose the King comes while you're there?" said Rolbe.

"Oh, trust him for that; and if he does, why, here I am. You mind your business, and I'll mind mine," said Lufra, going off.

The last words were true enough; for poor Rolbe, though anxious and frightened about the King's coming, still had not courage or resolution to take up his appointed place, and was continually looking out for one he thought better suited to him than the one given to him.

"The captain bid me keep this pass, but I shall not. I am sure to know best what I am suited to; and staying here with such as you will do me no good, but harm, for I cannot answer your argument. I shall go back to the main host; I can serve the King best there, I know. Every man knows what's best for himself. I can do more good among a multitude, than in a solitary place like this."

So saying, Rolbe went off to the army, to change his place, and Lufra was soon far out of sight, exploring the deep caverns of the rocks.

(To be continued.)

Russia and Turkey.

The London *Times* regards the conduct of the Russian authorities in the principalities as a fresh proof of the indifference of the Imperial Government to the rights established by treaty in those provinces; and says that a power which appropriates the revenue of a foreign territory, professedly held as a temporary deposit, and in time of peace, is obnoxious to the charge of actual spoliation. Beyond the temperate policy heretofore pursued by the Cabinets of Western Europe, the *Times* says it is impossible to go— "for, in the present state of affairs in the East, it is certain that if Turkey were compelled to yield an abject submission to the demands made upon her, she would be convulsed by internal agitation even more fatal to her existence than the attack of a foreign enemy, and Russia would cease to be the aggressor only to become the protector of her victim. The nature of the case and the state of public feeling in the East determine, therefore, the extent to which concessions can be carried. Beyond a certain point, they would become more dangerous than war itself; but, short of that point, there is no great reason to suppose they will induce the Emperor Nicho-

las to lower his demands, to withdraw his armies, and to lend himself in good faith to the pacific termination of this dispute. * * * The internal measures of the Russian Cabinet are all of a warlike character.

"Some pressure has been felt for money to support the enormous military preparations, and the executive government applied to the Minister of Finance for permission to use a portion of the gold reserve deposited in the fortresses of the crown. But this gold is the basis of the Russian paper currency, and the Minister of Finance raised strong objections, which were not for the present overruled, to the appropriation of any part of this fund. The Emperor then applied to the Sacred Synod for a loan of sixty million roubles. That holy body expressed their readiness to obey at all risks the Imperial commands, but alleged that they were the depositories of the church for the most sacred purposes, and held their purse-strings closed with ecclesiastical tenacity. Thus far these facts undoubtedly indicate the financial weakness of the Russian Government; but, on the other hand, it must be remembered that if war were declared, especially if it assumed the cry of religious supremacy, not only would these efforts be made, but far greater sacrifices would probably be obtained from the enthusiasm of the people.

"Nothing, meanwhile, is neglected which can influence the ambition and national pride of the Russians, and even the language of public documents is passionate and arrogant in the extreme—at present, however, we are told, without much effect upon the people, who do not believe their church to be in any danger at all. But the more the Emperor Nicholas assumes this tone in his own dominions, the more does he lower and contract his influence on foreign States. All his attempts to impose his policy on the courts of Vienna and Berlin have failed; and even at the minor courts the intrigues of the Russian diplomatists have not been more successful. Of these the most important is Denmark, because she commands the entrance of the Baltic, and undoubtedly owes a debt of gratitude to Russia for her support throughout the late Schleswig-Holstein war. But the independence of Denmark is even more closely connected with her relations to the Western maritime powers, and no state is more interested in the maintenance of strict neutrality, in the event of hostilities. To Denmark, as well as to all the adjacent parts of Europe, the present crisis is of vital importance; for, though this quarrel commenced on the Bosphorus, the solution it may receive will determine whether or not Russia is to make the rights of foreign States subordinate to her interests or her ambition; and, since such pretensions have been manifested, the peace and independence of the world can only be preserved by the firm adherence of all other powers to the measures necessary to restore the authority of law, and to set bounds to the possibility of aggression."

The *European Times* contains the following items of intelligence:

"Advices from St. Petersburg state that Gen. Count Orlov Denisson had left for Moldavia, and Gen. Count Nesselrode for Warsaw.

"On the 18th and 19th ult., the Sultan assembled the Ulemas and dignitaries of the state at Constantinople, and declared to them that, not being able to take part with the army, they should procure money for the defence of the country and faith.

"The Vienna correspondent of the *Kreuz Zeitung* states that the Cabinets of Vienna and St. Petersburg are quite agreed on one point—not to let the influence of England gain a monopoly, or even a preponderance in the East; that this was a matter of vital necessity for Austria, and to attain this, Russia and Austria were determined to unite all their energies.

"The news of the assembling of a corps of Russian troops in the neighborhood of Erzerum, is fully confirmed, and that city would be invested by the Russians in the first fortnight in August. Printed letters from Jassy, of the 20th July, again allude to the efforts made by Russian agents to get up an insurrection, or disturbance of some kind, in Wallachia, which might give just a color of justification to the occupation of the principalities. These agents are Greeks, in the pay of Russia, and are extremely active in fomenting disturbances in Servia.

"A letter from Riga says that several Russian ships, which formed part of the second Russian fleet, have been sent to Cronstadt to complete their fitting-out, which was not finished when they sailed.

"Letters from Copenhagen state that on the 30th of July the Emperor of Russia had ordered the Baltic fleets to be equipped, and to go to sea immediately."

The London *Times*, of the latest date, says:

"The latest news we have from St. Petersburg comes up to the 26th inst.; a letter of that date maintains that the Emperor would be very unwilling to receive an Ambassador from the Porte, unless he brought with him the Russian ultimatum signed; that the English and French proposals had been set aside, because they seemed

to proceed from a misunderstanding, which the circular despatches of Count Nesselrode were intended to remove; that the task of Austria was the removal of all the Porte's mistrust of Russia's pretensions; that even any note in disclaimer on the part of Russia would be a matter of difficulty, as the Emperor had already expressed himself on that point. The feeling was still that negotiations must necessarily be carried on for a very long time, until the Porte can be brought to give way. Nothing had as yet had any success in convincing the Petersburg cabinet that there really were sound reasons why the Porte could not give way."

Christianity in China.

The following from a correspondent of the *Boston Journal*, being dated at Andover, we suppose it to be from one of the Theological professors there. It gives a probable view of the origin of the religious phase of the Chinese rebellion.

All must have read with great interest the recent news concerning the Chinese Rebellion. The facts which were given in a recent number of the *Journal*, concerning the progress of Christianity in that Empire, are very valuable. Yet, however great may have been the stride which the Christian religion has made within the past few years, no one can believe that such vast numbers as compose the rebel army have been converted within so short a time, and no knowledge of the fact have reached us. Neither will one who considers the subject carefully, conclude that the form of Christianity, which the rebels are reported to possess, could have been introduced by any of the missions which have been established there within the past three or four centuries. The eminently Protestant character of their religion forbids the idea that the Jesuits had anything to do with its formation. Rome is too desirous to swell the lists of its subjects to omit so many millions, if it could properly claim them as its converts.

What then was the origin of this Protestantism in China? All are familiar with the facts of that famous theological controversy in the 5th century, which resulted in the separation of the Eastern churches from the Romish communion. The persecution of Nestorius, the Patriarch of Constantinople, tended to spread a knowledge of his creed throughout the East, and it is asserted that at the close of the 5th century, the church of which he was formerly the head, had extended not only over Arabia, Persia and India, but even into China. This is a fact well authenticated, and concerning which, all historians agree. The Nestorian (more properly called the Chaldean) church was the purest that then existed, having kept itself free from all those superstitions which crept into the Romish and Greek churches. That this religion was established in China at a very early period, we have other proof. In the year 1625 some Jesuits discovered in the Chinese city of Se-gan-foo, a slab, on which was graven a short history of the Chaldean Church in China. Besides an account of the progress made, it gives the names of the missionaries who labored there in the 7th and 8th centuries, and an exposition of their creed. The historic verity of this inscription, which was long doubted, is now admitted by the best judges. This settles beyond all doubt, the fact that the Christian religion was well established in, at least, part of China, at this early period.

The early accounts also assert that one of the Tartar kings was converted, together with multitudes of the Tartar people.

This is in brief all that we know about the spread of the gospel in China. Various persecutions came upon these Christians till Tamerlane compelled all those who lived in the western part of Asia to flee to the Kurdish mountains, and from that time (about A. D. 1400) we have no account of the Chaldean Church out of Kurdistan. Consequently we have no account of the condition of Christianity in China. Nothing having been heard of its existence by recent travellers in that part of the world, it is supposed that the sect was corrupted by superstition and exterminated by persecutions.

The Yellow Fever in New Orleans.

NEW ORLEANS papers are replete with shocking details of the great scourge which is so fast depopulating the Crescent city. The *True Delta* of the 9th, after alluding to the accumulation of unburied bodies in the cemeteries, says:

"The excitement caused by the state of affairs at the Lafayette Cemetery was much increased by the report, that in Potter's Field the old system of digging graves was abandoned as obsolete, and a number of horses and ploughs were set to work to furrow the field; that the coffins were placed in the furrows (edgeways, we sup-

pose,) and partially covered with the plough, as a farmer would a ridge of sweet potatoes."

In the local intelligence of the same paper, same date, we read:

"We learned last evening that a sufficient number of men had been employed during the day to get all the bodies in all the cemeteries under ground. For several days previous, bodies had been collecting at so rapid a rate, that graves could not be furnished for them at night-fall, and, until the next morning, they remained by dozens in the grave-yards, unburied, tainting the air, for rods around, with pestilential odors. On Sunday evening the number of the unburied dead was greater than ever, though the chain gang had been employed during the day in the digging of graves. Five dollars per hour were offered, but even at that rate men could not be employed, for the swollen dead were bursting their coffin lids, and the stench was sickening in the extreme.

"Among the deaths reported the last three days in this city, we regret to notice that of Miss Apollina Ludlam, the accomplished guitarist."

The *Delta*, describing a visit to the cemetery of the Fourth District, gives the following description:

"As we passed through the gate, inhaling a most pestilential odor, we noticed a curious exhibition of the careless indifference too characteristic of our people on occasions like this. Before the door of the small house at the gate of the cemetery, we saw several little children engaged in the most joyous merriment, and an old woman vending ice cream to passers-by, who had to hold camphor to their noses to avoid fainting, from the odor. A strange contrast with the gloomy spectacle within. There lay quite a number of coffins of rough unplanned plank, painted a gloomy black, with myriads of flies hanging about them, and discharging a most repulsive odor. The chain-gang, composed of negroes under penal restraint, were employed quite briskly in depositing these coffins in trenches, dug scarcely a foot deep. All the white laborers who were originally employed in this work have either died or abandoned the ground. As high as five dollars an hour have been offered for laborers to supply their places, and they cannot be obtained.

"The trenches alluded to were about six feet square, so that six coffins could be crowded in one of them. Here they were wedged as close as possible, and a coating of quick lime thrown upon them. The loose earth was then heaped upon the coffins. This had to be done very carefully, so as to prevent the coffins from being seen, as their surfaces appeared to be not over six inches from the level of the earth. This labor was performed by the negroes, who could only be kept to their work by liberal and frequent potations of whiskey.

"We remained until all the coffins were thus disposed of, despite the offensiveness of the odor, and the revolting character of the spectacle. We had the satisfaction of perceiving at sunset there was no unburied coffin left on the ground. But what burials they were! To think that in an acre of ground around us, there were not less than four hundred bodies, lying but a few inches below the surface of the ground, in the very first stages of decomposition, deposited there within the last week. And this within the corporate limits of New Orleans, and within a few minutes walk of the most flourishing and beautiful part of our city."

A despatch from New Orleans, dated the 15th, says:

"The deaths are again on the increase—the number reported by the board of health for the 24 hours ending this morning being two hundred and thirty-two. The citizens of Mobile have sent the Howard Association the donation of eighteen hundred dollars, and promise a yet further remittance. The Association will require at least forty thousand dollars to carry out the disinterested labor to which they have so unweariedly devoted themselves."

Missionary Movements.

In a late number of the *Polynesian* is an account of the visit to the Sandwich Islands of a chief from Fatahirva, one of the Marquesas, for the express purpose of procuring Christian teachers to return with him for the instruction of himself and his people in Christianity and civilization. The Hawaiian Missionary Society had had a meeting to hear him. The *Polynesian* says that at this hearing his bearing was decidedly prepossessing, and the great burden of his thoughts seemed evidently to be an earnest desire for "teachers." His views respecting the great doctrines of Christianity are of course very limited, and mixed with error, but he has somehow got the idea that Christianity will put

a stop to the wars almost constantly waged among the tribes of his nation, and hence his earnest desire to have them communicated to his people. The *Polynesian* adds:

"From his representation of the case, it appears that his people had heard, through a Hawaiian, who had left a ship and settled among them, of the results of the introduction of the Bible into this kingdom; and that it had put an end to wars and bloodshed. Feeling that life was intolerable among themselves, as they were then living, this chief proposed to come to the Sandwich Islands himself for teachers. On inquiring of a whaling captain it was ascertained that it would take a month to come here, and a month and a half to return. He consequently took five months for his expedition, if he did not return with teachers; they would suppose him dead and would probably return to their old diversion of war.

"At the meeting before mentioned, it was resolved that he should not be disappointed in his application, but that teachers should be sent with him, and he and they should be despatched without delay, lest his protracted absence should work mischief to his family and people.

"The Directors of the Society stated that Hawaiian teachers could be procured, and that it was thought expedient that the Rev. B. W. Parker should accompany them to see them established, and return. The expense of fitting them out, and in chartering a vessel to convey them, was estimated at \$3,000, which sum the Society will attempt to raise for that object."

A Welcome to the Bible.

ANOTHER complete version of the Bible has been effected, in the language of one of the tribes occupying the Pacific Islands—the Hervey group. The labors of the English missionaries in those islands have been greatly blessed for many years; and now Bibles, printed in England, in their native tongue, have been sent to them. The missionary ship *John Williams* arrived with the first cargo of the kind, which was met with an enthusiasm that should put our languid interest in the Sacred Word to the blush.

When natives are engaged in drawing or carrying heavy burdens they encourage one another with the voice of song. As they brought the cases from the seashore to the mission premises, their hearts were light and joyous, as they sang in their own language,

"The Word is come,
The volume complete;
Let us learn the good Word;
Our joy is great!
The whole Word is come!
The whole Word is come!"

At a public meeting held in commemoration of their arrival, one of the natives said, "Let us read the whole book. Let us go to the missionary by day and by night, and inquire into the meaning of new parts which we have not read. Let us be at his door when he rises. Let us stop him when we meet him, that he may tell us of these new books." And he added, with the excited energy of a feeble old man, "My brethren and sisters, this is my resolve: The dust shall never cover my new Bible; the moths shall never eat it; the mildew shall never rot it—my light and my joy!"

Earthquake at Cumana.

PRIVATE letters received in New York on Monday from Porto Cabello, confirm the report of a terrible earthquake at Cumana on the 15th of July last. The destruction of life and property was truly awful. The *Express* gives the substance of this information as follows:

"The first shock of the earthquake was so violent that although it continued in its vibrations only two minutes, it destroyed in that short space of time every house but one in that principal part of the city called Puente Arriba. Many of the inhabitants of the portion which contained the dwellings of the more opulent, were buried in ruins. There can be no doubt that some of the succeeding details are liable to be questioned, on account of the channel through which the news was brought to Puerto Cabello; but they generally received credit among respectable men at that place, from several of whom the story has been received here.

"This shocking catastrophe seems to have put a sudden and complete end to the war, for 600 soldiers in the barracks were among the victims, together with almost all the officers of the revolution. The greatest consternation prevailed among the survivors, and it is said that a respectable ecclesiastic was sent to Gen. J. F. Monagas, then preparing his troops to march against Cumana, offering to submit, and asking for assistance for the sufferers. It is added that these requests were assented to, and that he immediately sent one of his brothers with a supply of provisions and men. The earthquake was felt

in Barcelona, and destroyed three large buildings including the barracks just after 700 soldiers had left them. All along the coast of Venezuela shocks were felt, but no mischief was known.

"It is said that the superstitions of the people led many of them to look upon the earthquake as an evidence of the Divine disapprobation of the revolution.

"Cumana is a city of almost 8000 inhabitants, lying on the gulf of Cariaco, at the mouth of the Marañones. It is the oldest city on the American continent, having been founded in 1523."

Varieties.

THE OLD ATHEIST.

DEAD! and of all his wealth not sufficient to bury him with proper decency. Died, doubting to the last—poor old gray-headed atheist!

Years ago his home was a palace. His daughters were beautiful; his sons stately and noble. He gloried in his unbelief. "His eyes stood out with fatness." It seemed hard with the poor Christians, and one was tempted to say, "It is better with the wicked than with the good!"

But by these wet clouds, on which the rain drips dismally, lies his pine coffin. And the sexton strikes it with his shovel, and coarse jests profane the "garden of God."

"Poor old atheist!" One daughter lies broken-hearted in an early grave. One in a foreign land wanders under the weight of his curse. The youngest son, the "old man's darling," rots in a jail; the other died drunk.

All were atheists. Prosperity kept them company long. Their ships sailed in safety. Their orchards were never blighted. Sickness tainted not their beauty; care and disappointment left their hearts alone.

But to-day where are they, with the wealth and glory of prosperity?

Ay! it is true,
"The mill of God grinds late—but it grinds to powder."

A PRAYER.

O, THAT mine eye might closed be
To what becomes me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest
Or be conceived within my breast;
That by each word, each deed, each thought,
Glory may to my God be brought.
But what are wishes? Lord, mine eye
On Thee is fixed; to Thee I cry.
O, purge out all my dross, my sin,
Make me more white than snow within;
Wash, Lord, and purify my heart,
And make it clean in every part.

DEFINITION OF TURKISH WORDS.

THE following definition of words which are frequently met with in connection with accounts from Turkey, will be valuable to our readers:

"The *hatti-scheriff*, translated literally, signifies a bull of the Caliph, as we say a bull of the Pope. It is an organic law promulgated by the Sultan, of his own free will, and with his religious and irrevocable sanction as commander of the believers. The *hatti-scheriff* of Gulhane, is consequently more than was the charter granted by Louis XVIII., in virtue of his legitimate sovereignty. The word *Tanzimat* signifies the regulation of the *hatti-scheriff* of Gulhane, or charter of the Turks. The *Irade* is an ordinance or instruction signed by the Sultan, who then acts more particularly as a political sovereign. The *firman* is a decree signed by the Sultan, which specially refers to administrative matters. The *berat*, or diploma, particularly concerns persons. As to the *sened*, it is a diplomatic convention signed by a Minister, authorized for that purpose. It is a *Sened* which the Czar demands, in order that, in case of an appeal to his religious protectorship, he may contend that he has a power arising from a treaty, in spite of any opposition of the Turkish functionaries, and even of the Greek bishops, who may wish to oppose their power to that of the Greco-Russian autocrat. The term *seraskier*, sometimes used, signifies the commander-in-chief of the army."

REV. JOHN WESLEY.

THE following, which we take from *The Clergy of America*, says a great deal. And by giving the same due consideration, we can derive much instruction therefrom. It is adapted not only to the case of *The Methodist*, but likewise to that of other churches.

"The first time I had the pleasure of being in the company of the Rev. John Wesley, says a correspondent of the *New York Evangelist*, was in the year 1783. I asked him what must be done to keep Methodism alive when he was dead? To which he immediately answered, 'The Methodists must take heed to their doc-

trine, their experience, their practice, and their discipline. If they attend to their doctrines only, they will make the people *Antinomians*; if to the experimental part of religion only, they will make them *enthusiastic*; if to the practical part only, they will make them *pharisees*; and if they do not attend to their discipline, they will be like persons who bestow much pains in cultivating their garden, and put no fence round it, to save it from the wild boar of the forest."

WHERE IS THE DIFFERENCE?

A CORRESPONDENT of an exchange has the following illustration: "A man remits his money for a newspaper—week after week passes, and months, and it never comes on. He begins to suspect his money has been miscarried—writes, and is requested not to be uneasy—all right, his paper will be sent sometime next year, if a convenient opportunity presents. The publisher is pronounced a *swindler*."

But reverse the case. A publisher is requested to send his paper to a subscriber with the pledge, either direct or implied, that the money for it will be sent. He does so year after year, and yet no money is sent in return. Does not the receiver of the paper under such circumstances, as really swindle him as he swindles the subscriber, when he refuses to send the paper in return for the money which is sent for it? Perhaps not, but if not will some one show why he does not?

A SHERIFF-MINISTER.

A MINISTER had travelled far to preach to a congregation. After the sermon, he waited very patiently, expecting some of the brethren to invite him home to dinner. In this, he was disappointed. One and another departed, until the house was almost empty. Summoning resolution, however, he walked up to an elderly-looking gentleman, and gravely said,

"Will you go home with me to dinner, to day, brother?"

"Where do you live?"

"About twenty miles from this."

"No," said the man, coloring, "but you must go with me."

"Thank you; I will, cheerfully."

After that time, the minister was no more troubled about his dinner.

EXAGGERATION IN LANGUAGE.

THE habit of exaggeration in language should be guarded against; it misleads the credulous and offends the perceptive; it imposes on us the society of a balloon, when a moderately sized skull would fill the place much better; it begets much evil in promising what it cannot perform, and we have often found the most glowing declarations of intended good service end in mere Irish vows. Those who, when we ask a favor, affirm they will do it, "cost what it may," and though they may have to "move heaven and earth," are never found by us to be so likely to confer it as a certain steady person we could name, who says he will "do it if he can." Strong exaggeration in every day language should be avoided, we think, as being mentally unhealthy and conversationally wearying. A straight-forward intention in speech is as grateful to associates as well ordered dress, and we feel as much doubt and dislike in talking to one who, with very inferior intellect, flings all sorts of loquacious yeast in our ears, as we should in grasping an unwashed coarse hand, covered with paste rings.

BOOKS.

In former times a kind of reed was used to write upon. That reed was called *papyrus*. It is from this name that we speak of our *paper*. In former times, also, they wrote upon the leaves of trees; it is from this cause that we talk of the *leaves* of a book.

The Romans called a book *liber*. This made us call a room where books are kept a *library*.

In those old times, when skins were written upon, they were rolled up. This roll was called *volumen*. This old word has been kept by us as near as may be. We call a single book a *volume*.

The inner bark of trees was used for writing upon. The people who lived in England many hundred years ago used to write upon the bark of the beech tree; they called this bark *boc*. We have not changed the word much; we still talk of a *book*.

A MISSIONARY DEIFIED.

In 1832, Mr. and Mrs. Todd were sent out as missionaries of the American Board to the Tami people. Mrs. Todd died in 1835, at Deviatam. Rev. Mr. Taylor, of the Madura mission, being in that place February last, visited her grave to see if her monument was in repair. On reaching the spot, what was his concern to find that lamps are burned, sacrifices made, and prayers offered to this servant of Christ, and that miracles were reported to have been wrought there. He first thought he would put a fence

round the grave; but then he considered that this would confirm the notion of its sanctity. He next thought of having the remains moved to the mission cemetery at Madura; but this would not enlighten the minds of the people. "My conclusion," he says, "was to let it remain, and report the facts to the people of God in America."

Spirit Rappings.

WHATEVER opinions are held respecting this agency, to be of any value must be based on facts, sustained by credible witnesses. The editor of the *New York Tribune* gives the following respecting Hon. James F. Simmons of Rhode Island, from whose lips Mr. Greeley had the assurance of its correctness. Facts like the following, cannot be explained except on the supposition of the presence of an invisible, intelligent agent. It does not, however, by any means follow that the said agent, is the one it purports to be; nor because it may please to give correct answers in a given case, for the gaining of confidence, that it is at all reliable, and is not an evil spirit—such as the Saviour cast out, which we believe.

"Mr. Simmons had lost a son by death in California, and Mrs. S. was induced to make inquiries concerning him of a medium in Rhode Island, who probably never saw one of the Fox family. Responses were given to all her questions as if from her son, most of them evincing remarkable knowledge. Among others, she was told that his body had not been buried, but preserved in a very extraordinary manner for future return to Rhode Island; and this, though unexpected and discredited, was afterward proved true. Finally, Mr. Simmons, who remained skeptical, proposed, if his son was indeed present in spirit, that he should write his name, which he promised to attempt if writing materials were placed in a locked trunk for the purpose. The trunk was afterwards opened, but, though some marks appeared to have been made, no legible word was written. It was then intimated that the son would make the attempt right then and there, in broad daylight, in the presence of his father and mother. The medium, as directed, put a pencil through one of the bows or handles of a pair of scissors, took the point of the scissors in her hand, and so stood the pencil upright, with nothing but the scissors touching it, on the sheet of paper; but her hand trembled so that she gave up the attempt. Mr. Simmons then took the point of the scissors in his own hand, when the name of his son, 'James D. Simmons,' was written out plainly and fully, no visible hand guiding or touching the pencil. Mr. S. supposed the work complete, and the pencil falling over the scissors, when the point slid along back over the word 'Simmons,' until it came to the *i*, over which it placed a dot, the absence of which he had not till now perceived."

Heathen at Home.

THE Rev. Henry Ward Beecher, who never lacks for strong language, and is not always wanting in strange views, nevertheless says many wholesome truths, which it would be well for the more cautious and conservative of his brethren to heed.

At one of the late religious anniversaries, in New York, Mr. Beecher is reported to have urged the duty of preaching the Gospel to the *Heathen in New York*, in the following appeal:

"To-day is the close of the anniversaries, and the American Board of Commissioners of Missions held its session in the forenoon, a society that has in charge the sending of the Gospel to foreign heathen. You can find no heathen in India worse than in New York. The sediments of our Christian cities are worse than any you can find in any part of the world. When we take the Gospel we should go with it in the spirit of our Master, to those who need it. To take men who had been brought up in the knowledge of Christianity, to well furnished churches, where they have the easiest seats and the finest music, is not difficult; but where there are duties which are not agreeable, then you apply the force of Christianity, and exhibit its divine power. There is no ordinary philanthropy that will incite men to work among the heathen in our cities. There has been an experiment in this work, and is there enough Christianity in this to complete this work? I went one night with Mr. Pease around the miserable haunts of this city, and I saw enough. I thought, what would it be, robbed of all its novelty and romance, if I should go with my family as Mr. Pease has done, down among these people. In this work we find our model in the New Testa-

ment. When Christ went where there were sick he healed them; where there was actual want, he created bread, and came down to their physical condition. Take the Gospel to the miserable outcasts of our city, and no man can do more. It is as though he made a mark in the sand, and the first tide washes it away. Preach the Gospel, and the hunger of the man makes him forget it. There is a great deal more Gospel in a loaf of bread sometimes, than in an old dry sermon. If I go to a man and bring to him in his want ever so much philosophy, he will not hear it; but, if I come down to him and give him bread, and clothes, and medicine, this will give him a correct idea of the Gospel—one which he can appreciate and understand. This work requires liberal contributions. Among these people there is a new generation every week by importation. A meal does not last for a week, and these children are fed daily. I commend this cause to your liberality and contributions."



The Advent Herald.

BOSTON, AUGUST 27, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XXI.

THE BURDEN OF THE DESERT OF THE SEA.

(Continued.)

For thus hath the Lord said unto me, Go, set a watchman, let him declare what he seeth.—v. 6.

This is addressed to Isaiah, who is represented as stationing a watchman at some convenient post of observation, to look for messengers bringing report of the fall of Babylon.

And he saw a chariot with a couple of horsemen, a chariot of asses, and a chariot of camels; and he hearkened diligently with much heed.—v. 7.

These were the bearers of the tidings for which the watchman waited; so he listened carefully to learn their report.

And he cried, A lion: My lord, I stand continually upon the watch-tower in the day-time, and I am set in my ward whole nights: and, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said,

Babylon is fallen, is fallen; And all the graven images of her gods he hath broken unto the ground.—vs. 8, 9.

In the margin, which in this place is doubtless the correct reading, it is "as a lion" that the watchman cried—a simile, illustrating the distinctness with which he cried, and announced the diligence with which he watched—waiting for the approach of the charioteers. It may have been addressed to the foremost of the approaching messengers, who announces that Babylon is fallen, &c.—a metaphor illustrative of its conquest.

O my threshing, and the corn of my floor: That which I have heard of the Lord of hosts, The God of Israel, have I declared unto you.—v. 10.

Thus the prophet closes his narrative of his "grievous visions" by an apostrophe to Judah, which he metaphorically denominates "my threshing and the corn of my floor," in view of the chastisement which was to be inflicted by Babylon, and which was to be thus terminated.

THE BURDEN OF DUMAH.

He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: If ye will inquire, inquire ye: return, come.—vs. 11, 12.

"Dumah" was on the borders of the Arabian and Syrian deserts, and received its name from a son of Ishmael, (Gen. 25:14,) by whom Arabia was settled. "Seir" was the principal mountain in Idumea, inhabited by the descendants of Esau. The prophecy is somewhat obscure, and the time of its fulfillment is unknown. R. D. Kimchi understood this, "of the destruction of Dumah, an Ishmaelitic city, by the inhabitants of Seir," who inquire "if the time has come in which God hath given them a commission against it."

"Burden" is a metaphor for impending calamity. In reply to the inquiry respecting the time, the watchman has no intelligence to communicate, but that of the continued succession of day and night; and he informs them that they must continue to repeat their inquiries, if they would obtain the desired information.

THE BURDEN UPON ARABIA.

In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema Brought water to him that was thirsty, They prevented with their bread him that fled. For they fled from the sword, From the drawn sword, and from the bent bow, And from the grievousness of war.—vs. 13-15.

"Dedanim" is the same as Dedan, of which there were two in Scripture—a grandson of Abraham (Gen. 25:3) who settled in Arabia Petra; and a grandson of Cush, mentioned in Gen. 10:7, whose descendants settled near the Persian Gulf. These traded in ivory, ebony, &c., with Tyre, and probably with other countries: (Ezek. 27:15, 20)—"The men of Dedan were thy merchants, many isles were the merchandise of thine hand: they brought thee for a present, horns of ivory and ebony. . . . Dedan was thy merchant in precious clothes for chariots." The merchants of the East travelled in large caravans, and the subjects of this prophecy would probably be passing through Arabia, and have to take refuge in the forests, at the time of the fulfilment of the burden on Arabia.

"Tema," was a son of Ishmael, (Gen. 25:15,) and is supposed to have built Tema in Arabia Deserta. According to Seetsen, caravans from Mecca to Damascus usually passed it. The Arabians are distinguished for their hospitality; and in a country where there is a scarcity of water, to supply it and bread to travellers is an act of great kindness. The Dedanims thus supplied by the Temanites are represented as fugitives fleeing from the sword of the pursuer.

"Prevented" is not used in the Scriptures in the sense of hindered, but in its original one of going before. With bread and water, the Temanites would anticipate the wants of the pursued Dedanims.

For thus hath the Lord said unto me, Within a year, according to the years of an hireling, And all the glory of Kedar shall fail: And the residue of the number of archers, The mighty men of the children of Kedar, Shall be diminished: For the Lord God of Israel hath spoken it.—vs. 16, 17.

"Kedar" is another word for Arabia. The "glory" of Kedar is a metonymy for that which caused its glory—the failure of which would dim its lustre. The "years of an hireling," is an exact specified time; and the simile illustrates that within a literal year from the date of the prophecy, it would be fulfilled,—which may have been when Sennacherib marched his army into Egypt, before its destruction in Judea.

"Archers," were those who used the bow in war, which was a principal means of attack and defence among the ancients.

CHAPTER XXII.

THE BURDEN OF THE VALLEY OF VISION.

What aileth thee now, that thou art wholly gone up to the house tops?—v. 1.

Jerusalem is evidently the subject of this prophecy. Though situated on an eminence, it is surrounded by mountains still more lofty: Psal. 125:2—"As the mountains are round about Jerusalem, so the Lord is round about his people." As the place where the visions of Isaiah were communicated to him, it is properly denominated "the valley of vision."

The "house top" was always flat, and surrounded with a balustrade, to prevent persons from falling accidentally from it. Deut. 22:8—"When thou buildest a new house then thou shalt make a battlement for thy roof, that thou bring not blood upon thy house, if any man fall from thence." The top of the house overlooked the street, and when anything of interest was to be seen, it was resorted to for observation, or for greater protection. They eat, and slept there, and on a sudden alarm the whole population would flock thither. The prophet in vision, sees them on the look out, indicating a commotion, and therefore utters the apostrophe,—"What aileth thee?" &c.

Thou art full of stirs, a tumultuous city, a joyous city: Thy slain men are not slain with the sword, nor dead in battle. All thy rulers are fled together, they are bound by the archers: All that are found in thee are bound together, which had fled from far.—vs. 2, 3.

"Full" is a metaphor illustrating the frequency of commotions in Jerusalem—sometimes caused by joy, and sometimes by fear and consternation. To be slain in battle, in the defence of their city, was honorable, compared to death while fleeing from an enemy. Being intimidated, their rulers flee, leaving the city undefended: and all found therein are led bound into captivity.

Therefore said I, Look away from me: I will weep bitterly, labor not to comfort me, Because of the spoiling of the daughter of my people.—v. 4.

The grief of the prophet is the result of the view which he has of the approaching calamity. "The daughter of my people," is an elliptical metaphor, for the inhabitants of Jerusalem.

For it is a day of trouble, and of treading down, And of perplexity by the Lord God of hosts in the valley of vision, Breating down the walls, and of crying to the mountains.—v. 5.

Its being a day of trouble, perplexity, &c., by

the Lord, indicates that it was by his appointment—an act of his providence. While the city walls are being broken down, the people cry, "To the mountains," as their only hope of escape.

And Elam bare the quiver with chariots, Of men and horsemen, and Kir uncovered the shield. And it shall come to pass, that thy choicest valleys shall be full of chariots, And the horsemen shall set themselves in array at the gate.—vs. 6, 7.

"Elam" was a province in Persia, and "Kir" was a city in Media. The latter was subject to the Assyrians, in the time of Hezekiah, (2 Kings 16:9,) as was probably the former. They are used metonymically, for the troops drawn from those places. The agency of each, illustrates their distinguishing mode of warfare. Elam was noted for its archers, (Jer. 49:35)—"Thus saith the Lord of hosts; Behold I will break the bow of Elam, the chief of their might." The shield, was used as a defence in ancient warfare.

"Full," applied to the valleys, is a metaphor illustrating the multitudes of chariots with which Jerusalem was to be besieged.

And he discovered the covering of Judah, And thou didst look in that day to the armor of the house of the forest.—v. 8.

The "covering" of Judah, is that which veiled or protected it from the observation of its enemies. Its being discovered, implies that it is penetrated, or removed, so that their weak and unprotected condition becomes apparent—for which the expression is a substitution.

The "house of the forest," was "the house of the forest of Lebanon," described in 1 Kings 7:2-8. It was so called from its being built of the cedars of Lebanon. It was built by Solomon within the city, and he stored there large quantities of armor, (1 Kings, 10:16, 17)—"And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pounds of gold went to one shield; and the king put them in the house of the forest of Lebanon." Their reliance was on such means of defence, instead of on the Lord their protector.

EXPRESSIONS OF OPINION.

It is well known that quite a number of ministers of different denominations are readers of the Herald. We have been often asked how they received it? To answer this inquiry we give the following extracts from letters, which being private, we append instead of the names, the denominations to which the writers belong.

One writes:

May 21, 1853.—"For sometime past your excellent paper has been coming to my address gratuitously. For this kindness I am grateful." (Methodist.)

May 11, 1851.—"I am happy to express my thanks for your kindness in sending the Herald to me, and to assure you that although not an Adventist, still I read the paper with pleasure and profit." (Congregationalist.)

April 23, 1853.—"I read it with pleasure, and I trust with profit." (Methodist.)

Feb. 21, 1853.—"I am much better pleased than I expected to be with it." (Congregationalist.)

Jan. 4, 1853.—"I hope that my name will be continued in the list of those ministers to whom your paper comes gratuitously. Though differing from you in your distinctive opinions, I am an interested reader of your paper." (Methodist.)

Feb. 4, 1853.—"Will you please to send me the Advent Herald. I have occasionally seen it, and am pleased with the spirit manifested in its columns." (Wesleyan Methodist.)

Jan. 31, 1853.—"I have read your paper with considerable interest, and I hope profit. I fully believe in the Advent doctrine, but may differ from you in the nature of the millennium." (Congregationalist.)

Jan. 27, 1853.—"I feel very grateful to you for this offer. I have been a reader of the Herald more or less ever since its establishment. I consider its reading matter as good at present if not better than heretofore." (F. W. Baptist.)

Jan. 26, 1853.—"I have had the privilege of reading the Herald occasionally for a few months, by loan of a subscriber in this town, and I assure you it has been to me a feast of fat things. . . . I love the Advent doctrine, and am looking for the speedy coming of the Lord. You are doubtless aware that our church, as a people, have but little faith in this doctrine, but are very generally looking for a temporal millennium, in which I have no more faith than in Mohammedanism. I preach the speedy coming of Christ to my congregation, though, under the circumstances, it is a great cross to do so; but I am resolved, by the grace of God, while I see the sword coming, to faithfully warn the people, and to give the trumpet a certain sound, that those who hear may prepare

themselves for the battle. I have confidence in God, that He will not leave, nor forsake me, while I endeavor to serve Him. God is now blessing my labors, in the revival of his work, and in the salvation of sinners." (Methodist.)

Feb. 23, 1853.—"For three years past I have read your truly valuable paper with a degree of interest and pleasure that I seldom receive from the perusal of our religious papers. It is no secret that I do not coincide with all you advocate in the Herald, yet I most fully believe that the paper is calculated to do great good in the Church. Its high tone of piety—its freedom from all personal abuse—its manly and Christian style of controversy—its urgent appeals, all have given it, in my view, a high position in the religious press of our country. There is no paper that I read more thoroughly or with more pleasure." (Congregationalist.)

Jan. 19, 1853.—"The Herald is a welcome visitor to my own study, and you not only have my thanks for the valuable aid thus furnished me in the study of the word, but my prayers also, that your efforts to spread abroad the glorious truth of the speedy coming of our Lord may be successful in encouraging and strengthening those who wait for him, and in awakening the indifferent to look for that blessed hope." (Baptist.)

Jan. 25, 1853.—"I see by your last paper that you propose to send a few more copies of the Herald to ministers gratuitously. If convenient and agreeable for you, you may send it to me thus, assured that it will give me great satisfaction to receive and read it." (Congregationalist.)

Jan. 22, 1853.—"I have examined the Advent Herald, and find many things that greatly interest me. I should be very glad to have the pleasure of a constant perusal of it." (Christian Baptist.)

Jan. 24, 1853.—"Yesterday I preached on a funeral occasion to a full house—and the Presbyterian minister in the desk—on the subject of glorification. (Rom. 8:17, 18.) It was listened to with profound attention, and Deacon S. of our church said approvingly that he presumed two-thirds of them never heard the like before. Yes, said I, and they have had it in their Bibles all their lives; to which he assented. I spoke plainly of course of the coming of Christ, the resurrection, and the judgment, as I have often done for the last year. At a ministerial conference a month ago, one of our ministers preached on Matt. 19:28, taking boldly, and yet modestly, the same view we do, to which some strongly objected, but I stood decidedly for the truth, as I always shall." (Baptist.)

Feb. 17, 1853.—"I trust my seeming neglect in not acknowledging your kindness in sending to me gratuitously your justly valued Herald, will not be attributed to forgetfulness. Think not for a moment that its treasure laden pages are unappreciated. The reverse I assure you is the fact. To one like myself, the greater part of whose time is engrossed with the duties of a country pastor and those of a domestic character, the weekly visits of such a paper are invaluable. I prize it in fact as a library by itself." (Baptist.)

May 8.—"Though an entire stranger to you, and until recently to your views on the subject of prophecy, yet encouraged by the 'proposition' published in some of the back numbers of the Herald, I take the liberty of addressing you a few lines. "It is through the kindness of one of your subscribers that I enjoy the privilege of reading the Herald. I may frankly say to you that I like the Herald very well—that is, all in it which is calculated to throw light on the dark future—to open the sealed book of unfulfilled prophecy."

"I had been studying to some extent the millenarian system, but I found difficulties too great even to attempt to explain. The Advent system, if it may be called a system, gives an explanation of most of the difficulties which press the millenarian; and yet it is not such in all cases as seems conclusive. It may appear more so when it is better understood."

"Our church is asleep on the subject of prophecy in general, and of Christ's pre-millennial advent in particular. . . . By my doings, the Presbytery to which I belong reported a recommendation on the subject of prophecy. I intend to press the subject on the attention of the synod as I may have opportunity and ability." (Presbyterian.)

July, 8, 1853.—"I am much pleased with your remarks on Isaiah. They furnish a running commentary on the text which must be full of instruction to the readers of the Herald. Your interpretation of figurative expressions appears to me sound and sensible in a high degree. Indeed I read your paper with increasing interest. I admire the Christian spirit that pervades it, and I am more and more inclined to accept its views respecting the second advent of our Lord. I preach them to

my people, if not as absolutely certain, yet as supported by many weighty arguments from the Scriptures, and deserving our serious and prayerful consideration." (Congregational.)

THE ABOMINATION, AND HOLY PLACE.

Matt. 24:15, 16—"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains."—Common version.

"When, therefore, ye see on the holy ground that destructive abomination, spoken of by Daniel the prophet, (let him, who readeth, understand,) then let them in Judea flee into the mountains."—Wakefield.

"When therefore ye see on holy ground, the desolating abomination foretold by the Prophet Daniel, (Reader attend) then let," &c.—Campbell.

"And when ye see the abominable sign of desolation, which was spoken of by Daniel standing in the holy place," &c.—Syriac version.

The discussion introduced by bro. Litch involves two questions:

1. What is the HOLY PLACE which is to be desolated?

2. What is the abomination by which it is to be desolated?

The word rendered *holy* is *ἅγιος* (*hagios*) which is everywhere used in the Septuagint for the Hebrew word *קדש* (*koh-desh*); and has the same general signification—applicable to anything holy.

The word *Place* is in the Greek *τοπος* (*topos*), and is applicable to any spot or location, as of a house, country, &c., which may be designated. Thus we read of "the place where Christ was crucified" (John 19:20); that "earthquakes shall be in divers places" (Luke 21:11); and that "ye say in Jerusalem is the place where men ought to worship," (John 4:20) &c., in all of which the same word is used.

We understand by the Holy Place, the land of Palestine, the hill country of Judea, the mountainous region of which Jerusalem was the capital. When all the world had relapsed into the abominations of heathenism, God selected this place for the dwelling of the children of Israel. Psalms 78:52-55. He "made his own people to go forth like sheep, and guided them in the wilderness like a flock; and he led them on safely, so that they feared not. . . and he brought them to the border of his sanctuary"—*koh-desh*, the HOLY PLACE—"even to this MOUNTAIN, which his right hand had purchased. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents."

The word *koh-desh*, rendered *sanctuary*, it will be remembered, corresponds with *hagios*, rendered *holy* in Matt. 24:15; and makes the *holy place* to synchronize with the *sanctuary mountain*, from which the heathen were made to give place to Israel—a country which Moses thus describes, (Deut. 11:11, 12)—"The land, whither ye go in to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of it." He elsewhere describes it, (Deut. 8:7-9,) as "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil, olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." And Ezekiel speaks of it (20:6) as a land that God "had espied for them, flowing with milk and honey, which is the glory of all lands." Moses prayed, (Deut. 3:25)—"Let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." And Joshua testified respecting it, (Num. 14:7, 8)—"The land which we passed through to search it, is an exceeding good land, . . . a land which floweth with milk and honey."

A range of mountains extends on the west of Jordan from Syria, through the extent of Palestine, into Arabia,—interrupted, however, in various places, by valleys and level tracts of greater or less extent. It comprised "the glory of Lebanon," which Moses so much desired to see,—the Libanus of the Greeks, crowned with its noble cedars, which were among the most magnificent objects of the vegetable kingdom; fruitful Carmel—the name of which implies the vineyard, or garden of God—the tops of which were crowned with oaks and firs, and its valleys with laurels and olives; beautiful Tabor, the Mountains of Israel, called also the Mountains of Ephraim, which occupied the centre of the whole country; and the Mountains of Judah on the south—the whole of which is denominated by Moses, "that Goodly Mountain;" and by the Psalmist, God's "Sanctuary," and "This Mountain which his right hand had purchased;" and which is now known as Palestine, or the Holy Land—the *hagios* or *koh-desh* country. There, Moses said, (Ex. 15:17)—"Thou shalt bring them in, and plant them in the MOUNTAIN of thine in-

heritance, in the PLACE, O Lord, which thou hast made for thee to dwell in; in the SANCTUARY, O Lord, which thy hands have established.

This land is called, (Deut. 12:9)—"The Rest," and "the Inheritance which the Lord your God giveth you." In it, the Lord said, (v. 11)—"There shall be a place which the Lord your God shall choose to cause his name to dwell there." And he said, (vs. 13, 14)—"Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee." When Solomon had completed the Temple on mount Moriah, the Lord appeared to him (2 Ch. 7:12,) "and said I have heard thy prayer, and have chosen this place to myself for a house of sacrifice." And thus the worship of Jehovah was established in the capital of that "goodly mountain," where God had "respect unto the covenant," (Psa. 74:20,) while all the rest of the world were "the dark places of the earth," and "full of the habitations of cruelty."

The Hebrew word *koh-desh*, rendered *sanctuary*, and *holy*, and corresponding with the Greek *hagios* rendered *holy* in the text, is of frequent application in the Old Testament to Jerusalem and the surrounding country. It is designated by the words in *italics* in the texts following. Isa. 48:2—"They call themselves of the holy city." 56:7—"Even them will I bring to my holy mountain." 52:1—"O Jerusalem, the holy city." 65:11—"Ye are they that forsake the Lord, that forget my holy mountain." 65:25—"They shall not hurt nor destroy in all my holy mountain, saith the Lord." Dan. 11:45—"He shall plant the tabernacles of his palaces between the seas in the glorious holy mountain." "Then shall Jerusalem be holy."

Herodotus, in noticing the conquest of Jerusalem by the Egyptians, B. C. 611, calls it "*Kadytos*, which resembles Kedushah, the Holy; and the Mohammedans still call the city Ed Kods," i. e., the *koh-desh*, or Holy city. (See *Ency. Amer.*)

This explication of the "Holy Place," accords with that which was to be desolated. In vision, Daniel (7:9) saw symbolized by "a little horn which waxed exceeding great," a *desolating agent* proceeding "toward the south, and toward the east, and toward the Pleasant Land." By him the daily sacrifice was taken away, and the Place of his Sanctuary was cast down; and "it cast down the truth to the ground. Then Daniel heard one saint inquiring of another saint, (v. 13)—How long the vision, the daily, and the transgression of desolation, to give both the Sanctuary [the *koh-desh*, or Holy Place] to be trodden under foot." And the answer was "Unto 2300 days: then shall the Sanctuary [the *koh-desh*] be cleansed." Subsequently we find Daniel praying, (9:16, 17)—"O Lord, according to all thy righteousness, I beseech thee let thine anger and thy fury be turned away from thy city Jerusalem, thy holy [the *koh-desh*] mountain. . . and cause thy face to shine upon thy Sanctuary that is desolate for the Lord's sake." And while he is presenting his supplication "for the holy [the *koh-desh*] mountain of my God," he is informed that "seventy weeks are determined upon thy people and upon thy holy [the *koh-desh*] city," in the last of which the Messiah was to be cut off, after which (v. 26) "the people of the prince" that should come should "destroy the city and the Sanctuary," [the *koh-desh*, or Holy Place]; and that, (v. 27,) "for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

That this is the prediction referred to by our Saviour, in Matt. 24:15, as "the abomination of desolation, is shown by his words being "evidently quoted from the Hebrew." (Prof. N. N. W., *Shield*, p. 180.)

(To be continued.)

THE DISCUSSION.

MR. EDITOR:—I am happy to see that the discussion is exciting some interest, and calling forth a number of pens. Your note in the *Herald* of the 13th inst. says, "The abomination of desolation referred to by the Saviour in Matt. 24:15, we understand to be that in Dan. 9:27—its chronology is settled by the passage in Luke."

The first proposition is probably true; with the second, I am not so well satisfied. And the third proposition, "The 1290 days are not reckoned from the setting up of that abomination," is also doubtful. I cannot see how you can separate the two. Look at the passages together.

Dan. 9:27.

"He shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease; and for the overspreading of abominations he shall make it desolate till the consummation," &c.

Dan. 12:11.

"And from the time the daily sacrifice shall be taken away and the abomination that maketh desolate be set up there shall be 1290 days."

In each of these texts there is a taking away or causing to cease a sacrifice, and an overspreading or setting up of an abomination. How then shall we determine that they are not the same? and if they are, the 1290 days begin when the sacrifice ceases and the abomination begins. And how will you prove that Matt. 24:15, and Luke 21:20, are parallel texts, and refer to the same thing? I believe Matthew does what he professes, give a true account of the language Christ used to express his idea; and that Luke does the same. But that given by Luke certainly differs much from that recorded by Matthew. That the Saviour used the language recorded by both of them, I have no doubt, but cannot think that the two passages mean the same thing. Matthew did not record what Luke has, nor did Luke record what Matthew has. But Luke does clearly give what Christ said about the destruction of Jerusalem; Matthew giving no such language does not. Hence I cannot admit that the chronology of Matt. 24:15, and Dan. 9:27, is settled by Luke 21:20, nor that those texts do refer to the investing Jerusalem by the Roman armies under Titus.

J. LITCH.

P.S. I will defer an answer to "W." till I see his revised argument. And also bro. Braley's argument must be deferred till another time before I answer it. What is said in reply to your editorial note will also meet Dr. Huntington's remarks.

J. L.

REMARKS.—Our article in this number of the *Herald*, on the Holy Place that was to be desolated, is the commencement of a series which will cover this whole question. But we are here asked how we separate the abominations of Dan. 9:27, and 12:11, we reply, that the former is plural—abominations; that the latter is singular, abomination. While the sanctuary was to be overspread by abominations till the consummation, they are not necessarily contemporaneous, but may be successive. The word *sacrifice* in Dan. 12:11, is a supplied word and not in the original. The word abomination may as well be supplied, as sacrifice; in which case, it would be the taking away of one of the abominations, and the substitution of another of those that were to make it desolate till the end. The 1290 days, it will thus be seen, date not from the overspreading of the first of the abominations, but from a change in them. While we recognize a parallelism between the two scriptures, we find the daily, that was to be taken away, synchronizing with one of the abominations that was to overspread; and the abomination that maketh desolate, synchronizing with another of them. Instead of saying that the 1290 do not date from that in Dan. 9:27, what we designed to convey was, that they do not date, from the first of the plurality of abominations there brought to view, but from a later one in the series.

That the passages in Matthew and Luke synchronize, we gather from the direction recorded by each, to flee to the mountains. We believe as brother Litch expresses it, that what each recorded, was spoken by the Saviour, and that the two records differ: What each omitted the other has supplied. As, according to Matthew, they were to flee to the mountains when they saw the abomination, and according to Luke, when they saw Jerusalem invested with armies, it follows, while they may differ in kind, that they must synchronize in time, and that there was an intimate relation between the Roman army and the abomination which then overspread, as we shall endeavor to show in our articles commenced in another column.

The incongruity referred to by brother Litch in a former article, of saying,—"When ye see the Pope standing in the church, then let them which be in Judea flee to the mountains," is so apparent, that that consideration alone refutes the idea of "W."

The argument of "Beta" in last week's *Herald*, for a double fulfilment of prophecy, we consider would be equally good for a thruple, quadruple, quintuple, sextuple, septuple, or any number of fulfilments. If a prophecy may have two meanings, why not twenty? Language, when correctly interpreted, is never duplicate, nor equivocal, but has one meaning.

To Correspondents.

MR. EDITOR:—I wish to ask some questions on an exposition of the ten virgins, given in the *Herald* of Aug. 5th.

1. How can we say, "Christ's coming has been delayed from age to age," when the word was given, "that day shall not come except there come a falling away first, and that man of sin be revealed?"

2. How can the parable reach "all in all periods of the gospel dispensation," when our Saviour said, "Then" (at that time, after the signs were past, and the two classes of servants are in the

field,) "then shall the kingdom of heaven be likened unto ten virgins?"

Yours in search of truth.

Rochester, Aug. 11th.

C. W. PERKINS.

REMARKS.—If the word said there must be a "falling away" before the Lord should come, it was of course necessary that he should "tarry," and that his coming should be "delayed" till that falling away, that, instead of being an obstacle in the way of his tarrying, was one reason why he should tarry. But as that falling away was the Papal apostasy, it did not terminate Christ's tarrying, which has continued till the present time.

2. The Saviour did not say that after the signs the kingdom of heaven should begin to be likened to the parable. The time when the likeness is affirmed, is when the Lord has come, and has cut his evil servants asunder, and appointed them their portion where is weeping and gnashing of teeth. At that point of time the likeness to the parable is completed, a likeness which was commenced, when men began to turn from the worship of dumb idols to serve the living and true God and to wait for his Son from heaven.

THE HERALD OFFICE.

I AM under obligations to brother Litch for his voluntary and unsolicited articles on "The Support of the *HERALD*," which were published in my absence, and of which I had no intimations till I read them in the *HERALD*.

Since first embracing the doctrine of the Second Advent brother L.'s devotion to the cause is known of all. He has been conversant with the history and position of the *HERALD* office from the first. Nothing connected with it has been kept from his knowledge. He can have no inducement to speak otherwise than impartially respecting it; and it is from a personal knowledge of its condition and wants that he was prompted to make the appeal that he has. We trust that our affairs may ever be so conducted, as to meet the approval of those who are thus personally familiar with them; and put to the blush and make apparent the falsity of those who designedly misrepresent, because of their jealous or selfish purposes.

I have for some time felt quite anxious respecting the office and my mission in connection with it.

The greatest number of subscribers we have ever had, was on the 1st of Jan. 1851, when they numbered 4664. Soon after, we struck off from our list 400, from whom we had not heard for a long time, and added sixty-three to the poor list which left 4327. The well known opposing influences with which the *HERALD* had to contend have been successful in reducing our list more than 600; so that at the close of the last volume, July 1st, we had but 3643 subscribers of all kinds—including the poor and non-paying,—which deprives us of the means we before had to supply the poor, and circulate publications. A portion of this falling off is to be attributed to an effort made the present year to excite prejudice against the office, on the ground that the *Herald* has the enormous circulation of 5000 paying subscribers; and though we anticipate no deleterious results from it except in its own locality, our list has been somewhat reduced by it. It will require no prophet's ken to predict that with such influences continued, without the earnest efforts of friends to counteract them, that the paper must be made less efficient by being reduced to its former dimensions, or perhaps entirely suspended. This is put forth with the hope that a statement of these facts will prompt the friends of the *HERALD* to more earnest efforts to extend its circulation, and to recover for it all that it has lost, and more. Even now, we trust, that the tide has turned. During the month of July, we have had a net gain of 25, for which we are mainly indebted to brother Litch's articles.

I know that in my labors, I am actuated by no selfish motives; and I have the fullest confidence that while God wishes the continuance of the *HERALD* office, he will provide the means for its support. He, however, requires our own exertions; and as an inducement to friends to exert themselves to procure subscribers, I will make the following

OFFER.

Those who will procure three or more new and paying subscribers, and wish for remuneration, may order from the office any books that we publish, to the amount of one fourth the money they obtain from such subscribers. Or, if they prefer, they may order to one fifth the amount of it in any of the books that we purchase and keep for sale.

In addition to the above, we will make a present of Jewett's great picture of Bunyan's *Pilgrim's Progress*—a steel engraving on a plate 24 by 30 inches, and sold for \$5, to the one who will send us the greatest number—over ten—of paying subscribers between now and the first of January next.

We want to bring the list up to 5000 paying subscribers; which is necessary, so make the office as efficient as it should be, to enable me to publish the works I have in my mind, to supply the *HERALD* to the worthy poor, to assist in new fields of labor, and to meet the obstacles which are thrown in my way abroad by those who are more anxious to destroy, than to build up.

J. V. H.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the *Herald*.

AN APPEAL TO ADVENTISTS,

IN BEHALF OF THE WEST AS A MISSIONARY FIELD.

THAT the free States of the West present a most deeply interesting, and for missionary operation, a most inviting field, who can doubt?

In the States of Ohio, Indiana, Michigan, Wisconsin, Iowa, and Illinois, we have an area of 335,169 square miles, being more than five times as large as all New England; with a population that in 1850 numbered 4,718,167. And some of these States, it is believed, have increased their population three-fold since the taking of the last census. Minnesota and Nebraska are also opening their bosom to the constantly-swelling tide that is rolling over the mighty West.

The people here are no longer dependent upon the tardy water thoroughfares, and the emigrant horse and wagon, for conveyance; but railroads, as at the East, are stretching themselves in every direction over the land. To the people of the East, Nebraska no doubt seems like the "very far West," while to the people of Illinois it seems but a small distance compared with the distance to Boston. And over these States, and many portions of these territories, there is already a large population, where may be found thousands of towns and communities, where are, perhaps, a few religious families, but who, perhaps, have never once heard the sound of the gospel preacher's voice within the precincts of their new homes. Many are the places where no religious meetings are established,—not even a prayer meeting; the consequence of this is, there is little or no restraining religious influence there; the Sabbath is desecrated, and this otherwise beautiful field morally lies waste.

Now from this field comes the cry, as from ten thousand voices, "Come over and help us!" And I appeal to you, my brother, is not this a Macedonian cry? And as such is it not worthy of your Christian attention? Here are souls bound with us to the eternal world; they are those for whom Christ has died, but they are groping their way in darkness down to death; they are sinning against light; they were bred to revere divine things, and therefore feel: remorse takes hold upon their souls, and they cry, Come and help us. And help they must have, or soon the scenes of a coming judgment will close in upon us and end the drama, and they are for ever lost. Brethren, shall it be so? Shall the judgment come, and we do nothing to rescue these perishing souls? Can we do it, and stand with confidence before the gaze of the Almighty in that great day? God help you to prayerfully consider this subject. The surges of hell, as it were, are now lashing the coast where they stand, and soon they perish. Oh! let us haste to their rescue.

When I think of the wants and capabilities of the West, and how great the good that might be effected by a little help from the East, should time last, and then think, should that aid be withheld, it seems to me there must be an awful responsibility somewhere, and a terrible account rendered up in the great day, when God shall come to reckon with his people.

Is it asked, What can be done? I answer:—There are not a few Advent preachers,—many of them men of worth and experience,—who are to-day ready to engage as missionaries in the various directions of this wide Western field, were there any means by which they could give bread to their families during the meantime. They ask not for money to put in their pockets, but they must provide for those whom God hath given them, however much they may love the cause. And "if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." And is it asking too much when we entreat you, brethren, to send such men forth into the great harvest field of the gospel, whose hearts now burn with the love they bear the perishing? Is not the laborer worthy of his hire? Is it not for the welfare of souls of eternal worth we ask it? Is it not for the sake of our Lord Jesus Christ, who will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?" Is it not for his sake

we ask it? Think you it is not his will that we do something for this crying field?

It may be said in reply, We are most of us poor, and some of us sick. And did you ever see the man who thought he was? But I think we have money enough. Among the many thousand Adventists of America, what would be the task of raising ten thousand dollars for missionary purposes? And has not the Buffalo Conference set us a noble example in this respect? If that infant Conference can the first year raise one thousand dollars, what would it be for others, older and much larger, to raise a like amount? Brethren, we have the men and the means; but have we a will or heart as ready? Let us arise, and like an army with banners go (or send our alms and our prayers) to this interesting field, and the victory is ours.

I have stated to you the honest and solemn convictions of my heart. I have carefully investigated the matter—I speak advisedly. It seems to me this is the only manner we can effectually set about this work. Preachers who have farms here can do but little, and that in a very local and limited manner. But I now leave the subject with you. What say you, brethren, editors, pastors, and people—will you act upon this important matter? If so, appoint your committee and your evangelists, and let the work be forthwith attended to, for the Judge standeth at the door, and what we do must be done quickly.

I am your brother and fellow-servant in Christ,
Illinois, August, 1853. P. B. MORGAN.

LETTER FROM CHARLESTON, S. C.

DEAR BRO. HIMES:—I am rejoiced to find, that, in spite of all the opposition that may be raised against you, you are determined, by the grace of God, still to persevere in holding forth the word of life, and raising our banner still higher and higher, until we shall be permitted, with all the number of the elect, to see "the King in his beauty, and to behold the land that is not very far off."

I thank you for sending me my bill, enclosed in the *Advent Herald*. You have adopted a very good plan, by which every individual to whom he may be fortunate enough to receive it knows his due. I frequently endeavor to gain you subscriptions for your valuable paper, but they all with almost one consent begin to make excuse; and those among whom it is difficult to reach are our ministers; of course I need not enter into an explanation why, or wherefore; you are well aware of the cause and existing fact. I am not yet tired of your well-edited paper;—it is indeed received weekly as meat in due season.

I firmly believe that the present existing state of things in Turkey and Russia is such as the Scriptures foretold should take place about this time. All the ingredients are not yet ready. The stone cut out of the mountain without hand is finally destined to dash in pieces all earthly kingdoms, and to pave the way for the more glorious kingdom of the Sun of Righteousness, when he shall arise with healing in his wings, to set up over a redeemed earth.

May the great Head of the Church go with and protect you in your labor of love in bringing souls to Christ, during your visit to the far West; and when you shall have finished your course, and the ministry which you have received of the Lord Jesus, may you have the soul-inspiring hope of obtaining a crown of glory when the Chief Shepherd shall appear.

I delight to dwell on the doctrines connected with our blessed hope, and if these truths were more faithfully delivered from our pulpits, I believe true vital piety would flourish more abundantly on the earth. May the eyes of the blind be made to see, and the ears of the deaf be unstopped, and all flesh glory in his salvation, is my earnest prayer.

Finally, my brother, pray for me, that I may be kept from the power of temptation, so that at length I may be presented blameless unto the coming of our Lord Jesus Christ.

"A theme so rapturous, so divine,
Demands my soul, my life, my all."

Yours in Israel's hope.

July 25th, 1853. THEODORE MATTHIESSEN.

LETTER FROM LAKE PROVIDENCE, La.

DEAR BRO. HIMES:—I have just returned home from Texas. I went up Red River some five or six hundred miles, and was out a few miles in Texas. I distributed a few Advent Tracts while I was travelling. I could have done good, distributing our publications, if I only had had a supply, but did not have them. I found but few spirits, while gone, that were congenial with ours in regard to the glorious truths we promulgate, yet all

are willing to hear upon the subject of the near approach of the blessed Saviour, and the establishment of his everlasting kingdom. I think great good could be done, all through the Southern States, by Advent ministers travelling through and lecturing on the glorious truths of our "blessed hope."

Ministers of other denominations in the North, come South and preach in our pulpits, to large and attentive congregations, and why will not our preachers do the same? Is the command of our Saviour, to go into all the world, and "preach this gospel of the kingdom," not as stringent and binding on them as upon others. We think surely they should "go out into the highways and hedges" and "compel them to come into the kingdom." We think they should "fly through the land" and "proclaim with a loud voice" this gospel of the kingdom, irrespective of consequences, knowing that the time is short, and that the responsibility rests upon them—as much so as it did upon Noah—to warn the world to prepare for the coming of Christ, and the judgment. But alas, we fear the brand of cowardice is upon a great many of them. They fear to enter the borders of the South because slavery exists in our country. We acknowledge, there are many devils in the South that treat their slaves as they should not, which is not recognized by community or law, but as a crime punishable with the severest penalty of the same. But even should the case be as bad as the novelist, Mrs. Stowe, represents, is it any excuse that Advent ministers should keep back from proclaiming the truth on account thereof? Verily we think not, for it is just as glorious to die a martyr in this age, as in any that has preceded us. But let our brothers put off their fears, and come South and proclaim the glorious doctrine of our blessed hope. They will find our people hospitable.

I remain as ever, your devoted friend and brother looking for the blessed hope, the appearing of our Saviour,
Jas. G. WHITE.
July 16th, 1853.

NOTE.—The South has not been entirely neglected. In the last ten or twelve years, much has been done by way of publications, and some by preaching, but, in both to a limited extent. We are willing and even desirous to come to the South and proclaim the gospel of the kingdom. Nothing would give Advent ministers more pleasure than to be able to send an efficient Mission South, who would be able to do full justice to the subject, and give all the truth, without fear or favor. But we have not the men, or the means to send if we had them. If our life is spared, we intend at a future time to visit the South, and proclaim the coming of our King. But cannot at present.

Letter from Sweden, N. Y.

DEAR BRO. HIMES:—Oh how I do wish we could have a good faithful Advent minister here;—I think one would be well received and supported. Rochester seems to be the seat of disaffection, "shut-door," "age to come," sanctuary in heaven to be cleansed, seventh day, and all these (false doctrines, as I think,) are made tests, and serve to gender strife and envy. The Advent body here has been wounded to death almost by them, yet there is a remnant left. I think there has never been a time since 1844 that good faithful Advent preachers would do more good, or be supported better, than now. May the Good Shepherd send us one, is the prayer of my heart.

Oh, my dear brethren and sisters, how painful are the scenes of distraction and trials with which we are surrounded; and then the pain and diseases that linger around our poor way-worn bodies, all serve to mar our peace and happiness here. But bless the Lord, these scenes will soon come to an end, and the saints will possess the kingdom under the whole heaven, be and clothed with immortality, and all tears be wiped away. This period is not far in the future. Jesus our beloved Saviour will soon come, and the restitution take place.

And now, dear brethren and sisters, why do you not write? why do we not see your names in the *Herald* as often as we have in days past? Are your hearts cold? or are you worn out with the curse that rests on your bodies? Brothers Mansfield, Parson, Robinson, and Burnham, and sister Barry, do you not know that many of us are lonely and alone in the world? I have travelled miles to see the face of an Advent brother, and almost all the comfort we have, except reading the blessed Bible, is in perusing the pages of the *Herald*. Do write. I want you also to remember those in affliction, as yourselves being in the body. Our beloved brother Pinney still lingers, but is near his end; he is all ripe for the harvest, and will be gathered soon, and his sheaves with him. Remember him in your prayers, and his helpless little ones and sister P. It will be said in that day, "Inasmuch

as ye have done it unto one of these little ones, ye have done it unto me." Fare you well.

Your brother, waiting in the blessed hope of a full redemption.
W. BENNETT.

Letter from New York.

BRO. HIMES:—It is some time since I wrote to you, and I am thinking that my silence may be construed for indifference or alienation. I assure you, however, it is not so: I respect you as a good soldier, and love you as a worthy brother in Christ;—a better soldier and a more worthy brother, for the trials that you have endured, and which, I fear, you will have to endure as long as you live and labor. God bless you with strength to endure hardness, and wisdom to direct your way, and may you have boldness in the day of Christ.

It does appear to me that an honest heart ought to keep the tongue silent in relation to the things that are past. Why? If I were actually your enemy, I should be obliged to clear you of all the calumnies heaped upon you, (and they are not few,) simply because they were not proved against you. I do not adulate you, but I do admire the open frankness which (so far as I know) has always characterized your battling with your foes, for such I must count them who seek your ruin. Dear brother, do not be discouraged, there is a friend that sticketh closer than a brother; and though friends may forsake you, and even try to supplant you, yet God, I trust, will overrule all for your good, and his own glory.

Would to God that I were so situated as to devote the ability that God gives me, to the work of the ministry. I have yielded to my present calling on account of supporting my family; but Oh! the distress of soul that oppresses me, while I hear the numerous calls for labor, where they are almost perishing for the preached word and the ordinances of the gospel. My spirit says, I will go; my friends say, "He that provideth not for his own household is worse than an infidel." Truly I find the spirit is willing, but the flesh is weak. May God's blessing attend your labors, and the cause of truth be established and remain unto the coming of Jesus Christ.

Most affectionately yours,
Aug. 8th, 1853. J. CROFT.

Inquiry.

BRO. HIMES:—In reading your interesting paper this day, I was forcibly impressed by a sentence under the heading, "The Great Delusion," &c., an article taken from another paper. The sentence was this, "Had he known the believer's refuge, his troubled soul would never have sought the ghostly solace that has brought him down so low." Now, dear brother, what can this sentence mean? Is it, that the believer has a refuge so strong that he does not desire to know whether the dear companion of his bosom is happy or miserable? Whether in a progressive state, or annihilated? Or whether she is in an unconscious state, or in a state of happiness immediately after leaving the earthly body. If what we call saving faith gives this refuge—a refuge that stops all desire to know which of those views be true—then I am destitute of this faith. Do, dear brother, give me a line upon this subject, by letter, or through your paper.

If you see fit to publish these inquiries, you are at liberty to do so, with my signature.

Yours, forever, J. C.

Hampton Falls (N. H.), July 31st, 1853.

REMARKS.—We understand that whatever the Bible repudiates, is heresy; that whatever it rebukes, is sin; and that whatever it is silent on, is not essential to salvation. We also understand that those who have found a refuge in Christ, and have informed themselves with its prohibitions and warnings against necromancy and familiar spirits (see Deut. 18:7-14; and Isa. 8:19, 20) they will no more disregard its teaching in these than in other particulars. And we believe that our first parents might as well have plead their "curiosity" and their desire to become as gods, as an excuse for disobeying God in eating the forbidden fruit, as we may make the pleas you name as an excuse for disobedience in talking with the dead, which is necromancy.

Letter from Horicon, Wis.

DEAR BRO. HIMES:—I received your paper for about ten years at Derby Line and one year in this place. I have been much edified with its contents. I think it is the best paper I have ever received. I think the ground you take now is Scriptural and will stand the test. I feel to sympathize with you for the many trials you have to encounter, and pray God to deliver you out of them all. I feel like a lonely pilgrim here in this Western

world, as I have not found one yet of the Advent faith, and but few that profess the religion of Christ, and those few engrossed with the things of this world. We have Presbyterian and Methodist preaching here occasionally, but it seems to have but little effect on the hearers. I have conversed with a number on the subject of the Advent faith and found no opposition; therefore I think if some good, faithful Advent preacher should come among us and preach the gospel of the kingdom, much good would be done, and had I the means at my command would try hard to have some one from the East come and visit us; but as it is I can do no more than to make one welcome at my home, with such accommodation as I have, and pray to God for help. I regret the necessity of being so far separated from my Christian friends in Stanstead and Barnston, and often think of the precious seasons we have enjoyed together, and pray God to build them up in their most holy faith, and preserve them blameless unto his heavenly kingdom. I hardly dare to make the request, the encouragement is so small, but I do pray that God in mercy would send some one of his servants, filled with the Holy Ghost, this way, to break the bread of life to the people in this place. Dear brother, let us have your prayers, if nothing more.

Yours, in the blessed hope.

July 25th, 1853.

SIMEON WHITE.

Letter from C. B. Turner.

DEAR BRO. HIMES:—With considerable effort, I have succeeded in reaching my native hills and valleys, where I am breathing their pure air, and enjoying the society of my aged parents, and other friends.

Immediately after I last wrote you, I was taken again with neuralgia, which seemed more violent than the first attack. But now, for a little time, I am suffering much less than for several weeks previous. Friends are yet clinging to the hope of my recovery. Prayers are yet daily, and perhaps hourly, ascending to the great Physician for my restoration to health. I have no fears, and scarce a dread of what is before me, and little anxiety, unless I could return to my labors for God and souls. That God who sustained me in health and prosperity, will not forsake me now; and that religion which I so long urged upon the attention of others, I find a most sure support. Let disease and death do their worst,—they cannot effectually harm me. At most I shall but sleep in Jesus for a little time, and then return in triumph, glowing with immortality! I feel some like "the last of Adam's race," standing upon the crumbling earth, beneath the darkening heavens, defying a universe to quench his immortality! In gospel hope yours.

East Randolph (Orange co., Vt.), Aug. 3d, 1853.

Letter from Champlain, N. Y.

BRO. HIMES:—The brethren at Clarenceville, C. E., wished me to write you, to let you know they are still mindful of the exhortation of the apostle Paul, to "earnestly contend for the faith which was once delivered unto the saints," and that they prize the *Herald* very much, and the doctrines that it advocates, and believe it is true to its name, warning the world of its approaching doom, inviting the sinner to come to Christ, unmasking the delusions of these last days, and giving meat in due season to the household of faith; and in the prosecution of this noble work, they heartily bid you God speed.

I spent the last Sabbath with them very profitably, at which time I immersed six happy souls in the Lord. The Lord is reviving his work among them, and some have been brought into the liberty of the gospel of late.

They wished me to say also, that they will gladly receive any of the ministering brethren who approve of gospel order, and who are in fellowship with the *Herald*. They have no sympathy with those who are striving to divide and scatter the flock of Christ.

Yours, waiting for the hope of the gospel to be consummated when Jesus comes.

July 26th, 1853.

BENJ. WEBB.

Opening of the Advent Mission Church, and Conference in New York.

Our chapel in this city will be opened on the 11th of September (Sunday), and a conference will be held during the week, extending over the Sabbath, if the interest shall warrant. It was the original purpose to have a local conference, but the season of the year being favorable to a general gathering of our brethren, and the INDUSTRIAL EXHIBITION forming an attraction to the city, it has been thought best to extend a general invitation to brethren and friends all abroad, to meet with us at that time. We cordially invite our ministering brethren and others interested in the cause, to assemble with us

on the 11th of September, and spend a few days in conference. A number of ministers from abroad are expected.

We shall extend hospitality as far as possible, and our brethren in the adjacent cities will do the same. We have no doubt. Those who have particular friends to whom they can go, had better proceed directly to their houses; others may come to the chapel, 39 Forsyth-street, between Hester and Walker streets, where some one will be on Saturday, the 10th, to direct strangers to places.

Should there be more than can be entertained by ourselves, we shall aid our friends in procuring comfortable boarding places at moderate charges.

(By order of the committee of the Advent Mission Church.) L. D. MANSFIELD, Sec'y.

P.S. Preaching every evening in the week. The services in other respects will be announced on the Sabbath.

EXTRACTS FROM LETTERS.

Jos. WILSON writes from Cincinnati (O.), July 13th, 1853:—"I was sixty years old last September, and I feel as though it will not be long before it will be said of me, 'He has fallen in death.'"

"In the excitement of 1843, I was not one of the number who believed that Christ would come then. It was often said to me, 'Brother Wilson, do you not believe that Christ will come now?' My reply was, 'No, no; when he comes there will be but few looking for him.' As to his coming in person, I believed that to be Bible doctrine from a youth. I was converted to that doctrine in 1810, during a revival in Salem, Mass., under the preaching of Joshua Spaulding, who plainly taught that doctrine. Ah! but the signs of the present time indicate that the coming of Christ draws nigh; whether I shall witness it I know not. I am still looking forward, believing that the promises are yet in the future. When the disciples said, 'Lord, teach us to pray,' 'Thy kingdom come,' was part of the prayer that the Saviour taught them. This prayer has not yet ceased to be offered. Though many a pious soul has said, 'Thy kingdom come,' but few have understood its meaning. That will be a happy moment for those living when that prayer shall be answered, if they can say, 'This is our God—we have waited for him.' But those who have not been born again, will cry for the rocks and mountains to fall upon them. How different their fate from that of those interested in Christ! Now, Christ sits upon his mediatorial throne, pleading for those that call upon him. But when he comes, it is to deliver his people;—then the offers of salvation will for ever cease. The gospel will then no longer be offered to Jew or Gentile. No further opportunity will then be given to those who have neglected to embrace the gospel. 'He that is filthy, will be filthy still; and he that is righteous, will be righteous still.'"

"I hear of nothing new relating to the Advent cause here. I believe there are a few that meet on the Sabbath, and hold meetings occasionally."

W. G. RUGGLES writes from Moline (Ill.), July 4th, 1853:—"Brother Himes, I see by a late number of the *Herald*, that you intend visiting the far West. We shall be most happy to welcome you to this section of country, and hope that you will be permitted to break to us the bread of life. I think you might do much good in this vicinity, by the blessing of God."

"Bro. Chapman's untiring efforts in proclaiming the truth, has been crowned with success. In the day of the Lord, many, no doubt, will rise up and call him blessed. Bro. C. needs the prayers and sympathies of God's people in this trying hour. While he and God's true watchmen go forth weeping, bearing precious seed, they have the assurance that they will, at the day of recompense, come again, bringing their sheaves with them."

"We understand that there are some who are endeavoring to introduce 'another gospel' among the churches with whom brother Chapman has been laboring, called 'the age to come.' In all kindness we would say to those preaching such doctrines, that we do not wish to have them promulgated in our midst. We hail brother Morgan's coming to this state, and hope that he will, under God, be a great blessing to us."

L. SCOTT writes from St. Albans (Ill.), July 12, 1853:—"We are still striving, through divine aid, to maintain our visibility as a church of Advent disciples, by keeping up our regular meetings of worship,—not forsaking the assembling of ourselves together, and so much the more as we see the day approaching. We find it good to wait on the Lord, believing his promise is sure, and that it will soon be realized by all the heirs of the purchased possession. We are occasionally fed by the

ministration of the word, and are always glad to have any brother to come among us who is willing to testify to the truthfulness of prophecy. We see by the *Herald* that you intend coming out West to our prairie state. I have consulted with the brethren in our vicinity in regard to this visit, and they all appear anxious to see brother Himes among them, and would be glad to hear from him. I therefore invite you, brother H., agreeable to their wishes, to visit us and preach in Hancock county, Ill. The invitation is cordial and unanimous from all the brethren in this region."

J. CUMMINS, jr., writes from McConnell's Grove Stephenson county, Ill.:—"I have enjoyed good health since I arrived here, and the prospects for doing good are encouraging. The interest manifested for the truth encourages me to hold out a little longer. But there is a dark side. I have learned more, by actual contact, of spiritualism, neology, infidelity, and a few other isms bearing a resemblance to the nondescript beast, these last few weeks, than I ever could be persuaded to believe by any other means. The time is fast hastening when the enemy shall marshal his forces, in the shape of a 'party that shall astonish the world for its strength and numbers.'"

C. S. COLLIER writes from Moscow (N. Y.), July 19th, 1853:—"In looking over the remarks of Bro. Litch on the support of the *Herald*, I with pleasure send you one dollar, instead of a new subscriber, which I am unable to procure at present. I trust that there are at least one thousand that will do the same. I have great confidence in those that have stood the trials of the past. Brethren, let us throw in this small sum at once, and make glad the heart of brother H. It is safe. Let the *Herald* be enlarged as soon as practicable. When that time comes, I will send five dollars for the first number (misfortune excepted). This I think might be done by one thousand with but little trouble. Brother L. has told us no new truth—he has only reminded us of an old one. Let us act at once."

THOMAS BROWN writes from McConnell's Grove, (Ill.), Aug. 1st, 1853:—"Dear brother, I feel it my duty to thank God for the blessings that I have received through the light of the *Herald* in the past, and pray that the Holy Spirit may guide and influence your heart and mind, that it may come in the same good spirit in the future. There is food, truly, for the hungry soul to be found in its columns. It was on the ground and spirit taken by the *Herald* that I received and embraced the Second Advent near at hand; and my prayer is, that God may ever enable you and I, by his Holy Spirit, to hold it fast as the faith once delivered to the saints, and be exercised thereby to a godly walk and conversation."

"I now live in a part where I do not enjoy the society of Adventists, more than that of brother Cummins. I feel confident that there is a large field here for doing good. The minds of many are prepared to receive the truth."

M. FALL writes from Greenbush (O.), June 28, 1853:—"Brother Himes, after my respects to you and the dear brethren scattered up and down in the earth, I would say to you, there are a few here who stand fast in the faith of the coming of the dear Saviour at hand. The signs of the times indicate to us that the time is at hand when the King of Glory will come to deliver his tried and tempted followers, and take them to himself."

"Brother, we rejoice to hear of your coming to the far West. We entreat of you to come this way, and show the true position of Adventists. Come, brother, and stir us up. It appears that infidelity is prevailing. The harvest is great, and the true laborers are few, while many are crying, 'Lo here,' and 'lo there.'"

A DEAR brother, on renewing his subscription for the *Advent Herald*, writes:—"I suppose I have that fatal disease consumption,—of which my dear wife died, strong in the faith, last fall,—and do not expect to be any better, or to live many months. But that matters little, for my Saviour lives, and will raise all who love him when he comes. I live to read a paper that speaks of his coming. Under the circumstances, I wish you to stop the paper when the time for which I have paid has expired, as I shall not probably be here to direct you, or to renew my subscription at that time."

C. R. GRIGGS writes from Westboro' (Mass.), Aug. 3d, 1853:—"Brother Pearson's visit to our place was like the coming of Titus to the church of early times. Great good has been the result. Many who had never heard upon the subject of our hope were very much interested, and much disappointed because he could not stay longer. We hope soon to make an extra effort for the cause of truth and the souls of the perishing."

AN ERROR.—It is said by the believers in the definite time, that the Pope lost his civil dominion in 1809, which, if true, terminated the time, times, and dividing of time of Dan. 7:25, and the forty-two months of Rev. 13:5; and yet it is affirmed by the same persons, that the 1260 years ended before May 19th, 1780!

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11:25, 26.

DIED, in Burlington, Iowa, Aug. 3d, 1853, ISABELLA, wife of JAMES S. BRANDEBURG, formerly of Shippensburg, Cumberland co., Pa., aged nearly 46 years, being born Aug. 27th, 1807. She was taken sick over a year since with the bilious fever, which was followed by the intermittent. She continued complaining till the 24th of July, when she was taken with a hemorrhage of the lungs, which terminated her life in a few days. Previous to her death, she exhorted all present to meet her in the land of everlasting rest. She testified that the Lord was with her, and was fully resigned to the will of her heavenly Father. She was loved and esteemed by all who knew her, as a consistent and devoted follower of Christ. She was a member of the M. E. Church, from 1827 till her death.

New Works.—Just Published.

"MEMOIRS OF WILLIAM MILLER."—430 pp. 12 mo Price, in plain binding, \$1.00 Postage, when sent by mail, if pre-paid, 20 cts.

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Gunner's Essays.

"TWELVE ESSAYS ON THE PERSONAL REIGN OF CHRIST, and Kindred Subjects, by F. Gunner, Minister of the Gospel. Philadelphia, 1851."

CONTENTS.—Introduction.—On the Revealed Purpose of God in Christ.—On the Means in operation for Accomplishing the same.—On the Agency and Character of Christ.—On the Character of the Expectant Church.—On the Right and Title of Christ to an Inheritance.—On the Character and Location of the same.—On the Manner of Taking Possession.—On the Jewish Restoration.—On the Fall of Man, and the Means of his Recovery.—On the Kingdom of God.—On the New Heavens and New Earth.—On the Signs of the Times.—Conclusion.—Scriptural References.

A notice of this work has already been published in the *Herald*. It is neatly got up, and may be obtained at this office. Price, in boards, 62 1-2 cts.; paper, 50 cts.

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LAKE VIEW HYDROPATHIC AND HOMOEOPATHIC INSTITUTE, at Rochester, N. Y., is acknowledged to be one of the finest in the country, in its beautiful and healthful location, and its capacity and convenience as a Water Cure Institution. It has a Department for Female Diseases, which are treated with the greatest success; also a new and successful mode of treating Consumption and Dyspepsia. Horse-back Riding forms a part of the daily exercises.

The success of this institution, will not suffer by a comparison with any other in the country. It can accommodate 150 patients and boarders. For particulars, address L. D. FLEMING, M. D., who has charge of the Institution, at Rochester, Monroe county, N. Y.

REFERENCES.—Gov. Seward, Auburn, N. Y.; Hon. Francis Granger, Hon. John Gregg, Canandaigua, N. Y.; H. Bennett, M. D., and P. M. Bromley, Esq., Rochester, N. Y.; and Rev. J. V. Himes, Boston, Mass. [ly. 16.]

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ADVENT HERALD.

BOSTON, AUGUST 27, 1853.

THE ADVENT HERALD.

This paper having now been published since March, 1840, the history of its past existence is a sufficient guaranty of its future course, while it may be needed as a chronicle of the signs of the times, and an exponent of prophecy.

The object of this periodical is to discuss the great question of the age in which we live—the near approach of the Fifth Universal Monarchy, in which the kingdom under the whole heaven shall be given to the saints of the Most High, for an everlasting possession. Also to take note of such passing events as mark the present time, and to hold up before all men a faithful and affectionate warning to flee from the wrath to come.

The course we have marked out for the future, is to give in the columns of the *Herald*,

1. The best thoughts, from the pens of original writers, illustrative of the prophecies.

2. Judicious selections, from the best authors extant, of an instructive and practical nature.

3. A well-selected summary of foreign and domestic intelligence, and

4. A department for correspondents, where, from the familiar letters of those who have the good of the cause at heart, we may learn the state of its prosperity in different sections of the country.

The principles prominently presented will be those unanimously adopted by the "Mutual General Conference of Adventists," held at Albany, N. Y., April 29, 1845, and which are, in brief,—

I. The Regeneration of this Earth by Fire, and its Restoration to its Eden beauty.

II. The Personal Advent of Christ at the commencement of the Millennium.

III. His Judgment of the Quick and Dead at his Appearing and Kingdom.

IV. His Reign on the Earth over the Nations of the Redeemed.

V. The Resurrection of those who Sleep in Jesus, and the Change of the Living Saints at the Advent.

VI. The Destruction of the Living Wicked from the Earth at that event, and their confinement under chains of darkness till the Second Resurrection.

VII. Their Resurrection and Judgment, at the end of the Millennium, and consignment to everlasting punishment.

VIII. The bestowment of Immortality (in the Scriptural, and not the secular use of this word), through Christ, at the Resurrection.

IX. The New Earth the Eternal Residence of the Redeemed.

X. We are living in the space of time between the sixth and seventh trumpets, denominated by the angel "QUICKLY;"—"The second woe is past; and behold the third woe cometh quickly"—Rev. 11: 14—the time in which we may look for the crowning consummation of the prophetic declarations.

These views we propose to sustain by the harmony and letter of the inspired Word, the faith of the primitive church, the fulfillment of prophecy in history, and the aspects of the future. We shall endeavor, by the Divine help, to present evidence, and answer objections, and meet the difficulties of candid inquiry, in a manner becoming the questions we discuss, and so as to approve ourselves to every man's conscience in the sight of God.

These are great practical questions. If indeed the Kingdom of God is at hand, it becometh all Christians to make efforts for renewed exertions, during the little time allotted them for labor in the Master's service. It becometh them, also, to examine the Scriptures of truth, to see if these things are so. What say the Scriptures? Let them speak, and let us reverently listen to their enunciations.

New Works.

"A DICTIONARY of the most important Names, Objects, and Terms found in the Holy Scriptures. Intended principally for Sunday Schools and Bible Classes, and as an aid to family instruction. By Howard Malcom, D. D., with numerous illustrations. Boston: Gould & Lincoln, 59 Washington-street, 1853."

We have received from the publishers a copy of the above, with which we are much pleased. It is a 16 mo. of 336 pp., and strikes us as just adapted to the end for which it is designed. It is not a large, voluminous, nor expensive work; but comes within the means of all, and contains just the information needed.

"THE MINE EXPLORED; or help to the reading of the Bible. Philadelphia: American Sunday School Union."

This is a valuable work for religious teachers of all grades, and for Bible classes. It contains Biblical information on a great variety of subjects.

"GAUSSEN ON INSPIRATION."—Of this valuable work, which was referred to in the *Herald* by bro. Litch, we have now a supply. Price, \$1.

"THE MOTIVE TO CHRISTIAN DUTIES, IN THE PROSPECT OF THE LORD'S COMING."—This is an article published some time since in the *Herald*—now issued in eight page tract form. 75 cts. per 100.

New Edition of Tracts.

We can now supply the following works to order in any quantity.

"World's Jubilee," a letter to Dr. Raffles on the Temporal Millennium. \$2.50 per hundred, 4 cents single.

"First Principles of the Advent Faith." This tract contains twelve chapters composed of quotations of Scripture, in proof of the Second Advent Faith. Price, \$2.50 per hundred, 4 cents single.

"The Duty of Prayer and Watchfulness in View of the Lord's Coming." \$2.50 per hundred, 4 cents single.

"That Blessed Hope." This tract embodies twelve principles relating to the Advent and Reign of Christ, supported by argument and numerous scripture references. \$1 per hundred, 2 cents single.

"The Motives to Christian Duties, in the Prospect of the Lord's Coming." An important work at the present time. 75 cents per hundred.

"Kelso Tracts." No. 1—"Do you go to the prayer meeting?" No. 2—"Grace and Glory." No. 3—"Night, Day-break, Clear Day." \$1 per hundred—embracing the three

Promises on the Second Advent—one hundred texts of Scripture relating to the faith of the Advent, Resurrection of the Saints, and Reign of Christ, each accompanied with verses containing sentiments in harmony with the text. 50 cents per dozen, 6 cts. single.

"The Saviour Nigh." This tract will be useful, as showing the signs and marks of the coming of Christ. \$1 per hundred, 2 cts. single.

Romanism and Protestantism—bound in one volume, 135 pp. This work contains facts on the condition and prospects of the Catholic and Protestant Churches. 37 cts.

Tracts for Little Folks—twelve in number, suitable for distribution among Sabbath School scholars. 10 cents a package.

NEW WORKS.—We have now arranged to publish a volume of Elder O. R. Fassett's discourses, doctrinal and practical. Subjects:

1. The Two Covenants.
2. The Millennium—Two Resurrections, or Exposition of Rev. 20th.
3. Exposition of the 11th chapter of Romans.

This will be a timely and valuable work. We hope to be able to give it a wide circulation.

Memoir of Permelia Ann Carter, with a brief account of her life, and containing extracts from her journal and letters, with miscellaneous articles. Edited by her sister. Sister Carter was originally a member of the Baptist church in Westboro'. On hearing the evidences of the personal advent of Christ, she became a convert to the faith, and was a bright and shining light of the cause while she lived, and in death she triumphed in the blessed hope of a speedy resurrection.

This work will not fail to be a blessing to all who read it, but more especially to young Christian believers of both sexes, in the Advent churches.

THE WEST.—Our brethren will, no doubt, give their attention to the appeal of brother Morgan, in another column. We are unable to say much on the subject at present, as the letter came to hand on the eve of our departure South. When we go West, we shall consult brethren Chapman and Morgan, and others, in regard to the best course to be pursued.

Whatever is done, however, must be done in union and harmony, on some understood basis of co-operation. We are glad that brother Morgan has called attention to the subject, and we trust it will do good.

J. V. H.

"NEVER MIND THEM—TELL ME OF THE TRUE WAY."—The August number of the *Missionary Herald* contains a letter from Mr. Scudder, missionary in India, giving an account of the conversion of a Brahmin. He says:

"While speaking to him of Hindooism and its fatal errors, he said, 'Sir, never mind them; tell me of the true way.'"

The result was that the man embraced the religion of Jesus. His remark, is one which is worthy of being engraven in gold. Many persons not only waste their time, but render themselves impotent of doing good, by dwelling continually on the errors of others, when they should be presenting the "true way." Error is much more effectually rebuked by the presentation of truth than by the denunciation of error. Convince a man of the truth, and he will see his errors; but berate his errors, and he may be only vexed and made indisposed to consider the truth. Many a Christian teacher may learn wisdom from the remark of the poor Brahmin.

"NEW YORK MUSICAL WORLD AND TIMES."—We are reminded that a new volume of this popular musical journal, will be commenced on the 3d of September. We advise those of our readers who delight in music, and wish to acquire an efficient help in perfecting them in that art, to avail themselves of this opportunity to subscribe to this valuable journal. The *World and Times* is just what a lover of music needs—be he a professional musician, or an amateur merely. Its criticisms cannot but elevate the standard of musical taste, as well as cure many defects which have been too long allowed to run wild. There are features about the *World and Times* which are peculiar to it, and which are of great advantage to all who make music a study.

The publishers announce, that to every new subscriber, as well as to every old one who renews his subscription, they will present a large steel engraving of Mr. W. V. Wallace, the celebrated composer, copies of which now sell for \$5.

Published at 257 Broadway, N. Y., by Dyer & Willis, at \$3 a year.

NOTE.—We received on the 18th a letter without any signature, enclosing six dollars, on account, and making appointments to preach in Canada and Vermont. As we do not recognize the handwriting, we know not to whom to credit it, and have to omit the appointments.

J. CRAIG.—The only steamers we know of from this port to Nova Scotia, are those of the Liverpool line, which touch there—one of which leaves Boston on Wednesday the 31st inst., and one in two weeks from that time.

CORRECTION.—In brother Fassett's letter in the *Herald* of last week, in the fifth line of last paragraph, for "kingdom," read *field*.

J. V. HIMES.—Sent a package of letters to you at Milesburg, Pa., on the 20th, and also one on the 23d.

THE CHOLERA IN COPENHAGEN.—The details of the ravages of the cholera at Copenhagen are heart-sickening. The accounts state that the most frequent passengers in the streets are the carpenters' men carrying home coffins. Omnibuses convey full loads of corpses to the burying grounds, where hands are insufficient to dig the graves, and clergy are wanting to read the burial service. Last Sunday 170 coffins were lying in the church-yard, exposed to the broiling sun, and had lain there since the Sunday previous. The lower orders divide their day between work and funerals; the reckless are to be heard rollicking in taverns. The rich have applied within the last few days, to the number of 14,000, for passports to leave the place; the hereditary Prince and his consort have resolved on staying in Copenhagen to serve as an encouragement and an example.

THE SICKNESS AT NEW ORLEANS.—The reports from New Orleans show no diminution of the mortality by yellow fever. During the 48 hours previous to the morning of the 18th, the deaths were 366. The number of yellow fever deaths reported on the 19th was 227. This is an increase. The whole number of deaths by the fever from the 28th of May to the 13th of August, was 3836. The last despatch states that the weather continued very uncomfortable, being hot, cold and rainy, alternately.

CHINESE LANGUAGE.—Who would have thought six years ago that the laws of the States of the Union would have to be published in English and Chinese, for general circulation? Yet it is so. The ninth section of an act passed by the California Legislature for the collection of the foreign miners' tax has been printed in the Chinese language, for the information of more than thirty thousand Chinese in the new State. Tong'k Achich, a Chinaman, certifies that the translation is "faithful and good."

THE *London Times* says: "In fifty years Ireland will be Protestant to a man. Both the Roman Catholics of Ireland and the race identified with that faith, are all leaving Ireland. Ere long there will be none left. At the present rate of emigration, which cannot be less than 200,000, chiefly Roman Catholics, in a year, our children will see the time when the Celts will be as obsolete in Ireland as the Phenicians in Cornwall."

THE *Scientific American* says that camphor has been discovered to be an antidote to that terrible poison, strychnine. A man, who had been thrown into convulsions by two doses of the poison, one-sixth of a grain each, administered for the rheumatism, was relieved by twenty grains of camphor, taken in six grains of almond mixture. Dr. Sud dock, in a letter to the *London Lancet*, claims to have made the discovery.

RAILROAD FATALITY.—The total number of railroad accidents in the United States, from the 1st of January to August 12th, was 65, involving the loss of one hundred and seventy-six lives, and wounding three hundred and thirty-three persons. This is certainly an appalling aggregate.

"Scientific American."

VOLUME IX. of the *Scientific American* commences on the 17th of September. It is chiefly devoted to the advancement of the interests of Mechanics, Inventors, Manufacturers, and Farmers, by the diffusion of useful knowledge upon these important branches. It is edited by men practically skilled in the arts and sciences, and is widely regarded as a sound and able journal. Nearly all the Valuable Patents which issue weekly from the Patent Office are illustrated with Engravings, and the Claims of all the Patents are published in its columns; thus making the paper a perfect Scientific and Mechanical Encyclopedia for future as well as present reference. The *Scientific American* is very extensively circulated—its circulation in the last volume exceeding 18,000 copies per week. It is in form for binding; each volume contains several hundred Engravings, and over four hundred pages of reading matter, with an Index. The practical receipts alone are worth to any family much more than the subscription price.

The Publishers offer the following valuable prizes for the largest list of subscribers sent in by the 1st January next:—\$100 will be given for the largest list; \$75 for the second; \$50 for the third; \$45 for the fourth; \$40 for the fifth; \$35 for the sixth; \$30 for the seventh; \$25 for the eighth; \$20 for the ninth; \$15 for the tenth; \$10 for the eleventh; and \$5 for the twelfth. The cash will be paid to the order of the successful competitor, immediately after January 1st, 1854.

TERMS:—One copy one year \$2; one copy six months, \$1; five copies six months, \$4; ten copies six months, \$8; ten copies eight months, \$15; fifteen copies twelve months, \$22; twenty copies twelve months, \$28 in advance.

Southern and Western money taken for subscriptions. Letters should be directed (post-paid) to MUNN & CO., 128 Fulton-street, N. Y. [Aug. 27-2t.]

"Youth's Guide."

THE "YOUTH'S GUIDE" is published the first week in each month, at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), 31 cts.; English subscribers, 2s.

CONTENTS OF THE AUGUST NO.

Rich'd Bakewell, or Road to Ruin.	Youth Subject to Death.
Filial Ingratitude.	The Honest Boy.
Take Care of Your Health.	A Funny Petition.
The Corporal.	Death of the Baby.
The Broken Vase.	Science Answering Simple Questions.
Honor the Aged.	A Wonderful Work of Art.
Somnambulism.	Enigma, &c.
Annie Grey.	

FITCH'S MONUMENT.

Brother Fassett acknowledges from T. J. Atkins.. 1 00
Total

Appointments, &c.

R. HUTCHINSON and J. M. ORROCK will hold meetings as follows:—At Bristol, Vt., Aug. 27th, and Sunday, 28th; Low Hampton, N. Y., 29th; New York, Sunday, Sept. 4th, as brethren Mansfield and Porter may arrange; Champlath, Sunday, 11th; Dunham, C. E., 12th. Each meeting (Sundays excepted) at 5 1/2 p. m.

N. BILLINGS will preach at Odeltown, Sabbath, Aug. 28th; Swanton, 31st; Georgia, Sept. 1st—will some brother call for me on the arrival of the first train from Swanton? Waterbury, Sabbath, 4th and 11th. Evening meetings at 7 o'clock.—S. B.

BENJ. WEBB will preach at Clarenceville, C. E., Aug. 27th and 28th; Farnham, (in the meeting-house, Sept. 3d and 4th. Other preachers are expected. Meeting to commence Saturday, at 10 A. M.

THOS. SMITH will preach at Orleans, or Barnstable, Mass., (where the brethren may appoint), Sabbath, Aug. 28th.

T. M. PEEBLE will attend a meeting at Groton, N. H., to commence Thursday evening, Sept. 1st, and continue over the Sabbath.

D. T. TAYLOR will preach in Waterbury, Vt., Sunday, Aug. 28th.

J. G. SMITH will be at Fisherville, Sabbath, Aug. 28th.

E. CROWELL will preach in Holden Sunday, August 28th.

MOSES CHANDLER will preach at Albany, N. Y., Sunday, Aug. 28th.

CAMP MEETINGS, &c.

A CAMP-MEETING will be held in Centre county, Pa., on land owned by Mr. Joseph Ashley, near Marsh Creek Second Advent church, to commence 1st September, and continue one week. Elders J. Litch, J. V. Himes, J. D. Boyer, and J. T. Laning, will be present.

T. IRWIN, S. SHANK, E. P. ZIMMERMAN, R. M'NULLEN, Com.

PROVIDENCE permitting, a Camp-meeting will be held in Winsted (on the old ground,) commencing Monday, Sept. 12th, and continuing over the Sabbath. (See *Herald* of July 2d, 9th, and 16th.)

A TENT-MEETING will be held in Waterloo, C. E., to commence on Wednesday, Sept. 14th, at 2 p. m., and continue over the following Sabbath. Elders I. H. Shipman and B. S. Reynolds will attend. Let there be a general gathering.

R. HUTCHINSON.

A MEETING will be held in Melbourne, C. E., to commence Wednesday, Sept. 21st, at 2 p. m., and continue over the following Sunday. Brother I. H. Shipman will attend. We hope the brethren will give this appointment a general circulation, and make their calculations to attend at the commencement of the meeting, and induce others to do the same. "A word to the wise is sufficient." J. M. ORROCK.

A MEETING will be held in the "Old Meeting-house" in Hatley, C. E., to commence Wednesday, Sept. 28th, at 2 p. m., and continue over the following Sabbath. We hope the true faith and position of Adventists will be presented, and that the truth will commend itself to every man's conscience in the sight of God. Let us make this meeting a subject of prayer, and with the blessing of God, prosperity will attend our labors.

I. H. SHIPMAN, J. M. ORROCK.

A TENT-MEETING will be held in West Derby, Vt., to commence on Wednesday, Sept. 14th, at 1 p. m., and continue over the Sabbath. The friends will do what they can to accommodate those who may come from a distance. There is also a Temperance Hotel in the place, where board and lodging may be obtained on reasonable terms. We hope for a general gathering, a candid hearing, and the triumph of truth.

S. W. THURBER, J. M. ORROCK.

POST-OFFICE ADDRESSES.

MOSES CHANDLER—Sandy Hill, Washington county, N. Y. Brethren at Low Hampton, or in any other place in that vicinity, which can be reached by railroad, who wish him to spend the Sabbath with them, can address him by letter.

MILLS SWEET—Lebanon, N. H.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. H. F.—We have on hand "Memoirs of William Miller," bound in gilt.

Wm. Ingmire—Your notice did not come till we had gone to press last week, and this week is after the meeting.

J. Slater, \$1.—The Y. G. was paid in advance. It now stands credited to No. 108—see copy. We credit this \$1 on *Herald* to 690.

J. N. Snyder—Sent the book on the 22d.

J. M. Orrock—N. E. was credited at the time to 652.

Alfred Smith—It was credited you.

S. Young—Sent you books by Cheney & Co. the 23d.

LEARNED'S VEGETABLE LINIMENT—A sure remedy for the Erysipelas, Cramp or Colic in the stomach or bowels, and Cramp in the limbs. Also, the best remedy known for Bruises, Wounds, Burns, Sprains, old Sores, and all kinds of humors. Also, for Sore Throat, Colds, Rheumatic Pains, Worms, &c.

Sold by S. W. Fowle, 138 Washington-street, Thomas Hollis, 23 Union-street, C. H. Atwood, corner of Leverett and Green streets, H. D. Fowle, corner of Prince and Salem streets, J. Mead, Bridge-street, East Cambridge, and by the proprietor, B. Learned, Cambridge, Mass. Price, 33 cents. [Aug. 27-1t.]

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.15 do. or \$2.25 per year, if its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.60 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. sterling for six months, and 12s. a year, pays for the *Herald* and the *American* postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the *Herald*, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the *Herald* therefore \$5 a year, or \$2.60 for six months.

RECEIPTS.

The No. appended to each name is that of the *HERALD* to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

O. Vaughan, 634; H. Y. West, 658; A. J. Kiersted, 664; J. H. Baker, 658; J. C. Lacroix, 664; Mrs. A. Rockwell, 662; M. L. Dudley, 658; B. Darling, 671; M. Sweet, 632; A. J. Southard, 664; R. Chamberlain, 658; H. G. Emerson, 638; S. B. Gleason, 652 and Y. G.; J. Barnes, 664; E. A. Wratler, 664; N. Richards, 632; A. Kenney, 658; J. Kenney, 664; J. Smith, (of Brewer, Me.), 668—each \$1.
James Lyon, 690; J. P. Thompson, 621; Geo. Sutton, 742; H. R. Gray, 658; H. Rupp, 658; B. Eberly, 664; J. Flanders, 664; D. Sheaffer, 690; H. Palmer, 632; G. Andre, 690; I. Moore, 647; J. Purinton, 651—each \$2.
J. O. Woodruff, 664; F. Stoner, 612—\$1.77 due at end of vol.; A. Banning, 658; J. M. Andrews, (New Boston, N. H.), 658—each \$3.
G. Locke, six copies from 658 to 684—\$5. J. Landreth, 658—\$1.77.
Deacon J. S. Smith, 638—\$7. F. Wales, 637—75 cents.



Luke 9:25-30.

J. V. HIMES, Proprietor.

"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES."

OFFICE, No. 8 Chardon-street

WHOLE NO. 642.

BOSTON, SATURDAY, SEPTEMBER 3, 1853.

VOLUME XII. NO. 10.



NEAR TO OUR SAVIOUR'S SIDE.

Toss—Old Folks at Home.

Fax over Jordan's rolling river,
Eternal day—
There's where our eyes are turning ever,
There's where the angels stay.
All through this vale of tears and sorrow,
Patient we roam,
Still trusting for that happy morrow,
Bright in our Father's home.

CHORUS.

All our heavy load sits lighter,
Every storm we bide;
O brothers! how the way grows brighter,
Near to the Saviour's side.

Far from his tender arms benighted,
Dark was our way;
Still every precious promise slighted,
Where could the Spirit stay?
Down at the foot of Calvary's mountain,
Pilgrims we come;
There may we in that purple fountain,
Wash in our Father's home.

CHORUS.

All our heavy load, &c.
One lovely form among the sainted,
Heaven within,
Stands in our vision ever painted,
Stretched on the cross for sin;
When shall we hear his voice commanding,
"Come higher—come!"
When in his golden courts be standing
With our beloved ones at home?

CHORUS.

All our heavy load, &c.

The Vast Army.

CHAPTER II.—THE PLACE AND DESERTED.

(Continued from our last.)

On a crag opposite the peak to which Albyn was climbing, there had gathered a group of men; by their dark brows and low caps, they were of the enemies of the King: they seemed to be dragging along a boy to the edge of the rocks.

"There's only that one condition on which we will save your life," said the cruel voice of the leader. "Reach yonder boy on the crag—Albyn you call him; bring him here alive, or hurl him from the rock, and your life shall be saved, otherwise you know your end," said he approaching the edge of the rock nearer.

Poor Erza's face was deadly pale, as bound hand and foot he stood close to the dark precipice which yawned below.

"If I am dashed to pieces here," said he, "I go to meet the King, whose coming is so terrible to me; and if I do as they tell me, it is to hurt Albyn, and I wouldn't see a hair of his head hurt;" and the fire for a moment mounted to Erza's eye, and the color to his face, and he refused the conditions of life.

"Do what you will to me, I will not hurt him who stands there at his post: I have done harm enough, and I can't tell how I shall ever meet the King. Oh! my place, my place! my deserted place!" cried he, burying his face in his hands.

"Then go and meet the King, as he doesn't come to meet you," said the man, lifting the bound figure of the boy up in the air, and letting him fall down the dark abyss, which opened beneath.

Erza uttered a piercing cry of terror and alarm, as his eye fell on the fearful darkness beneath, and a thousand terrible sights rushed before him in a moment—the King, and his neglected post. I saw his white dress float in the air; I saw him hang a moment over its fearful depth; I thought all must be over with him, when I noticed a stir among the men who were looking over the chasm.

"He has caught by his dress on the crag below," cried the man, "and he swings backwards and forwards in the night wind."

"Hurl down this rock on him," said another; "he will not swing long then."

"You are all fools for your pains," cried one who had just joined them, with two or three others who were with him. "Here is a youth here who belonged to the Vast Army, who says

that the young boy has knowledge about the ways and intentions of the King's soldiers, which would be well worth our while to know: you are silly fools to let him slip.

"He can be saved yet," said the foremost man, bending over the crag.

"There he hangs just below, and crying out about the King, I'll be bound, for that's always his cry; and I hear him speaking," said Ulric, who was now plainly one of those among them.

"At this moment, my eye rested on the figure of Erza. He seemed to be resting on the rock which saved him from being dashed to pieces. Those above did not see that he had been saved on a ledge, where one tended him, who looked like the messenger of the great King. After a short discussion, the men determined on drawing the little boy up again, that he might be made use of against the cause of the King.

The work was quickly done; and without speaking, they hurried Erza to a small cavern, which was formed by overhanging rocks, and thrusting him in, bound as he was, they rolled a huge stone to the entrance, and left him. The little boy fell down, heavily laden with his bonds, to the ground of the dark cave. But though I saw his tears were falling fast down his face, he did not speak or murmur, nor did he show the same terror he had on other occasions. I thought, perhaps, the Messenger had said words to comfort him, by bringing him some message from the King he so much dreaded, yet loved; for my guide told me that the King, through his messengers, knew all the concerns of the youngest in his army, and always exactly sent them what they wanted.

I could not at first take my eyes off Erza as he lay weeping on the ground. Presently I saw a light on the cross on his brow, which shone brightly like silver; it seemed to come from a crevice in the rock, and made Erza himself look up; and a voice came, a sweet, calm voice, which breathed softly through the dark cavern, and said, "Fear not, Erza; it is the King's good pleasure to bring you to the kingdom." So calm and beautiful was the voice, that little Erza scarce breathed with delight and surprise, and I saw the boy's eye light up with joy, and his whole face become for a moment bright, as he looked towards the crevice of the rock from which the voice seemed to come. I never saw a face so suddenly change from sorrow to joy.

"What a sweet voice," said Erza, after he had knelt listening for a while. "I wonder where it was. It seemed to come from yonder crevice where the light comes. I will climb up and see. I wonder if it was Albyn's voice. But I am always fancying all beautiful sounds are Albyn's, for I love him so. Oh, don't I love him! he's always so kind and good;" and a shade of sadness came over Erza's brow, and a tear again came down his cheek. "Dear Albyn! I'll try and be like him—brave and good. If only the King will but accept me. He will accept Albyn. But I, poor I, who have deserted the place he put me in!"

While saying this, the boy had crept, as far as his fetters would let him, up to the part where the crevice of the rock was; and I now saw, the light, which had come through and shone on Erza's brow, was from the glow. As soon as the boy had clambered up the rock which seemed to shut in the crevice, he was able to see out into the scene around. He found the space was large enough to force his own body into it. Right before him rose the tall crag, on which at the top, standing out dark and small against the glow, Erza saw Albyn's figure. It was the crag the enemy were so anxious to gain, and what Albyn's courage had kept, and was still keeping from them. The brave boy was standing firm at his post, looking out and watching for the King beyond the hills, as he had been appointed. He neither left his post from curiosity, nor shrunk from fear.

"There's Albyn," said Erza, trying to draw up his hand to lean more securely on the edge of the crevice. "There's Albyn; how I wish I could get at him! Oh, doesn't he stand brave at his post! and I've left mine: and he can look

out for the King; I can't;" and he buried his face in his hands and cried. Again he looked up at the crag.

It was night. The stars were shining clear as crystal drops in the deep sky. The crag stood up, black, and sharp, and ragged, against the glow, which was certainly throbbing more and more intensely than usual. On the top of the crag Albyn's figure was still quietly resting, looking out.

"But what's that?" cried Erza, turning his eye down to the lower side of the rock, where a dark figure of one, with his soldier's cloak bound closely round him, was softly and silently stealing up the rugged path which led to the place where Albyn was standing.

The man trod softly and cautiously, making sure of each step, lest he should displace a stone, the fall of which would betray him. His sword hung by his side, and a bow at his back, which was seen by the light starlight.

"Oh, he's going to kill Albyn!" screamed Erza, with an agony of terror; "and Albyn doesn't know he's coming, and will be taken by surprise. Oh that I could get out of this horrid place!" said he, making a violent effort at the crevice. But the place was too small even for his small body, and he only fell back again.

I saw the dark figure silently mounting a little nearer Albyn along the dark footways, and Albyn's calm figure unceasingly watched the glow, with his eyes fixed so intently that he saw nothing else. The prisoned boy watched the stealthy tread of him who was intent on Albyn's life. Twice he lost him behind the hill where the path wound round it, and twice again, and higher up, he caught his cap with the single feather. A third time he lost him, and a third time the head peered over a crag against the glow.

"One push for Albyn, though it cost my life!" cried Erza in agony; and he made a violent effort to press his body through the narrow causeway. So violent was his effort, that to his own surprise, the boy found himself outside the dungeon in the pure air, torn and bleeding by the ragged rocks, which on all sides had caught him in the desperate thrust. The young boy stayed not a moment, but binding his dress around him, torn and shattered as it was, he rushed towards the hill. His eye was fixed on the small, dark figure of Albyn, and taking that for his guide, rocks and chasms did not hinder him in his desperate effort.

"The glow grows bright, and there are movements in it, as of shapes I can scarce discern. The noise increases below. Men seem pressing on as to some desperate conflict. What if it be the last!" said Albyn aloud, as he stood at his appointed post.

He looked to see if his sword was keen and bright, and his shield firm and unruined; and the young soldier looked up again to the glow. A voice said from below, "Watch, and be ready; for the King is at hand!"

More than once Albyn had half doubted whether he should not leave his place, and go to the pass beneath, where, from the strange noises and stir he heard, he guessed that some unusual pressure was going on. But each time he remembered he was at his post; "and there I will remain," said he, "come what will, till the King or his messengers bid me leave."

An arrow hissed through the air, and struck the shield by Albyn's side. The blunted point struck the ground. The boy started round.

"Take that," cried a voice which Albyn knew, as with the glance of lightning a sword-blade came down on Albyn's head. But, quick as light, an arm was stretched out between his head and the weapon, and received the blow.

"It is all I have to fight with for you, Albyn," cried Erza, "and I gladly give it you," as his shattered arm fell dead and powerless on Albyn's helmet. "It's all I have," continued he, panting for breath, and exhausted with the speed with which he had hastened to help Albyn before the dark, stealthy figure. "And now, at least, you can bear witness to the King that

I was at my post, can't you, dear Albyn?" cried he, his eye sparkling with a hope and joy it had long lost, and which seemed to make him forget all his pain in the thought of the King's approach.

"He comes, and his reward is with Him!" said a voice passing by.

Albyn had scarcely recovered from his surprise, so quickly had all happened, before the youth who had levelled the blow had fallen at his feet, and thrown his arm round his knee.

"Forgive me, forgive me, Albyn! Erza, forgive me! Oh, beg for me to the King!" cried the bitter voice of Ulric.

"Wretched boy!" said Albyn, who was trying to bind up Erza's bleeding arm, "I forgive you, and Erza does, I know," said he, looking kindly into the pale face of the anxious boy.

But Erza was too much taken up with watching the glow, to heed anything which was going on. The light was growing so rapidly higher, and the stir so evidently more loud each moment, that there could be no doubt something remarkable was approaching.

"Wretched boy, we forgive you; but for the King, there is no pardon for you unless you are found at your post," continued Albyn.

"But where is my post?" cried Ulric bitterly; "I have so long left it, I do not know how to reach it again. Show me the post; Albyn, do show me. I will go," cried the terrified boy. "Come with me, do come with me, and show me, or I shall be utterly lost."

"I may not come with you, Ulric, I cannot leave my post; you must go seek it alone."

"But the way is dark and winding, and I know not how to find it,—indeed, indeed, I cannot. Oh that I had never found those wicked men! and then, to think if the King comes, I am not only far, far from my appointed place, but been trying to kill you! Oh! Albyn, what shall I do? what shall I do?"

"Look, look, Albyn!" cried Erza eagerly, and pointing to the glow; "see, see the burning, blazing light, and the forms of myriads on the hills, as they bend and move so swiftly in the light. Are they men, or what?"

Albyn turned; it was indeed a wondrous sight. On a sudden, the glow had become intensely bright, and shone like a silver flood. Figures, swift and air-like, seemed advancing in myriads along the hill-tops, and the sound of unnumbered chariot-wheels was rolling among the valleys. Meanwhile, rock and peak, jagged points and shadowed valley, shot back the living lustre of the glow from ten thousand points around; above them the sky burnt with a dark and ruddy lustre, as if the heavens were hot, like a pavement of marl, and the hosts of the army below were struck out so clearly and keenly, in the intense light, that you might have counted every man, and could distinguish each plume that waved over their helmed heads: there they were in vast masses below, moving slowly on, while every point on the rocks around shot back the burning light above them.

"It is the King! it is the King!" shouted Erza, throwing himself on the ground, with his face buried in his hands, and so that his wound bled afresh; "I know that it is the King, and what shall I do when I meet Him? I have left my post, my appointed place. The King! the King!"

Albyn bent his head against the rock, and leant his head on his hand.

Ulric, pale as a ghost, stood by, shuddering, turning his face away from the awful glow, and trying to think there was nothing more than common in the light, while his chattering teeth, and his cold, damp forehead, told you how little he believed that it was no more than common.

"Oh! Ulric, away! find your post before it is too late," said Albyn.

A messenger swift as light came up at this moment from the army of the great King. He had a message for each; the time was short in which he spoke.

"You, Albyn, haste to the valley, to lead the centre of the army; for they must at once

make an effort to break through the enemy, to join the King, and you are counted worthy of the place and work; you have been found faithful."

Albyn moved to his post.

"You, Erza, also have your work, to bear the banner along the hill-top, and not to leave it till the King bid you. It bears upon it the sign which the soldiers may look at when weary, and they will be refreshed. You have been careless at your post before; prove yourself worthy of the King's love in giving you another."

Erza, who still lay with his face covered with his hand, trembling at the sight of the increasing glow, rose quickly. His face was pale, and his eye anxious, yet burning with eagerness to do his work appointed him. The Messenger applied a healing balm to his wound, and Erza silently and anxiously followed Albyn's footsteps.

Ulric yet remained.

"And to you, false boy," said the Messenger sternly, "the King even yet vouchsafes to give a work. Away to the rear of yonder columns, to follow when thou art bidden; thou hast been faithless hitherto, but even now, if humbly and faithfully you will do your work, you may regain the King's favor."

"Go, go," Albyn said; "go to the place the King will yet give you; for indeed, indeed, Ulric, you do not deserve it, and He is near at hand; I forgive you freely all you have done to me. May the King, when He comes, do the same!"

"I will, I will," cried he; "I will go to my place, and no one shall take me from it;" for he was sorely frightened, and his face was pale, and his whole body trembling.

He set off instantly to his work. He had not gone far down the hill-side, when he saw a light, as of torches, gleaming from a cavern, and the sound of merriment broke out. The whole sky so glowed with the increasing light, that he could scarcely distinguish the lamplight which burst from the cave.

He was not sorry to turn his face away: the lantern light which he saw from the cavern, at once made him think of escaping the glow. Ulric's fears grew less, and he followed the Messenger with a slower step than he set out with: twice the Messenger looked round, and chid him for his tardiness.

"The time is at hand," said he.

"Ho! Ulric, is that you?" shouted a voice, as from the cave; "whither away so quick?"

"Do not stop me," said the boy. "I am going on the King's work; and the light grows so strong on the hill, I am afraid of lingering."

"The light," said the other scoffingly; "and I suppose you are one of those fools who think, because it is a little clearer to-night, that therefore, for certain, the King is coming. I thought you were wiser than that; come in here with us, and you will not see the glow at all, our lamplight puts it out."

By this time Ulric had faced the cavern, and the glare they had made so effectually put out the other light, that he for the moment forgot it.

"Ulric," said the stern voice of the Messenger, "it is your last hope; the King will give you no other post after this."

The boy hesitated.

"Come in, come in," cried his old companions; "we have got a matter in hand which will amuse you."

He looked in: round a fire, in the middle, a large group were seated, armed from head to foot, their faces pale and wan with the excesses they had been living in; to try and forget the alarm which some of them really felt at the increase of the glow. Their long spears leant against the rugged sides of the cave, and the flame shone on the polished surface of the shields, on which some of them were resting; some seemed in deep conversation, while one or two were looking anxiously every now and then out of the entrance, as if to see the state of the sky; on all their faces the sullen, settled look of distrust and envy was fixed. Ulric had been with them before, they were the same band he was with.

"Oh! come in, come in; what do you stand lingering for?"

The Voice in the distance spoke Ulric's name; it was faint and far, as of one who speaks to a lingerer, and cannot wait.

"I cannot stop," said Ulric, "I must go; I told you I belonged to the King's army, and must fight for him," said he fretfully.

"Well, I never thought you'd do that; why, foolish boy, you know we've told you before, we're all friends of the King, and mean to be ready when He comes. It is only some of his foolish subjects we are going to fight against, and to stop their mad expectations of his coming, which so unites every one for this work, that's all."

"Well!" said Ulric, turning his back on the glow, and facing the firelight.

"Ulric!" uttered a voice which was now

scarcely more than an echo whispering along the hill in the air. He started and looked; he tried to perceive the shadow of the Messenger's figure, but in vain: he saw nothing.

It was but a Voice, and that now scarcely more than a whisper; a look of bitter doubt rested a moment on Ulric's eye.

"It's too late to go now, at all events," said the boy.

"Too late now!" said a far off echo among the hills; "too late now! too late now!" and it died away.

"Who spoke that?" said Ulric, shuddering, and looking round.

"It was your own voice, fool," said the soldier; "don't you know your own echo yet?"

"What a silly one I am!" said Ulric, smiling sadly, or rather trying to laugh; "I shall soon not know the sound of my own voice."

The band gathered round the fire, and seemed soon lost in deep consultation.

"Who commands the western division, which are to burst their way through the defiles?" asked the Leader.

"Albyn, the young warrior, they say," replied the other; a Messenger passed swiftly through the host, they say, bearing orders from the King, that young Albyn should have the chief command. The other was thoughtful. "Albyn is wise as well as fearless. Nothing can deceive him—and who bears the banner which they say gives the King's soldiers courage?"

"Erza," said the other.

"He's a child," said the other, "and can soon be led away from his post."

"Who commands the right wing, which is to make its way over the plain ground?"

"Rolfe," said the other.

"A weak and timid man," said the Leader; "we must to work, and that soon; young Albyn must die."

His eye, as he spoke, rested on Ulric, who was leaning on a spear over the fire blaze, listening to every word, and pale as death.

"Ulric," said the Leader—

"It's too late now," said Ulric, starting as from a dream.

"Fool," said the other, "are you still frightened at your own shadow?"

"I forgot," said he faintly.

A footstep hastily stepped across the threshold.

"There is no time to lose," said the new comer; "the whole army is all in motion; young Albyn's presence has raised every drooping heart. The vast banners of the cross wave from the hill; the boy Erza is as bold as a lion; the glow throbs high in the sky. Look, look, you can see it now o'er yonder hill!"

Ulric's sickly eye turned quickly and wildly to the opening, and as rapidly to the fire.

"Too late now!" he muttered; "the fire burns bright on the rock; I think he meant this. I see no glow; though his face belied his words."

"You know your work," said the Leader, as he stepped last over the threshold of the entrance; you each know your post, and you know your reward."

"Hurrah!" shouted several voices, who darted down different paths of the rocks: one figure, alone, did not turn to give the answer; he was climbing alone a difficult path, and seemed taken up with his own thoughts; the figure moved as of one in anguish and doubt; now he lingered, and now walked quickly, and then stopped to listen: he looked eagerly towards the glow, and then away from it. "Each to your post," said he; "each to your post. Yes, that's the word; your post, your own post; they to theirs, and I to mine. But I thought there was something about 'too late now,' wasn't there?" and the wild boy stopped and put his hand upon his brow to think. "Albyn must die," and "you know your reward, Ulric;" yes, these were his last words, and I won't be frightened at a thought and an echo. Besides, I am doing no great harm, I am only acting a part for a time. I really love the King at heart. If I went against these men, they would kill me; and I am not fit to meet the King; and, besides, it would set them more than ever against the true cause, and by seeming to give it to them, I shall win them over: then, to be sure, the King will give me a post to my mind. But who's there? who spoke?" cried the boy, looking wildly round, and standing still. "Who said that? there! there! who said 'Give him a post, and it's too late now?' who was it?" and he shook all over with fear; all was still as death: he moved on slowly and fearfully, still muttering to himself, "And then, as to killing Albyn, why, I said I would, and that's what I am going for; but it won't be done; of course the King will take care that he does not die; and though I am going to do it, still you know, you know what?" said he, his voice sinking to a whisper, and he again looked round; "why, you know I shouldn't really do

it, though I am going to do it! Ha! ha! that's droll," and the boy tried to laugh, and the wild chatter that he made echoed among the rocks and hills, and came back chattering to where he stood. "Ha! the echo again, it did speak, the old echo, 'too late now.' But I say it's not too late, for I am not going to kill Albyn. I am not thinking of it, nor dreaming of it, I only said I was. I'll desert, I'll go back to the Vast Army, see if I won't; at least I'll say to myself I will, all the while I am on the way to kill him; and if I say I am not going to kill him, I shall not feel as if I were," said he again, winking with his eye, and his voice sinking into a whisper. "But I am though, ha! who said that? what a fool I was for saying that; I'd better have kept it to myself; I am not then, still there was some comfort in saying I was going to do it, it seemed to soothe me. Well, well, here goes; I am, and I am not."

At this moment he again turned a sharp corner, and the whole of the Vast Army lay outstretched before him; column after column were moving on in dense masses among the rocks; above them all the tall and slender figure of their youthful leader. It was a great and solemn sight to see the dense lines all moving on in perfect order, each in his appointed place, scarce a word uttered; while along the edge of the opposite hill, the huge banner moved along at equal pace, borne by a boy, to which every eye of the Vast Army was turned, as they marched in their silent order. Ulric threw himself down, and drew himself along over the edge to look down to the scene that was going on beneath; he could distinctly see the movements as of silent and rapid millions passing on, and the glow giving an intense light in the sky above. But somehow it did not seem to strike him, nor to terrify him as it did: between the advancing millions of the King and the moving columns of the army, the enemy was drawn up in huge masses, to prevent the Vast Army joining the King. There was something awful in the stillness and order in which all the movements were making.

"Now is my time!" said Ulric.

He darted down the hill-side, and found himself presently in the moving columns of the army; at the bottom of the hill he met the enemies of the King, whom he had just parted with.

"Our work must be by trick more than by force," said they; young Albyn will never be managed by open attack; we must lure him from his post, or draw him aside, it's the only hope we have."

(To be continued.)

Grinding at the Mill.

It is a little remarkable that although the practice of grinding corn by a hand-mill, to which the sacred writers so often allude, is still very common in Syria, I yet witnessed but one instance of it. This was at Tenin, on the border of the plain of Esdraelon. In the court of one of the houses of this village, I saw two young women sitting on the ground, engaged in this mode of grinding. The mill consisted of two stones, the upper one circular, the lower one partly so, with a projection of two or three inches long, hollowed out like the bowl of a spoon, so as to serve as a receptacle for the meal. The lower stone had an iron pivot (I think it was) extending from its centre through a hole in the centre of the upper stone. An upright handle was fixed in a socket near the edge of the upper stone, and both the women taking hold of this handle, whirled the stone round and round with great rapidity. One of them every now and then dropped a handful of grain into the hole at the centre of the upper stone. Perceiving my curiosity, they stopped the motion of the mill, and separating the parts, showed me the interior of it. I found that the surface of the stones where they came in contact was very rough, almost serrated, being indented in that way for the purpose of crushing the grain more effectually. The labor of grinding at such mills is still performed for the most part by females, as is implied in the Saviour's declaration: "Two women shall be grinding at the mill; the one shall be taken and the other left." It was impossible to look at two persons sitting like those females by the side of each other, and engaged in the same occupation, without feeling how forcibly that language must have conveyed to Christ's hearers the intended idea of the suddenness of the destruction which was about to burst on Judea, and of the difficulty and uncertainty, in the case of each individual, of effecting his escape from it. The operation of grinding is attended with some noise, which is often increased still more by the singing, or shrieking, as we might properly call it, of the women who perform the labor; and hence the recurrence of this noise at the proper hour, which is usually at early dawn, is one of the characteristics of an inhabited and flourishing village. The cessation of this noise, on the contrary, is mentioned in the Scriptures as one of the things which mark most impressively the

solitude of a place given up to desertion and ruin. Thus, in Jer. 25:10, 11, God threatens to take from the Jews "the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the candle, and the whole land shall be a desolation and an astonishment." So, in Rev. 18:22, the writer announces the overthrow of the mystical Babylon in terms very similar:—"The voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more in thee; and no craftsman, of whatsoever craft, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee." The possession of a millstone was a necessary part of the furniture of every household; and hence the Hebrew lawgiver enacted (Deut. 24:6) that "no man should take the upper or nether millstone as a pledge; for he taketh a man's life in pledge." Deprived of this, he could not prepare his daily food. The common millstone rarely exceeds two feet in diameter, and hence its size fitted it to be used as an instrument of punishment. It was sometimes fastened to the necks of criminals who were to be drowned. To this use of it the passage alludes which says: Sooner than "offend one of these little ones it were better for a man that a millstone were hanged about his neck, and he were cast into the sea." See also Matt. 18:6, and Luke 17:2. This mode of execution is employed, in certain cases, in the East at the present day.

Prof. Hackett.

Varieties.

A CHEERFUL HEART.

I ONCE heard a young lady say to an individual, "your countenance to me is like the rising sun, with a cheerful look." A merry or cheerful countenance is one of the things which Jeremy Taylor said his enemies and persecutors could not take away from him. There are some persons who spend their lives in this world as they would spend their lives shut up in a dungeon. Every thing is made gloomy and forbidding. They go moaning and complaining from day to day, that they have so little, and are constantly anxious lest what they have should escape out of their hands. They always look upon the dark side, and can never enjoy the good. That is not religion. Religion makes the heart cheerful, and when its large and benevolent principles are exercised, man will be happy in spite of himself.

The industrious bee does not stop to complain that there are so many poisonous flowers and thorny branches on its road, but buzzes on, selecting his honey where he can find it, and passing quietly by the places where it is not. There is enough in this world to complain about and find fault with, if men have the disposition.

We often travel on a hard and uneven road; but with a cheerful spirit, and a heart to praise God for his mercies, we may walk therein with comfort, and come to the end of our journey in peace.

SPRING.

A bursting into greenness,
A waking as from sleep,
A twitter and a warble
That make the pulses leap;
A sense of renovation,
Of freshness and of health,
A casting off of sordid fear,
A carelessness of wealth.
A watching as in childhood,
For flowers that one by one
Open their golden petals
To woo the fitful sun;
A gush, a flash, a gurgle,
A wish to shout and sing,
As filled with hope and gladness,
We hail the vernal Spring.

JEALOUSY.

IN order to beget hatred it only seems necessary that two men should start in the same path. They may be friends at first, but in a very short time afterwards we are sure to find them foes, the success of one being gall and wormwood to the other. Do you doubt this? Then look round you.

Who are the most unmerciful critics of works of art? Who tomahawk incipient poets? Poetasters. Moot but a point on theology, and you straightway have reverend doctors abusing each other with a heartiness that would do credit to Billingsgate, and indicating in no disguised language the future destination of their compeers.

Let a medical practitioner start a new theory, and his brethren are quickly down upon him. He is a quack—a rogue—an ass—an impostor. Even though the life of a patient be at stake, they scorn to hold consultation with one who is a disgrace to his order. Better that Mrs. Jones should die unaided than that the noble faculty should be profaned.

Furnish a couple of rival tragedians with real Andres Ferrars—let them fight it out in the last act of Macbeth, and to a moral certainty one

of them will be pinked or hideously slashed. Did you ever know a reigning beauty who looked kindly on a young debutante? If such a spectacle was ever seen, you may be sure that there was a mortal venom beneath the smile.

Men said that lawyers, as being constantly pitted against each other, are the least jealous of all the professionals, but we have heard of such things as systematic snubbing from the seniors.

An early chapter in the book of Genesis is suggestive of the reason. The first murder arose from hatred engendered by jealousy, and jealousy at the present day is as active and vigorous as ever.

Blackwood's Magazine.

DOMESTIC HABITS OF OUR ANCESTORS.

ERASMUS, who visited England in the early part of the sixteenth century, gives a curious description of the interior of an English dwelling of the better class.

The furniture was rough; the walls unplastered, but sometimes wainscotted or hung with tapestry; and the floors covered with rushes, which were not changed for months. The dogs and cats had access to the eating-rooms; and fragments of meat and bones were thrown to them which they devoured in the rushes, leaving what they could not eat to rot there, with the draining of beer vessels and all manner of unmentionable abominations. There was nothing like refinement or elegance in the luxury of the higher ranks; the indulgences which their wealth permitted consisted of rough and wasteful profusion. Salt beef and strong ale constituted the principal part of Queen Elizabeth's breakfast, and similar refreshments were served to her in bed for supper. At a series of entertainments given in York by the nobility in 1660, where each exhausted his invention to outdo the others, it was universally admitted that Lord Goring won the palm for the magnificence of his fancy. The description of this supper will give us a good idea of what was then thought magnificent; it consisted of four huge brawny pigs, piping hot, basted and harnessed with ropes of sausages to a huge pudding in a bag which served for a chariot.

FALSEHOOD IN CHILDREN.

PERHAPS there is no evil into which children so easily and so universally fall, as that of lying.

The temptation, too, is strong, and therefore the encouragement to veracity should be proportionally strong. If a child breaks anything, and honestly avows it, do not be angry with him. If candor procures a good scolding, besides the strong effort it naturally costs, depend upon it, he will soon be discouraged. In such cases do not speak till you can control yourself. Say, "I'm glad you told me. It was a very valuable article, and I am truly sorry it was broken; but it would have grieved me much more to have my son deceive me." But having said this, do not reproachfully allude to the accident afterwards. I was about to say that children should never be punished for what was honestly avowed; but perhaps there may be some cases where they do wrong, from the idea that an avowal will excuse them; in this case, they tell the truth from policy, not from conscience, and they should be reasoned with and punished. However, it is the safe side to forgive a good deal, rather than run the risk of fostering habits.

Mrs. Child.

PROUD FLESH.

BECAUSE you flourish in worldly affairs,
Don't be naughty and put on airs,
With insolent pride and station!
Don't be proud and turn up your nose
At poorer people in plainer clothes,
But learn for the sake of your mind's repose,
That wealth's a bubble that comes and goes!
And that all Proud Flesh, wherever it grows,
Is subject to irritation.

J. G. Saxe.

BAD SPELLING.

A GENTLEMAN wrote Dr. Francis the following note:

"Dear Doctor—I caught cold yesterday, and have got a little horse. Please write what I shall do for them."

J. P.

We annex the answer:

"Dear P.—For the cold take half a pound of butter candy. For the little horse, buy a saddle and bridle, and ride him out of town the first time we have pleasant weather. Yours, Dr. F."

A CHEAP DISINFECTING AGENT.

A CORRESPONDENT of the *Cleveland Herald* gives the following piece of intelligence well worth remembering:

"Heat a shovel not quite to redness, and then place upon it a teaspoonful of freshly burned coffee, and let it burn in a room where the air is impure. At first you will not perceive the peculiar odor of the coffee at all; in a few minutes, however, you will find that the whole room is filled with the smell of coffee, and that

every impurity of the atmosphere has been totally destroyed, not smothered. Let some of your scientific readers try it where the air is particularly foul, and note the results, and explain the modus operandi of the disinfecting process.

"Remember, the shovel must be only so hot as to cause the coffee to burn with a copious white smoke. To the sick, the odor of the coffee is peculiarly grateful."

MEN when they begin to boast, usually say very foolish things, and Christian men and ministers are not always an exception to the rule. Even Paul takes care to insert, "I speak as a fool," when for the nonce he consents to speak boastfully. If Christians copy Paul's boasting, let them be careful to copy his parenthesis also. Let them disarm criticism and ill-natured remark about their premature glorifying, by frankly admitting, "we speak as fools"—"we are become fools in glorying." It is always better to own up than it is to wait for detection.

To a young infidel who was scoffing at Christianity, because of the conduct of some of its professors, the late Dr. Mason once said,—"Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then by expecting professors of Christianity to be holy, you admit it to be a holy religion, and thus pay the highest compliment in your power!" The young man, of course, had no reply to make.

The Eastern Question.

THE mere rumor in Paris and London that the proposal of the Four Powers had been accepted by the Czar, seems to have been received with great delight by all. The very readiness to believe the affair settled, proves how anxious the public really are to have the peace preserved. The news amounts to this: Telegraphic advices have been received from Vienna stating that the Czar had accepted the proposal, and a rumor was current that it had received the favorable consideration of the Divan. It was supposed that the Porte would despatch an Ambassador to St. Petersburg immediately. The proposal for a settlement of difficulties, it is said, does not contain a stipulation for the evacuation of the Principalities by the Russian troops, but it is said that the four Powers are to insist upon it in their negotiations. Any arrangements which did not insure the recall of the Russian troops, would be no settlement at all. It is feared in some quarters that the Czar will find in this fact some means of prevarication, and that, by the acceptance of the proposal made from Vienna, without the stipulation for evacuation, that negotiations may be wholly confined to the Czar and the Sultan.

The Paris correspondent of the *London Times* says:

Without being in any degree an alarmist, I still believe that the most important step of all, the one, indeed, which will really put to the test the good faith of Russia—has yet to be taken; and I repeat, that if the Danubian provinces are not evacuated, and evacuated without any delay, no one has a right to say that the danger is over. If I may judge by what is said here by parties who must be well acquainted with the policy of the Court of St. Petersburg, I have little doubt on my mind that any disturbance at Constantinople, any outrages offered to the Christian population in any part of the Ottoman Empire, any real or pretended demonstration, would be eagerly caught at to maintain the occupation of Moldavia and Wallachia.

The *London Morning Post* (ministerial organ) of the 11th, gives prominence to the following, under the head of "the Eastern Question Settled."

We have every reason to believe that the event will prove our prediction correct when we say that the evacuation of the Danubian Principalities will be effected by Prince Gortschakoff during the first week in September. The definitive project of settlement was sent from Vienna to Constantinople on the same day that it was sent to St. Petersburg, that is, on the 2d inst. The acceptance of the Czar will be received at Vienna about the 14th. This will, of course, at once be despatched to Constantinople, where it will arrive about the 20th. A Turkish Ambassador will be ready then to start for St. Petersburg; and, we understand, that as soon as the telegraph informs the Russian Cabinet of the fact of the Ambassador being on his road, the Emperor will telegraph his orders to Prince Gortschakoff to evacuate the Danubian Provinces. These telegraphs, being for the most part old semaphores, will, of course, not work with the same speed as the electric; but they and the course of events will be sufficiently rapid to warrant us in expecting that by the 10th of September the last Russian soldier will have re-crossed the Pruth.

* * * * *

The mode of settlement will be this:—Reschid Pacha will address to Count Nesselrode a note, in which he will enclose the firmans in which are accorded to the Greek Christians, subjects of the Sultan, more privileges than even Russia had asked for them. He will say many civil things to the Czar, and assure him of the excellent disposition of the Sultan towards his own subjects, to whom he has accorded such and such rights. This note will be presented by a Turkish ambassador, and the affair will be at an end.

The conclusion will thus be favorable to Turkey, because she will have succeeded in rejecting the pressure of Russia for some kind of synallagmatic arrangement, which should give the Czar a right of interference between the Sultan and his own subjects.

All other London journals show an inclination to credit the same statement:

Although no stipulation was inserted in the Vienna note to the Emperor of Russia touching the evacuation of the Danubian Principalities, yet the subject was discussed at two conferences held by the representatives of the powers at Vienna. It was proposed by either France or England, or perhaps by both, that a clause should be added to the proposition in question demanding the immediate evacuation of the Principalities. Austria opposed this for various reasons, with the object of affording no pretext to the Emperor to make a reply in the negative. It was, however, agreed to that the governments should send to their respective diplomatic agents at St. Petersburg, instructions on that specific point, when the moment came to treat upon it. These instructions, at least on the part of England and France, are of the most positive kind.

The news that proposals for a treaty of peace have been sent to St. Petersburg has been hailed with joy throughout Moldavia.

The commerce of the Principalities has suffered much since the Russian invasion.

The Chief of the Chinese Rebels.

THE acknowledged chief of the insurgents is entitled by them Teen-wang, i. e., Heavenly King or Prince, the latter word in his case equivalent to sovereign prince. In conversation he is sometimes called Tae-ping Wang, Prince of Peace, but rarely; Tae-ping being the title of the projected new dynasty, not that of this individual monarch. The existence of any such person or title as Teen-tih was distinctly ignored by the Northern Prince, the highest chief seen, who said it was a phrase of "outside people;" and nothing was heard of the re-establishment of the Ming dynasty.

No little mystery exists with respect to the Teen-Wang or Heavenly Prince, and there is even room for doubt of his being still alive. The imperialists all declare him to have died some months back, but with them the wish may be father to the belief. The insurgents all speak of him as living; but few, even of the long haired, except the higher leaders, could say they have seen him. He is said to come out occasionally in a large chair; but it is so completely shrouded in yellow silk as to render the presumed occupant invisible. He is said to inhabit the Yuman of the Governor General, and our countrymen who rode past that establishment certainly saw signs of its being occupied by a person of great importance. A consideration of all the various reports and statements respecting this extraordinary individual has led to the following impressions:

That he is probably still alive and about 40 years of age; that his name is certainly Hung-sew-tseum; that he is a native of the Hwa district, some twenty-five miles from Canton; that he took the first, if not the second literary degree, but found his way to office barred; that he then turned his attention to the doctrines of Christianity, and was for a time in direct connection, more or less intimate, with a Protestant medical missionary at Canton; that he afterwards established in Kwang-se a community of Christians composed of both Kwang-tung and Kwang-se men; that persecution compelled him and his co-religionists to take arms in self-defence; and that after this a sense of double injustice and injury from the government acting on an ambitious mind, strong feelings, and an enthusiastic temperament, gradually brought him, as the success of his arms increased, to the belief that he was the recipient of a divine mission to exterminate the Manchus, abolish idolatry, and found a new Christian dynasty.

We are told that, after a perusal of all the books brought from Nankin, no sign has been detected in anything purporting to have emanated from the Chief himself of a claim to a peculiar sonship of the Almighty. He calls God the Heavenly Father, but the books obtained speak most distinctly of God being the father of all human beings, and the designation seems to be used exactly as we ourselves employ it. He also calls Jesus Christ the Heavenly (elder) Brother; but this appears to be the only convenient phrase

left in the language to express our "Son of God;" the term "Teen-tze, Son of Heaven," having been degraded by its long application to the Emperors of China. In Chinese there exists no word exactly equivalent to our common term "brother." There is one which means "elder brother," and another signifying "younger brother." As the latter always implies a distinct and practical subordination, only the former could with propriety be applied to their Lord and Saviour, by these Chinese Christians. From these various circumstances it is concluded that "Heavenly (elder) Brother" expresses in the edicts of Hung-sew-tseum, no special relation to the latter, but simply the brotherhood of the "Son of God" to the "Children of God" generally. It is one of the most recently dated publications of the insurgents, the child's "Trinitarian Classic," emanating from whom is not said, where unmistakable claims to a direct divine origin, a sonship of God and a cadetship to Jesus Christ are put forth on behalf of the Heavenly Prince. Are we to consider this an indication that the ruling spirit has already departed from the camps of the insurgents, and is now undergoing a process of dedication in the hearts of admiring and affectionate followers?"

Rev. Mr. Bridgman, one of the Missionaries of the American Board of Foreign Missions, at Shanghai, in a letter to the *Puritan Recorder*, speaks at some length upon the religious aspect of the rebellion. Mr. Bridgman is probably remembered by many of our readers, and therefore his remarks will be read with interest. He says "there is at present so much excitement abroad, and my time and thoughts are so much taken up with the translation of the Scriptures and with the preparation of tracts and their distribution, that I hardly dare trust myself to record any opinions, regarding these men and their works. Indeed, the information possessed by the best informed here, is very limited and imperfect." He mentions as an important fact their employing the Press. They have already printed a dozen books; and among them is a Christian Almanac; it dates the third year (the current year) of the new dynasty, under the reign of the new king, styled the Prince of Peace. Mr. Bridgman adds—

"It is an important fact, that this native press has been (under God) set in motion by the products of the missionary press—by tracts and portions of the Scriptures distributed since Dr. Morrison commenced operations, now nearly forty years ago. This new order of men has sprung up on the very soil where, some eighteen years ago, the Evangelist, Liang Afah, distributed thousands of Christian tracts.

"It is an important fact, that they acknowledge and worship the true God, and him alone. They often quote the language of Jehovah, in the Decalogue, 'Thou shalt have no other gods besides me;' and they give to the true God the titles, High Lord, Sovereign Potentate, August High Ruler; and state the fact, that his proper name is *Jehovah*, and that beside him (the true God, Jehovah) all who are called gods (*Shin*) are no gods.

"It is an important fact, they acknowledge and worship Jesus as the Saviour of the world.

"It is an important fact that they acknowledge the doctrine of three persons in the Godhead, the Holy Father, Jehovah Holy Lord, and the Holy Spirit, which three persons united are the ONE TRUE GOD, *Yih, Chin, Shin*.

"It is an important fact, that they acknowledge the Christian Sabbath, abolishing all other times and seasons as sacred and holy festivals.

"It is an important fact, that they forbid all idolatry. In the cities of Nankin, Chinkiang, Yangchau, and others where they now are, they have demolished all the idols and altars.

"Drunkennes, opium smoking, the telling of lies, and, indeed, almost all other generally acknowledged sins, are strictly forbidden.

"Their form of government, as it appears in their books, and their policy, are apparently modelled after the form and policy of the Israelites when coming out of Egypt and entering Canaan. Against the Manchus they wage a war of extermination—killing men and women.

"Where to all this will grow we must wait to see. There are, in their books mixed up with essential truths, many grave errors; and it is greatly to be regretted that they have not had a better version of the Bible, and better tracts.

"The whole of the old empire seems ready to fall. Rumors, or authentic accounts, of new outbreaks, may be expected every day. Here, at present, there is a perfect calm and an almost breathless anxiety."

THE area of the ancient city of Babylon was 235 square miles, and that of Nineveh 216 square miles, while that of London and its environs is only 114 square miles.



The Advent Herald.

BOSTON, SEPTEMBER 3, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH. CHAPTER XXII.

Ye have seen also the breaches of the city of David, that they are many:

And ye gathered together the waters of the lower pool. And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.—vs. 9, 10.

When Sennacherib entered Judah, (2 Chron. 32:1-5), Hezekiah "took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city; and they did help him. So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water? Also he strengthened himself, and built up all the walls that was broken down, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance."

Their houses being built of stone, they furnished a suitable material for the repair of breaches in the walls of the city; and the numbering of them, must have been to ascertain what proportion could be spared for that purpose.

Ye made also a ditch between the two walls for the water of the old pool:

But ye have not looked unto the Maker thereof, Neither had respect unto Him that fashioned it long ago.—v. 11.

This "ditch" is referred to by the son of Siroch, who says (Eccles. 48:17), "Hezekiah fortified the city, and brought in water into the midst thereof: he digged the hard rock with iron, and made wells for water." 2 Kings 20:20—"He made a pool and a conduit, and brought water into the city."

It appears from 2 Kings 25:4, and Jer. 39:4, that one portion of Jerusalem was defended by two walls one outside of the other. The outer wall (2 Chron. 32:5) was built by Hezekiah to enclose the pool of Gihon which was before outside of the city, and was thus defended between the walls. 2 Chron. 32:30—He "stopped the upper water-course of the Gihon, and brought it straight down to the west side of the city of David,"—between the new and old walls.

This was done to prevent the enemy from cutting off their supply of water. While they did these necessary things, they looked not for protection to God who had long before created the streams which they took such pains to secure. Hezekiah himself was pious, and this probably has respect to the general character of the people.

And in that day did the Lord God of hosts call to weeping, And to mourning, and to baldness, and to girding with sackcloth:

For the Lord to call, is a substitution for the acts of his providence which indicates necessity for such humiliation and supplication. Baldness, produced by plucking off the hair, and robes of sackcloth were indicative of grief.

And behold joy and gladness, slaying oxen, and killing sheep, Eating flesh, and drinking wine: Let us eat and drink; for to-morrow we shall die.—v. 13.

The indications of God's providence, calling to acts of humiliation, are unheeded. Instead of these, they continue careless and indifferent, and indulge in feasting and revelry in accordance with an infidel remark often heard at the present day, that "as we have but one life to live, we will make the most of it!"

And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, Saith the Lord God of hosts.—v. 14.

It was revealed to the prophet, that such feasting and frivolity, at a time demanding such deference and submission to God's will, would never be forgiven—purged being a metaphor indicating forgiveness.

PROPHECY CONCERNING SHEBNA.

Thus saith the Lord God of hosts, Go, get thee unto this treasurer, even unto Shebna, which is over the house, and say,

What hast thou here? and whom hast thou here, That thou hast hewed thee out a sepulchre here, As he that heweth him out a sepulchre on high, And that graveth an habitation for himself in a rock.—vs. 16, 16.

Shebna, was a prominent person in the king's household, and probably had charge of the palace and royal treasures. He is supposed to be a differ-

ent person from the scribe of the same name referred to in connection with Hilkiah in Isa. 36:3.

He had exhibited his vanity in the arrangement made for his sepulchre—hewn out in some high rock, and suitable only for the tomb of a distinguished person. They buried Hezekiah (2 Chron. 32:33) "in the chiefest" (mar., highest) "of the sepulchres of the sons of David." Diodorus Siculus (lib. 17,) mentions the ancient monuments of the kings of Persia, which, according to Bishop Lowth, are still remaining, and consist of sepulchres hewn in rocks near 30 feet high, and ornamented with carved work.

The interrogation, "What hast thou here?" is a severe rebuke to his pride; and in the texts following, he is given to understand that he will never be permitted to occupy the sepulchre he had so ostentatiously constructed.

Behold, the Lord will carry thee away With a mighty captivity, and will surely cover thee.—v. 17.

By a substitution, the Lord is said to do, what he would accomplish by the acts of his providence. The Scriptures do not record any fulfillment of this; but it is probable that Shebna was taken captive to Assyria.

The covering of the head, indicated sorrow, or disgrace. (See 2 Sam. 15:30; Esth. 7:8 and Jer. 14:3.) As emblematic of such, it is a substitution to illustrate the shame to which Shebna was to be brought.

He will surely violently turn and toss thee Like a ball into a large country: there shalt thou die, And there the chariots of thy glory shall be the shame of thy lord's house.—v. 18.

Bishop Lowth renders this, "He will whirl thee round and round, and cast thee away"—referring to the action of throwing a stone with a sling, which is thus whirled to increase its velocity before the string is let go. The turning and tossing are put by substitution for, the manner in which he was to be driven into exile; and the comparison to the ejection of a ball, is a simile to the same effect.

"A large country," is in the margin, "a country of large spaces"—probably Assyria.

His "chariots of glory," probably referred to the splendid equipages which he had displayed, and in which he had prided himself in the days of his prosperity. In his disgrace, his shame, to use a metaphor, would be the only chariots of his display.

And I will drive thee from thy station, And from thy state shall he pull thee down.—v. 19.

This expression of violence, is a substitution for the analogous manner in which he would be divested of his office. The Jews have a tradition that he attempted to deliver Jerusalem to Sennacherib; but not securing confidence in his sincerity, the Assyrians "bored his heels and tied him to the tails of their horses, and thus he died."

And it shall come to pass in that day, That I will call my servant Eliakim the son of Hilkiah: And I will clothe him with thy robe, and strengthen him with thy girdle, And I will commit thy government into his hand: And he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.—vs. 20, 21.

Eliakim was to take the place of Shebna. In Isa. 36:3, we read that Eliakim was "over the house"—in the position before occupied by Shebna; but the Shebna who then accompanied him as scribe, could not probably be the one who was deposed. Wm. Lowth however supposes that the two were the same, that he was deprived of his charge over the palace and treasury, and placed in a more humble office. If so, it may give plausibility to the Jewish tradition of his treachery, by accounting for his disaffection.

God's calling Eliakim, clothing him with Shebna's robe, strengthening him with his girdle, and giving power to him, are substitutions for the acts of his providence which should cause Eliakim to be appointed to the office filled by Shebna, and invested with its badges, duties, and powers. The declaration that he should be a "father" to the people, is a metaphor illustrative of the paternal manner in which he should exercise his power, compared with the more tyrannical acts of Shebna. And "house" is a metonymy, put for the family or people of Judah.

And the key of the house of David will I lay upon his shoulder: So he shall open, and none shall shut; and he shall shut, and none shall open.—v. 22.

Placing the key on his shoulder, is a substitution for the providence of God, which should cause him to be invested with the care of the house.

The "house of David," was the king's palace or royal residence, which Eliakim was to be invested with the charge of. The bearer of the key alone had power to open and close it. Their locks were made of wood, and the key which was of some magnitude, was more conveniently borne on the shoulder, than in any other manner.

A similar expression in Rev. 3:7, illustrates the authority of Christ. See also Matt. 16:19.

And I will fasten him as a nail in a sure place; And he shall be for a glorious throne to his father's house.—v. 23.

As, being a supplied word, the expression is an affirmation that he will be fastened, a nail in a sure place; which renders it a metaphor, illustrative of the permanence with which his office should be regarded. House is a metonymy for his father's family; and his being for a throne to it, is a simile illustrative of the honor and dignity which his elevation would confer on it.

And they shall hang upon him all the glory of his father's house, The offspring and the issue, all vessels of small quantity, From the vessels of cups, even to all the vessels of flagons.—v. 24.

The word "hang," is a metaphor illustrative of the reliance of his father's family, upon Eliakim, while thus elevated to distinguished honor, and the dependence on him of all that proceeded from them. The vessels of various sizes, are substituted for the persons of the family of different conditions in life—their reliance on him for honor, promotion, or support, being illustrated by vessels of various sizes, suspended from a nail supposed to be fastened securely in the wall of a house.

In that day, saith the Lord of hosts, Shall the nail that is fastened in the sure place Be removed, and be cut down, and fall; And the burden that was upon it shall be cut off: for the Lord hath spoken it.—v. 25.

Kimchi, Barnes, Bishop Lowth, Wm. Lowth, and others apply this to Shebna; but Mr. Lord more justly argues that the one just described as a nail in a sure place, is the one that it is here declared shall fall: the expression being a substitution for his removal from office, his loss of power, and the humiliation of those who had relied on him for promotion and honor. The cause of his fall is not predicted; but it is not unlikely, that the manner in which his father's house gloried in his honors, made it necessary to punish them by his ejection from office.

BOOK NOTICES.

"ISAAC T. HOPPER; a True Life. By L. Maria Child. Boston: Published by John P. Jewett & Co. Cleveland, O.: Jewett, Proctor & Worthington. London: Sampson Low, Son & Co. 1853."

This is a 12 mo. volume of 500 pages, the appearance of which we have been anticipating with some pleasure, since the publisher informed us some months since that it was in progress of publication. It is now published, and we have read it, and laughed and cried over it. It is a style of biography entirely new, being presented in disconnected anecdotes respecting his history. It is thus a volume of stories, short, and pointed, each one of which may be read separately, and the whole comprising a very felicitous memoir—the charm of which is that it is a record of facts. In interest, it does not fall a whit behind "Uncle Tom's Cabin;" and it has the advantage of that in being true history.

"Who was Isaac T. Hopper?" does any one inquire? We would rather ask, who has not heard of Isaac T. Hopper, the benevolent and compassionate Quaker, whose name has filled a conspicuous place in Philadelphia and New York,—the cities of his residence during the last half century. Born in the humble walks of life, with a limited opportunity for even a common education, he acquired the trade of a tailor, did business in Philadelphia, never attained wealth, and enjoyed only a limited income. Yet he enjoyed the confidence and esteem of all who knew him, was at home in the society of the highest functionaries of those cities, and accomplished an amount of good such as falls to the lot of few men, however abundant may be their resources. It is in this last particular that his biography is of interest.

He was known everywhere as the friend of the poor and oppressed. The unfortunate and the erring found in him a true sympathizer—without limitation of country, creed, and complexion. Persons overtaken with crime, given way to in an hour of sudden temptation, and wishing to retrieve their character, found in him an adviser, who opened the way for regaining their former standing—some twenty or more of whom he thus aided. But it was in behalf of the despised colored race, that his labors were the most beneficial—more than one thousand of whom, he estimated, he had in his day befriended.

Fifty years since, Pennsylvania was a great field for the slave-hunter. Being on the borders of slave territory, fugitives naturally fled to Philadelphia; and when arrested to be sent back to bondage, the first person always sent for was Isaac T. Hopper. His keen sagacity, ready wit, and facility in expedients, in nine cases out of ten enabled him to detect some flaw in the process, or to procure some delay by which the fugitive escaped through the fingers of his captor. In numerous instances those legally entitled to their freedom were claimed as slaves; and sometimes free blacks were kidnapped, and rescued by him. So successful was he in his efforts, that when he appeared in court, though not

a lawyer, the person claimed was considered as good as free: and the lawyers dreaded an encounter with him. The volume before us is filled with histories of these cases, which unfold such heartless cruelty, such depths of depravity, and extremity of suffering, that hard must be the heart that does not overflow at the eyes on its perusal. And the ready wit, the apt reply, the shrewd observation, and keen rejoinder for which he was so famous, with the diverse ways in which he frustrated the efforts of kidnappers and catchers—often unexpected and ludicrous—cause the reader frequently to stop and have a good hearty laugh, at the expense of the poor defeated slave-hunter.

"APPEAL TO HUSBANDS AND WIVES IN FAVOR OF FEMALE PHYSICIANS. By Rev. Wm. Hosmer, Editor of the 'Northern Christian Advocate,' &c. New York: Published by George Gregory, 120 Nassau-street. Boston: Redding & Co., 8 State street. Philadelphia: T. B. Peterson, 102 Chesnut-street, Girard Building"—a pamphlet of twenty-four pages.

We have read the above, and accord to the author the making out of a strong case. It is certainly very proper that females should be the medical attendants on their sex under most circumstances; and it is desirable that there should be those competent to fill that office. We cannot say, however, that we would sacrifice life to feelings of modesty, when the patient cannot find those of her own sex in whose skill, acquaintance with medicine, strength of nerve, and ability to plan and execute in cases of emergency, she has that confidence, that she has in the tried practitioner of the other sex. We are glad to know that some women are turning their attention to medicine, and hope their number may be increased. We would discountenance a disposition which is manifested in some quarters to frown upon them: nor will we countenance the disposition manifested by some of their friends to make war on male physicians.

"A REVIEW OF DR. DANA'S REMONSTRANCE addressed to the Trustees of Philip's Academy, Sept. 1849, on the state of the Theological Seminary under their care. By A. Layman. Boston: Press of Crocker & Brewster, 47 Washington-street. 1853"—a pamphlet of forty pages.

It is well known that the churches in fellowship with the theological seminary at Andover, have had growing suspicions of a departure there from the principles of theology laid down by its founders,—a departure from which forfeits the funds by which that institution is endowed. This is particularly the case respecting the Abbot professorship of Christian Theology now filled by Prof. Park. Dr. Dana, whose remonstrance is referred to, has been one of the Board of Trustees since the seminary was instituted. Having noticed what he considered a departure from the principles on which it was founded, and fearing that if these departures continued, the institution might in time become an agent for the promulgation of another gospel, he entered an earnest remonstrance to the Board, as long ago as September 1849, and pointed out the reasons which caused him to raise the voice of warning. That remonstrance being unreported on for two years, and then in a manner not at all satisfactory to the remonstrant, caused its publication last winter. We read it at the time, and were impressed with the conclusiveness with which Dr. Dana had made out his case. We thought, that unless the friends of Prof. Park speedily disproved the allegations made, the institution must suffer materially in the estimation of the churches that sustain it. Instead of attempting to meet the issue, the Remonstrance has been treated with entire silence for more than six months. And this fact has called forth the present Review, which sustains and enforces the Remonstrance. It shows by the published writings of Prof. Park, and from the style of preaching of a majority of the graduates of the Seminary, that he has departed from the standard of theology believed by the founders of the institution to be embodied in the Scriptures.

It is also evident that the letter of Scripture has less weight with them than it had with our fathers, and that they have been, in a measure, spoiled through philosophy, and "oppositions of science falsely so called: which some professing have erred concerning the faith." The letter of Scripture Prof. P. regards as often expressing the language of feeling, while its words are not to be held to their precise literal significance; and a large number of the graduates of that institution delight in fine and polished discourses—mere philosophical essays, prefaced with some scriptural phrase for a motto, but entirely emptied of scriptural quotations and Biblical expressions. Thus substituting the words of man for the inspired phraseology which our fathers delighted in, the worldly and undevout may be attracted, as they would be to any oratorical display, and the minister may acquire a reputation for pulpit ability and be popular and praised; but the devout who desire the words of life, go away unfed, and Christianity languishes or gives place to "a polished and frigid rationalism." We shall watch with some interest the disposition which is made of this Review; and

if its positions are not disproved by facts; or if there is no effort made to set them aside, it will indicate inability so to do, or a consciousness that their strength is to sit still. If "eternal vigilance is the price of liberty," it is none the less so of a sound theology, from which the conceit of man is naturally tempting him, that he may acquire a name by advancing new opinions and philosophical fancies of his own discovery.

"THE MINISTRY OF ANGELS REALIZED: A Letter to the Edward's Congregational Church, Boston. By two members of that church."

Also.
"A Review of the Criticisms of the 'Congregationalist' on the 'Letter to the Edward's Church,' including the Reply, rejected by that journal," &c. By A. E. Newton.

Each of the above is published by the author, A. E. Newton, and sold by Bela Marsh. They demand a larger notice than we have space to devote at the present writing. "The ministry of angels" supposed to be realized is that of the spirit-rappers. The writer seems to be sincere and fervent, but reasons sophistically, and needs to be reviewed, which we propose doing when our columns are less crowded than at present.

THE ABOMINATION, AND HOLY PLACE.

(Continued from our last.)
2. What is the abomination that desolates the Holy Place?

The Greek word rendered abomination, is *ἀβυσμα* (*abugma*), and occurs in the New Testament only in the text, in the corresponding place in Mark 13:14, and in the following places: Luke 16:15—"That which is highly esteemed among men is *abomination* in the sight of God;" Rev. 17:4, 5—"The woman was arrayed in purple, having a golden cup in her hand full of *abominations* and filthiness of her fornication; and upon her forehead was a name written, *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth.*" And Rev. 21:27—"There shall in no wise enter into it anything that defileth, neither whatsoever worketh *abomination*."

The word denotes anything abominable or detestable, but in the Scriptures more particularly designates that which is unclean in the Jewish sense—especially of impure idol worship. In the Septuagint, it represents the word *abominations* in Dan. 9:27 and corresponds in signification with that word, which, in the Hebrew, is *שִׁקְוָה* (*shik-kootz*)—a word which occurs in the Old Testament twenty eight times, in the following texts:

Deut. 29:17—"Ye have seen *their abominations*, and their idols."

1 Kings, 11:5—"Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites."

7—"Then did Solomon build a high place for Chemosh, the abomination of Moab, and for Molech, the abomination of the children of Ammon."

2 Kings 23:13—"And [the high places that were before Jerusalem, which were on the right hand of the mount of Corruption which Solomon had builded for Ashtoreth, the abomination of the Zidonians, and for Chemosh, the abomination of the Moabites,"

24—"The workers with familiar spirits and the wizards, and the images, and the idols and all the *abominations*,"

2 Ch. 15:8—"Asa 'put away the abominable idols,' (margin, *abominations*.)"

Isa. 66:3—"Their soul delighteth in *their abominations*."

Jer. 4:1—"Put away *their abominations*."

7:30—"They have set *their abominations* in the house which is called by my name to pollute it."

13:27—"Thy whoredom and *their abominations* on the hills."

16:18—"Their detestable and abominable things."

32:34—"They set *their abominations* in the house."

Ezek. 5:11—"Thou hast defiled my sanctuary with all thy detestable things, and with all *thy abominations*."

7:20—"They made the images of *their abominations*."

11:18—"They shall take away all the detestable things thereof."

21—"Their detestable things, and their abominations."

20:7—"Cast ye away every man the abomination of his eyes."

8—"Cast away the abominations of their eyes."

30—"Commit ye whoredom after *their abominations*;"

37:23—"Neither shall they defile themselves any more with their idols, nor with their detestable things."

It then occurs in the word *abomination* in Dan. 9:27; 11:31; 12:11; in Hosea 9:10; Nah. 3:6; and Zech. 9:7.

Thus we have the *usus loquendi* of the word,

which demonstrates, as Professor Stuart says, that "It means always *idolatrious rites, or abominations, or else idol images or statues*. Abominations, in the general sense of wicked deeds, it never designates." (Com. on Dan. p. 298.)

The beginning of these, is called by the Saviour the abomination of desolation—in the Greek, *εἰσβολή* (*ereimosis*), which occurs in this form only in the text, in the corresponding place in Mark 13:14, and in Luke 21:20—"The desolation thereof is nigh." It signifies a desolation, a laying waste, as in the depopulation and impoverishment of a country; and corresponds with the Hebrew word *שָׁמָה* (*shah-mehm*), which is rendered *make (it) desolate*, in Dan. 9:27—the meaning of which, is to lay waste, to make desolate, and also to astonish, or to confound. The same Hebrew word, varying the number, is rendered *desolation* in Dan. 8:13; *desolations*, in Dan. 9:18, 26; *the desolate*, in Dan. 9:27; *that maketh desolate* (margin, or *astonisheth*), in Dan. 11:31, and 12:11; and *I was astonished*, in Dan. 8:27. These are the only instances of its use in Daniel; but it is of frequent occurrence in the other prophets, where it expresses the depopulation and wasting of cities or countries.

The phrase in Daniel 9:27, "For the overspreading of abominations, he shall make it desolate," has given rise to a great deal of criticism—the words in italics being expressed by the Hebrew word *כָּנַף* (*kah-nahph*), which signifies *wing*. The word occurs in Ex. 19:4—"I bare you on eagles' wings;" 25:20—"The cherubims shall stretch forth their wings on high;" Num. 15:38—"In the borders of their garments;" Deut. 22:12—"The four quarters of thy vesture;" (margin, *wings*); and in numerous places, where it is usually rendered *wings*. The phrase has had various renderings, among which, besides the common one, which rests on the authority of Rabbi Kimchi, may be reckoned the following:

Vulgate—"And in the temple there shall be abomination."

Septuagint—"And upon the temple there shall be the abomination of desolation."

Six Fold Com. on Dan. (1608)—"And upon the wing (that is the temple) shall be the abomination."

Vatablus—"The destroyer shall be upon the wing of abominations."

Irenæus—"By the legions or army of abominations making desolate."

Bulling—"By the overspreading of abomination he shall make it desolate."

Syriac—"Over the wing of abomination shall be a destroyer."

Hengstenberg—"And over the summit of abomination comes the destroyer."

Prof. Stuart—"And a waster shall be over a winged fowl of abominations."

Mede—"And being a desolator he shall command over a wing of abominations."

Bishop Lloyd—"And upon the battlements (shall be) the idols of the desolator?"—understanding it with Mede, of the Roman army.

Houbigant—"And in the temple there shall be the abomination of desolation."

Arabic—"And upon the sanctuary there shall be the abomination of ruin."

Berthold—"On the roof of a wing of a sanctuary, will the abomination of desolation stand."

Hitzig—"And over the summit of the abomination of desolation."

Dr. Clark—"And upon the wing of abominations causing amazements."

These several renderings are copied from the Six Fold Commentary referred to, Hengstenberg's *Christology*, Stuart's *Commentary*, and Dr. Clark's.

We confess to but little enlightenment from a comparison of them. The reference to the temple in them, is because of the word *wing*, which, it is concluded, refers to the wing of the temple, and which is confirmed, as they argue, by the Saviour's connecting it with the Holy place, which in Acts 6:13, they claim, refers to the temple.

The application of the holy place being of doubtful import, the reference to the temple lacks confirmation. It can refer to the temple only on the supposition that a *wing* of it is referred to. Of 107 places where the word occurs in the Old Testament, it is rendered *wing* or *wings* 79 times; *the skirt*, 13; *the borders*, the *corners*, and *the ends*, 2 each; *the other*, in contrast with the first wing, and *feather*, 2 each; *the uttermost part*, *sort*, *flying*, *bird*, and *overspreading*, 1 each.

In all these other instances, the meaning is analogous to that of *wing*—"skirt," being called the wing of the garment; "borders" "corners" "quarters" and "ends," the wings of the country; "feather" "flying" and "bird," that which possesses, pertains to, or is connected with wings, &c. As there is no evidence to show that the wing of the temple is referred to, we conclude,

notwithstanding the foregoing criticisms, that the word "overspreading," as used in our translation, conveys the idea of the original; and that the sense of the passage in Daniel is that till the consummation, from the time the city is destroyed, the *kodesh* land is to be desolated by the abominations of false religion, which shall *overspread* it, as the obscene bird extends its wing over its brood.

This is in accordance with other scriptures. God had chosen that mountain, in opposition to all the high places where the abominations of idolatry were practised, as the place where his name should be honored. But because of the sins of Israel, Micah said, (3:12)—"Therefore, shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." It was to be defiled by the abominations practised in the high places. Thus the Psalmist said, (Psa. 79:1)—"O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps." And the Saviour said, (Luke 21:24)—"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The most prominent form of Pagan abomination, during the time of the Saviour was the state religion of Rome. It was a worship of many and fabulous deities, in opposition to that of Jehovah. The rites of Rome were reduced to form by Numa, the second Roman king. He established a college of priests, under supreme Pontiffs, who regulated religious worship, and directed the ceremonies. Says Gibbon:

"From the age of Numa, to the reign of Gratian, the Romans preserved the regular succession of the several colleges of the sacerdotal order. Fifteen Pontiffs exercised their supreme jurisdiction over all things, and persons, that were consecrated to the service of the gods; and the various questions which perpetually arose in a loose and traditional system, were submitted to the judgment of their holy tribunal. Fifteen grave and learned Augurs observed the face of the heavens, and prescribed the actions of heroes according to the flight of birds. Fifteen keepers of the Sybilline books (their name of Quincevirs was derived from their number) occasionally consulted the history of future, and as it should seem, of contingent, events. Six Vestals devoted their virginity to the guard of the sacred fire, and of the unknown pledges of the duration of Rome; which no mortal had been suffered to behold with impunity. Epullos prepared the table of the gods, conducted the solemn procession, and regulated the ceremonies of the annual festival. The three Flamens of Jupiter, of Mars, and of Quirinus, were considered as the peculiar ministers of the three most powerful deities, who watched over the fate of Rome and of the universe. The King of the Sacrifices represented the person of Numa, and of his successors, in the religious functions, which could be performed only by royal hands. The confraternities of the Sallians, the Lupercals, &c., practised such rites, as might extort a smile of contempt from every reasonable man; with a lively confidence of recommending themselves to the favor of the immortal gods. The authority, which the Roman priests had formerly obtained in the councils of the republic, was gradually abolished by the establishment of monarchy, and the removal of the seat of empire. But the dignity of the sacred character was still protected by the laws and manners of their country; and they still continued, more especially the college of pontiffs, to exercise in the capital, and sometimes in the provinces, the rights of the ecclesiastical and civil jurisdiction. Their robes of purple, chariots of state, and sumptuous entertainments, attracted the admiration of the people; and they received, from the consecrated lands, and the public revenue, an ample stipend, which liberally supported the splendor of the priesthood, and all the expenses of the religious worship of the state. As the service of the altar was not incompatible with the command of armies, the Romans, after their consulships and triumphs, aspired to the place of pontiff, or of augur; the seats of Cicero and Pompey were filled, in the fourth century, by the most illustrious members of the Senate; and the dignity of their birth reflected additional splendor on their sacerdotal character." (V. 2, pp. 183-4.)

"The office of supreme pontiff, which, from the time of Numa to that of Augustus, had always been exercised by one of the most eminent of the senators, was at length united to the Imperial dignity. The first magistrate of the State, as often as he was prompted by superstition or policy, performed with his own hands the sacerdotal functions; nor was there any order of priests, either at Rome or in the provinces, who claimed a more sacred character among men, or a more intimate communication with the gods." (V. 1, p. 425.)

As Augustus and his successors exercised in person all the sacred functions of pontifex maximus or high priest of the Roman empire, they were the head of the abomination of paganism, as well as of the civil power; and wherever their arms extended, that abomination also overspread. Wherever their armies marched, the pagan rites and worship went also. There was, therefore, an intimate connection between the army of Rome, and the abomination of paganism—a relation so inti-

mate, that the former might be said to be inseparable from the latter; so much so, that the Jews regarded with horror the approach of the Roman ensigns to Jerusalem. Josephus records that in a time of peace, when Vitellius "was marching very busily, and leading his army through Judea, the principal men met him, and desired that he would not thus march through their land; for that the laws of their country would not permit them to overlook those images which were brought into it, of which there were a great many in their ensigns; so he was persuaded by what they said, and changed that resolution of his, which he had before taken in this matter. Whereupon he ordered the army to march along the great plain." (Antiq., lib. 18, cap. 5, §3.)

This shows that the Jews regarded the signs of idolatrous worship, on the Roman ensigns, as abominations not to be suffered in Judea. And well they might; for "Tertullian truly says in his Apologetic, ch. 16, p. 162, that the entire religion of the Roman camp almost consisted in worshipping the ensigns, in swearing by the ensigns, and in preferring the ensigns before all the [other] gods." (Note in Jos. Wars, b. 6, ch. 6.)

Says the author of the *Religious Encyclopedia*:

"The images of their gods and emperors were delineated on the ensigns of the Romans; and the ensigns themselves, especially the eagles, which were carried at the heads of the legions, were objects of worship; and therefore, according to the style of Scripture, an abomination. The horror with which the Jews regarded them, sufficiently appears from two facts mentioned by Josephus—Pilate's attempt to put his troops in winter quarters at Jerusalem, and Vitellius' proposing to march through Judea to attack Aretas, king of Petra. The people supplicated and remonstrated against both, on religious accounts, to such a degree that Pilate was obliged to remove his army, and Vitellius to march his troops another way. Jerome informs us that the Jews themselves applied (Dan. 9:27) to the Romans." (V. 1, p. 16.) (To be continued.)

(To be continued.)

Laws of Symbolization.

Bro. Bliss:—I wish we could have a class for the purpose of studying the "Laws of Symbolization," as advocated by Mr. Lord and yourself—testing their truthfulness. If such a class could meet composed of the ministers of this region—say once a month, or so—and be properly conducted, I think it might excite an interest that will not otherwise be felt on the subject. Other subjects also might be considered. What think you of it? J. P. FARRAR.

We think well of it. We would like to meet those wishing to investigate the subject, once a month—perhaps every Monday morning would be better; and by a mutual investigation arrive at some uniform opinion respecting the validity of these laws: for if false, they should not be abided by; and if true, it will be seen that they are of vast importance in the study of prophecy.

The Comet.

"Fast thou not seen the comet's flaming light?
The illustrious stranger passing, terror sheds
On gazing nations from his fiery train
Of length enormous; takes his ample round
Through depths of ether; coasts unnumber'd worlds
Of more than solar glory; doubles wide
Heaven's mighty cape; and then revisits earth,
From the long travel of a thousand years?"

A comet of some magnitude has been seen for a few evenings past in our western horizon. In 1799 Dr. Noah Webster wrote an able work on the connection between Epidemic and Pestilential diseases, and the Principal Phenomena which precede and accompany them. He showed from a history of the two, that they usually transpired in connection. With the appearance of every recorded comet, he showed pestilence of some kind. The appearance of the present comet in the midst of the pestilence at New Orleans, has recalled to mind the theory of Dr. Webster.

"SUPPORT OF THE HERALD."—The writer of the articles entitled "Support of the Herald," calls on all to try and do something for it. I would say to all the interested ones who say the Herald shall live, and not die, let this be one mode of trial, to send the money for six copies or more of the paper, to distribute to those who want to know the truth, that the trial may be thorough and successful. It is the case that when we have proved a thing, and want it, we will purchase it.

G. LOCKE.

Brother L. not only recommends, but practices the advice that he gives.—Ed.

THE EASTERN QUESTION, according to the last returns look like an agreement between Russia and Turkey, which will defer war for the present. We shall want to see the Russian troops actually withdraw, before we conclude that Nicholas has relinquished his determination to make himself master of Constantinople. A mismove of either party, will easily kindle again the prospect of war.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

WATCHFULNESS.

SAID our Saviour—"I say unto you all, watch." This command is binding upon all; all are accountable to Christ—all are in danger—all must come to judgment. The word watch is sometimes used with reference to keeping the heart, guarding it—its springs of action—the thoughts of the mind, and the actions of life. We are required to watch against the wiles, arts, and insinuations of Satan; we must guard against the spirit, ease, pleasures, allurements, honors, and temptations of the world. But, we are as plainly told to watch with reference to Christ's coming: "Blessed is that servant, whom his Lord, when he cometh, shall find watching." It is implied, of course, that those who watch for Christ, believe in his coming. A man would not watch for an event, which he had not a particle of confidence would transpire; but believing it, he would prepare himself to meet it; and his vigilance, caution, and care, would be in proportion to the nature and importance of the event.

The faith of the believer rests on the word of God. Christ has promised to come. "The Lord himself shall descend from heaven." "Behold, he cometh with clouds." As certain, therefore, as Jesus suffered, died, rose again from the dead, ascended on high, so true it is that he will appear the second time, for the salvation of his people; and that he will come "in the dispensation of the fulness of times," for "the restitution of all things spoken of by all the holy prophets since the world began." The man who believes will watch; and hence, as Jesus commanded *all* to watch, all are required to believe in his personal return to earth.

These are important reasons why we should watch. The day of the Lord may come upon us unawares, for we know not the day when he will appear. "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come on thee." But, says one, does not that imply that if we watch, we shall know the time? By no means. If we watch, Christ will not come upon us unexpectedly: "Ye, brethren, are not in darkness that that day should overtake you as a thief." Christ will not surprise those who are watching; and hence, while they are ignorant of the hour when he will appear, yet being watchful, are found ready and prepared—are saved. To illustrate; suppose a king, travelling through a portion of his dominions, passes a company of children: he says to them, "All of you that are ready when I return, may step into my carriage and go with me," without informing them precisely when he should return. The king goes on. All the children, with the exception of one little girl, think it will be some time before he comes, and therefore they shall have a nice time to play, supposing there will be time enough afterwards to get ready to go with the king. But one thinks she will get ready and watch. Suddenly the king comes, she steps into the carriage, and away they go. The rest are left. They did not watch—were taken by surprise—the king came upon them like a thief. Not so with the one who watched; although she "knew not the time," yet by her watchfulness, she gained what the others lost. "Even thus shall it be when the Son of man is revealed." "One shall be taken, and another left." The believing—the watchful—will be saved, while he who does not watch, but is careless about his soul, and a coming Redeemer, will have his portion allotted to him where there is weeping and gnashing of teeth. Watch, therefore, for ye know not when the master of the house cometh, at even, or at midnight, at the cockcrowing, or in the morning. If he shall come in the second watch, or in the third, and find his servants watching, blessed are they." Not knowing at what watch Christ will make his appearance, we are told to watch *always*—be always prepared—be continually ready—for none but those who are ready, will go in to the marriage of the Lamb.

Again. The coming of the Lord will be sudden. It is compared to lightning—to a snare. It will come upon the men of this world unexpectedly. To the nations of the earth, who are meditating war, blood, and carnage, He will come as a thief. The event will break upon them with overwhelming as-

tonishment. The tribes of the earth will mourn, wailing will be heard in all streets, and men's hearts will fail them with fear of the things coming on the earth. If we would escape the eternal ruin which shall come upon the wicked, we must watch. Watch for Christ to come, watch our hearts, watch unto prayer continually. We may be thinking the Lord will not come for months, and perhaps years, and hence cease to watch. We may drink in the spirit of this world, neglect religion, neglect secret prayer, family devotion, the social meeting, and feel but little interest for the general cause of God. In the midst of such a state of heart and life, behold! the Lord comes suddenly upon us; he finds us unprepared—we are lost! How awful to contemplate such a doom.

The advent of Christ will come upon the world like the flood upon the antediluvians, and the storm of fire and brimstone upon the cities of the plain. These people were exceedingly wicked, given up to the service of the world, to the exclusion of God; they were absorbed in crime, steeped in iniquity, sleeping a perpetual sleep of moral death, with no apprehension of coming wrath, no fearful forebodings of God's indignation for their sins; when suddenly Jehovah's judgments overtook them and they were destroyed. "So shall also the coming of the Son of man be." Did those who are professedly looking for the speedy coming of the Lord, realize as they should this great event, would they cling to this world and the things thereof as too many do? What if the Lord finds us in our sins and slothfulness—in our coldness, indifference, and unfaithfulness! How overwhelmingly awful it must be to lose eternal life and immortality, to be excluded from the kingdom and paradise of God—to be compelled to hear from the lips of him who spake as never man spake, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Reader, if you escape this, watch, and pray *always*—watch, in the midst of necessary cares and duties. When the Saviour visited the house of Mary and Martha, Martha was too much troubled about his temporal wants, when she should have been at Jesus' feet, listening to his heavenly instruction. We should naturally suppose, that if undue care was ever justifiable, it was in the case of ministering to the wants of the Lord of glory; yet Jesus reproved Martha, and commended the course of Mary.

The lesson to be learned from this, which we would impress on the mind, is, that in the midst of necessary cares, duties, and business of life, the danger of losing the spirit of watchfulness and prayer, by becoming engrossed with unnecessary cares and business. "Take heed to yourselves lest your hearts be overcharged with the cares of this life, so that day come upon you unawares."

It is of the greatest importance that we watch against the devices of Satan—the allurements of the world,—that we watch our hearts, words, life, and actions, with reference to the coming of Him who will judge the quick and the dead at his appearing and Kingdom. "Blessed is he that watcheth and keepeth his garments;" "for yet a little while and he that shall come will come, and will not tarry."

Lowell, July 29th.

THE MIDNIGHT CRY.

The following are some reasons for believing the midnight cry will be made by the Church, instead of by a celestial being.

1. The nature of the phraseology employed appears to be the voice of God, by the Church, instead of a celestial being. The first word used in this cry—"behold"—is apparently employed to excite the attention of the virgins to the subject under consideration, viz., the coming of the bridegroom. Says Webster: "This word is much used in this sense, to fix the attention upon an object, to attend to, to direct, to fix the mind upon;" &c. Quotes Rev. 3:20—"Behold I stand at the door and knock," &c. So also Cruden, of the Concordance, says: "It is to look on a thing with our eyes, to think over a thing in our minds."

Much scripture might be adduced to show that it is often used to fix the attention, a few references of which I will give—Isa. 54:11, 15, 16; Jer. 25:32; Luke 24:49; Rom. 11:22; 1 John 3:1; Rev. 3:9, 11; 16:15; 22:7.

Another reason why I believe this cry is not given by a celestial being is, that a work is to be wrought by the virgins after it is given. The nature of this work forbids the idea of its being done after we are permitted to see and hear a celestial being in mid heaven. The first effect produced on the virgins by this cry is their emerging from their place of rest—"they arose" from their slumbering and sleeping condition, into which both wise and foolish had fallen. (How apparent it is not

experimental religion, or holy living, that they slumber and sleep over, because God calls them "wise" while in this sleep.) After arising, they set about their work, viz., trimming their lamps. What is the lamp here spoken of? Answer—It is the Bible. Ps. 119:105; Prov. 6:23; more particularly the prophecies, which Peter says (2 Pet. 1:19) "are as a light shining in a dark place until the day dawn." Now let us ask what the prominent idea to the mind is of the utility of trimming a lamp? Answer—Putting it in a condition to give a better light. What then will be the trimming of that light the virgins took to go forth to meet the Bridegroom! The prophecies; evidently by a studious examination of the same they put them in a condition to give a better light.

A third reason for believing this cry is not given by a celestial being, is the express command attached to it—"Go ye out"—with which the virgins appear immediately to comply, by arising and trimming their lamps. There appears to be an analogy between the phrase "go out," and arise. The phrase "go ye out," appears analogous also to the phrase, "went forth," in the first verse of this parable, which implies a change of position.

It would seem superfluous for a celestial being to command the virgins literally to rise up to meet the Lord. While the present laws of gravitation continue, they would be wholly incapacitated to obey such a command; but when these vile bodies are changed and made like the glorious body of the Son of God, the attraction will be the other way. Then, by the assistance of one of God's chariots, (Psalm 68:19;) methinks they will be borne up, without any danger of dashing their feet against a stone. (Psa. 91:12.) God grant we may be ready to hail that glad day, "long wished for by the good," when the saints of all ages will meet; and that, too, in harmony, to sing the song of Moses and the Lamb. O that song of victory! I long to chant! And then the thought that it is near, causes me to take heed to the exhortation of brother James, in the 5th chapter of his epistle. My brethren and sisters, let us take heed unto this exhortation to be patient, for verily "the Judge standeth at the door." If we only keep this Christian grace in our possession, it will not only cause us to be good natured, but "kind, tender-hearted, forgiving one another," &c.

A little while, He that shall come will come; then our trials will be ended for ever; no such sensations ever experienced as pain, either physical or mental. We'll wait till Jesus comes. Then we'll be gathered into that beautiful city, that has never been marred by the hands of human beings, but bears the impress of its heavenly Architect.

May this be the happy lot of us all, is the prayer of your fellow-pilgrim. B. MATHEWSON.

P.S. There are assertions made by the temporal millennium folks in this region, of a wonderful spread of Christianity among heathen nations, that such a door was never opened before for the spread of the gospel, which greatly strengthens them in their belief of the world's conversion. (Now will you not inform us through the Herald on this subject? Also, whether there has been increase or decrease of professed Christians in the United States, and in the Protestant world generally for two or three years past. Will you please particularize?)

New Hartford (Ct.), Aug. 22d, 1853.

We have no statistics at hand; the missionaries write of a great reformation now going on in the Armenian Church in Asia; and there seems to be a new development in China. We rejoice in any evidence of the conversion of men. The end, however, depends on a *thus saith the Lord*. We do not know how many Christians there are now in Protestant countries, compared with past years; but suppose the number is not rapidly increasing.—Editor.

THE DISCUSSION.

Bro. Bliss:—The objection of brother Litch to my position, is founded on the definition you have given to my idea of the holy place. It has not been stated by me that the holy place was the Church; so that the objection loses its principal force, as it is not applicable to my view. My position is this: that Palestine was the holy place, by its being the place where the primitive Christian Church was located. Brother Litch asks: "What connection had the establishment of the Papacy to do with the flight from Judea, in order to escape that tribulation?" To this I reply: With the establishment of the Papacy commenced the dominion of the Pope over the people of God, as prophesied of in Dan. 7:25, thus: "He shall speak great words against the Most High, and shall think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of time." The flight from Judea then was to preserve the

Jewish-Christian Church from extermination, while "the remnant of her seed" under the Papal dominion "fell by the sword, and by flame, and by captivity, and by spoil many days."

NOTE.—If Judea is the Holy Place, which is correct, to make Papacy the abomination that desolated it, it must be shown that the Papacy stood in Judea.—Ed.

Mr. Editor:—In reference to the discussion I would ask, if the inquiries of the apostles, as recorded in Luke 21:7 and Matt. 24:3, are identical! In Luke it is said, "Master, but when shall these things be?" and in Matthew, "Tell us when shall these things be?"

If the above inquiries of the apostles are identical, is not the answer the same? If so, we have an inspired exposition of Matt. 24:15 and Luke 21:20, deciding what the abomination of desolation is.

GEORGE LOCKE.

We think the questions identical, and the answers parallel.—Ed.

Questions.

DEAR BROTHER:—Will you please to answer the following:

1. Is it not probable that the 70 weeks determined upon the holy city (Jerusalem) reached to the destruction of that city, and were fulfilled in that event?

Ans. It is not. Seven weeks, and sixty-two, making sixty-nine weeks, reached only to the coming of the Messiah, which was in A. D. 27. Another week could extend only seven years longer, to A. D. 34, in the midst of which was the crucifixion. But Jerusalem was not destroyed till A. D. 70—thirty-seven years later.

2. Does the commandment spoken of to build Jerusalem, date any other prophecy than the seven weeks, three-score and two weeks, and the covenant week?

Ans. It dates the 70 weeks, which are made up of those weeks named: 1. and 2. and 3. and 4.

3. Is the language of Luke 21:21 and Matt. 24:16 synonymous, and fulfilled as recorded by Eusebius, (b. iii., c. 5.) and fulfilled at one and the same time?

Ans. Yes.

4. Do not Matt. 24:15 and Luke 21:20, in their language record the same event, and that, too, which was fulfilled when Jerusalem was compassed with armies?

Ans. Not the same in kind; but those intimately connected, and which synchronized in time.

Now, Daniel prophesied of the abomination at Jerusalem and its destruction, and Matthew quotes the same; but Luke tells us plainly, that the compassing of the city was the event prophesied of. Then, if Daniel's 70 weeks reached to the abomination at Jerusalem, and the destruction of the same, they must reach beyond the 69 weeks.

LEWIS INGALLS.

Ans. Daniel prophesied of Jerusalem's destruction and of the abomination; but did not include them within the 70 weeks. Those weeks measured the time that the offers of mercy were to be particularly extended to them. When ended, the apostles turned to the Gentiles, and the Jews were no longer God's peculiar people; but in every nation those who fear God and work righteousness are accepted of him. The destruction of the city follows, but is not included within the 70 weeks.

LETTER FROM GENESEE GROVE, III.

Bro. Himes:—While reading the reasons that brother Litch gave why the Herald should be sustained, I felt as though the untold influences it had exerted over the community would never be fully realized nor appreciated in this world, and that eternity alone will develop the amount of good that has been accomplished through its instrumentality. I feel truly thankful to the Giver of our numberless blessings that the good news of the gospel of the kingdom has come to us through this medium. I feel as though an expression of gratitude is due from us to brother Himes, and other brethren that sent to us gratuitously those publications that heralded the near approach of Israel's King. This blessed hope has supported us midst the trials and difficulties of life. Previous to 1843 we were among those that were endeavoring to walk in the commandments of the Lord blameless; we had witnessed the falling of the stars in 1833, and observed at the time that it was one of the signs that were to precede the coming of the Saviour (we then resided in Connecticut), but our minds were not definitely fixed on the manner of His coming nor the events that would then transpire, until we received those publications. My father was then Postmaster, consequently they were sent to him; he perused them, also my companion and myself, and compared the fundamental doctrines therein taught with the

word of God and found they agreed and harmonized with the unerring word of truth and the sure word of prophecy, and with joy received and embraced them. There was then a little band raised up of those who rejoiced in hope of the glory of God. This was in McDonough county, but this little band has been separated, some are in Oregon, some in Iowa, and some are now with the spirits of the just made perfect. My parents still reside there. My father has never ceased to be a subscriber for the *Herald*. Recently my youngest brother has found that pearl of great price, the religion of Jesus, which will give him a title to the inheritance in light. My oldest brother is seeking to become an heir to the same glorious inheritance. You will recognize my father's name probably, when I inform you that it is Anson Little. We have removed from that place, and have resided in Knox and Warren counties, and are now pleasantly situated in the beautiful Rock River county. My husband is a laborer in the vineyard of our God, and in all of these places he has preached Christ crucified, a risen and a coming Lord. We have endeavored to warn those with whom we have associated of the necessity of being momentarily prepared to meet the Judge of all the earth; for "the great day of the Lord is near and hasteth greatly." I trust that the influence we have exerted over those with whom we have associated has not been entirely lost, for we only live to be useful. If it had not been for this blessed hope to buoy us up midst trials and difficulties, and cheer us in gloom, we might have sunk in despair. But this has pointed to the glorious time when our blessed Saviour shall come to make an end of sin, to take away the reproach of his people, and to resurrect and glorify his saints. This hope can sustain in the varied trials we are called to pass, when we become weary of sighing; or oppression and wrong, we look forward to that wished for time when the "wicked cease from troubling and the weary are at rest." When we warn the world of Christ's speedy coming we are made the subjects of ridicule and derision, but we rejoice that our blessed Saviour is coming to take away the reproach of his people. When privation and toil has been our portion, and now and then we have found an interval for rest and repose, how sweet the thought that "remaineth an endless rest for the people of God." When living in places where there was none of like precious faith and we felt that we were indeed pilgrims and strangers on the earth, then we could converse together on those great and precious promises that are found in God's holy word and still rejoice in hope of the glory of God. And when now and then a weary traveller of earth has turned in with us, who was an heir to the same glorious inheritance, and we have looked over the evidences of Christ's speedy coming, and found that we were heirs together of that glorious inheritance bequeathed to every true child of God, we have been made to rejoice in hope of soon coming in possession of the purchased inheritance. When we are almost daily admonished by sickness, that the seeds of mortality are sown in these mortal bodies, we remember that we are hastening to that happy country where the "inhabitants shall no more say they are sick," and when our friends fall victims to disease and death, those whom we dearly loved and highly prized, those that we were proud to say, "these are my sisters, we rejoice that when he who is the resurrection and the life," shall appear, they will also "appear with him in glory." When disease, the instrument of death, took the place of blooming health, then death struck the fatal blow, and laid the parents' prospects low, and our lovely babe was numbered with the dead, we were about to take a last look of the loved one, beautiful even in death, and hope seemed clouded with sorrow and gloom, I felt that despair was taking hold of me, when my mind caught hold of that precious promise, "those that sleep in Jesus shall God bring with him." Oh when, thought I, will He come. He responded to me through his word, behold I come quickly. Then did I shout aloud in hope of a speedy and glorious resurrection.

We have not had the privilege of seeing brother P. B. Morgan, but anxiously and daily look for him, although we have not heard from him only through the *Herald*. We did not attend the camp meeting held by the Adventists in consequence of sickness. We wish brother Himes to visit us when he comes to the far West. With what joy we would welcome him to our humble abode. There are a few here who are looking for and loving the appearing of their Lord, and that will finally say when He comes, "This is our God, we have waited for him."

SARAH MITCHELL.

July 26th, 1853.

NOTE.—We hope to have the pleasure of calling upon the friends who indited this excellent epistle.

They have the right spirit, and make a right use of the blessed hope.

J. V. H.

LETTER FROM LAFAYETTE, III.

DEAR SIR:—It is now two months since I arrived in this State. The most of that time I have spent in visiting and preaching in the field where Father Chapman has labored during the past year, viz., Somonauk, Clinton, Shabbona Grove, Jefferson Grove, White Rock, Pine Rock, Watertown and Kishwaukee, in each of which places I found a cause that had been raised up by the blessing of the Lord upon the indefatigable labors of this esteemed servant of God. These churches though not all of them large, are yet in a healthy, growing state, blessed with union and brotherly love. I am glad to know that these are churches who regard the order of the Gospel. A sporadic, evanescent excitement has never proved of lasting benefit to the Church; while a zealous, judicious, and persevering effort, with a reliance by faith upon God, will never fail to insure success.—Would such churches might be multiplied!

From Dekalb county, I came to LaSalle county. Gave five discourses in the city of Ottawa, and one in the Congregational church of Vermillionville to attentive audiences, and was most urgently requested to return and give a course of lectures as soon as possible. There appeared much interest to hear, and I doubt not much good might be effected by a series of meetings in both of these places. I hope, sir, when you come West, you will not fail to visit Ottawa.

I am now in this place visiting friends that I have not seen for seventeen years. Others whom I fain would have seen lie numbered with the dead. But the Lord be praised, there is a better land than this, where I trust I will meet those we have loved. There are no graves there! I preached last Sabbath in the Congregational church in this place, and expect to continue through the week. After which I purpose to visit the churches south and west of here.

For several years I have had this Western field in constant view, and perhaps there has been no person more interested in the reports we have heard from time to time of this field than myself. And yet I had no correct idea of the vastness and resources of the West. Of its extent you may get some idea from the fact that this State is as large as all New England, excepting the State of Maine. And not only Illinois, but each of the contiguous States, is being rapidly and densely populated, creating hundreds, yes, thousands of districts and towns, where there is the most lamentable want of religious influence, and where are fields already ripe for the harvest. The soil of this country is very rich, and the climate for the most part as healthy as in New England. Rail Roads are becoming very numerous, and land being cheap, there is no other prospect than that with time, this will for years continue to be what it now is as a field of labor. But, believing that time is short, and probation will soon be ended, how ought we, my brethren, to bestir ourselves for this crying field!

P. B. M.

July 30th, 1853.

LETTER FROM SARATOGA SPRINGS, N. Y.

DEAR BRO. HIMES:—Frequently, when perusing the columns of the *Advent Herald*, and meeting with a communication bearing a familiar signature, I am led to wonder why it is that so few of the gifted among us use their pens!

Sometimes I find an article signed D. I. R. I am perhaps refreshed and enlightened, and desire to see more from the same source. Others could be named on whose face I never looked, and never expect to look till the resurrection morning, whose writings have been a source of comfort and encouragement, or they have quickened and rebuked me.

I know that many of the brethren are worn down with incessant labor, and ill health, as our dear brother Gross, but I trust and pray that he may be strengthened by the strength of Israel, to comply with the request of the Eastern brethren, to give us, through the *Herald*, his views on the 15th chapter of Revelation. I beseech you, brethren, write. If the flocks over whom the Lord has made you overseers do not appreciate the labors of your pen as much as they do your pulpit instructions, remember there are thousands of isolated individuals not within reach of your voice, that may be much benefited. These are indeed perilous times, and your precious thoughts, your pearls of faith and love, will not be lost to the "household," if they are to others. And "they that turn many to righteousness, shall shine as the stars forever and ever." Your trials and hardships will be remembered no more as such, when you stand at the

right hand of Him who hung upon the cross, and tasted death for every man; whose toil-worn feet traversed the country of Judea, subject to hunger, weariness and thirst. He had not where to lay his precious head. Surely no trial could ever balance the plaudit from those lips, of "well done."

We rejoice and sorrow on account of the perilous trials that brother Himes has had to encounter. We sorrow for his sufferings, but rejoice that he has had grace to prove by his works that he is no hireling. He seems anxious to guard the flock from all wolves, whether in sheep's clothing or otherwise. The *Herald* is to me a welcome visitor, and ought to be well sustained. We could not do without it.

Yours, E. J. Cook.

August 6th, 1853.

D. W. SORNBARGER writes from Stanbridge, August 4th, 1853:—There are still a few in this section, and in the different townships, that are looking for the Lord. Brethren Orrock and West have held a meeting in Eaton, C. E., in June, and their labors were blest to the salvation of souls. There is still an anxiety to hear the glad tidings of the kingdom at hand, and an increasing interest in the doctrines of the speedy coming of the Lord. Notwithstanding the increasing evidence of the nearness of that day, it is surprising to see the pride and worldly-mindedness into which those who profess to be looking for the Lord have fallen; and those truths which are calculated to have, and have had, a practical effect, and have served to crucify us and others to the world, seem to have lost their effects upon some who adhere to these truths; and notwithstanding there is a great complaint of inability to do something for the cause of truth by its professed friends, and sorry we can do no more for the support of the gospel, if the world makes its demands, or fashion, they are not denied, nay, must not be; and I have often thought I would ask why the *Herald* has not raised its voice against this sin, and when the cause of God demands every exertion at the present, when our foes are numerous and active, and we know unless we keep humble and live near to God, we cannot prosper.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11: 25, 26.

DIED, at Manchester, N. H., OBADIAH W. STONE, only son of brother Josiah and sister Stone, aged one year and eight months. He was sick with measles, and afterwards with lung fever, and died after a sickness of two or three weeks.

Also, Aug. 19, of dysentery, after a sickness of about one week, ELIZABETH M. STONE, aged three years and one month. Bro. and sister Stone seem to be remarkably reconciled to the afflicting hand of God's providence, which has removed from them their only child. They are cheered with the thought that death is not an eternal sleep, and that their little ones shall soon come from the land of the enemy.

W. P. STRATTON.

BRO. HERSCHELL C. BENSON fell asleep in Jesus Aug. 7th, aged 28 years. He has left a wife and two children to mourn his loss. Bro. H. gave his heart to the Lord in the winter of 1842, and embraced the Advent faith with all his heart in '44. He always stood by the cause in the darkest hours, and chose the hottest place in the battle of the Lord. I never knew him to shrink from duty. He loved to read the *Herald*, which was a great comfort to him in his last sickness. He was the only brother that I had that loved the Advent truth. O, how often we have bowed the knee together in the prayer-meeting and in the grove. The afternoon he died he told me to tell you that he died trusting in the mercy of Jesus. It is hard to part with him, but we sorrow not as those who have no hope.

O! that bright morning will surely come, And wake the sleepers from the lonely tomb, And clothe the body with undying bloom.

O joyful morn,

When wilt thou greet our weary, longing eyes? When wilt thou re-unite these severed ties? Blest morn of hope, O when wilt thou arise!

O when restore

The loved ones who with many tears we gave, In pain and anguish, to the lonely grave, Hoping and trusting yet in God to save, To die no more!

L. H. B.

DIED, in Palermo, Me., Jan. 20, 1853, STEPHEN CHISAM, aged 65 years. He was for many years a bright example of piety, and an active and influential member of the Church of Christ. Prior to embracing the Advent doctrine, he was a leading member of the Methodist church. Such was the unblemished purity of his moral character, and such the steadfastness of his religious principles, that none, who associated with him in the walks of daily life, could doubt the genuineness of his

Christian profession. For more than ten years past he has been a firm and unwavering advocate for the doctrine of the glorious appearing of the great God, and our Saviour Jesus Christ. For three years he labored under a most severe and distressing malady, that often caused intense suffering; but, amid the anguish of the physical frame, his equanimity was undisturbed; and, in an eminent degree, he possessed his soul in patience. Toward the close of life he remarked as follows: "I could praise God, even if he should cast me off, I view Him to be so glorious a being. He always does just right." A few days before his death his soul was filled with rejoicing in God, and, at frequent intervals, he gave utterance to his strong emotions by shouts of praise. During three days he continued in the same happy frame of rejoicing in spirit. Although not permitted in providence, on this occasion, to listen to his ascriptions of praise to God, yet the writer of this notice can never forget the solemnity of manner with which, on another occasion, he has heard him ascribe glory to God, and hallelujah to the Lamb. The intonation of his voice seemed beyond the power of a human tongue. As the evidences of immediate dissolution were presented to his mind, his countenance seemed lighted up with joy; and thus peacefully passed away one whom the grace of God had taught to look for the glorious appearing. "Go thou and do likewise."

Yours, waiting for redemption,

J. MERRIAM.

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ADVENT HERALD.

BOSTON, SEPTEMBER 3, 1853.

NEW WORKS.—We have now arranged to publish a volume of Elder O. R. Fasset's discourses, doctrinal and practical. Subjects:

1. The Two Covenants.
 2. The Millennium—Two Resurrections, or Exposition of Rev. 20th.
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- This will be a timely and valuable work. We hope to be able to give it a wide circulation.

Memoir of Permelia Ann Carter, with a brief account of her life, and containing extracts from her journal and letters, with miscellaneous articles. Edited by her sister. Sister Carter was originally a member of the Baptist church in Westboro'. On hearing the evidences of the personal advent of Christ, she became a convert to the faith, and was a bright and shining light of the cause while she lived, and in death she triumphed in the blessed hope of a speedy resurrection.

This work will not fail to be a blessing to all who read it, but more especially to young Christian believers of both sexes, in the Advent churches.

READING FOR THE YOUNG.

For many years it has been a subject of anxious solicitude with us, to provide for the religious instruction of the children of Adventists. Books and papers devoted to the instruction of our children in the doctrines of the Bible, as held by Adventists, are not to be found in the libraries of other denominations; hence we have had to prepare and publish, at a heavy expense, works to meet this specific object. In endeavoring to carry forward this design, we are sensible that all has not been done that the case required; but our limited means would not allow us to do more.

For several years, the receipts for the children's paper, as well as for the question books, did not cover the expense of their publication—the deficiency being made up from the income of the office. And such has been the want of interest in the subject, that nothing has been given by others to aid in this department of our work. But we are happy to say, a different state of feeling exists at the present time. There now seems to be a disposition on the part of Adventists to sustain and extend the Sabbath School interest, and aid in the publication of works devoted to it. This is encouraging. And we feel confident, that the more our friends think on the subject, the more important will it seem to them, and the more disposed they will feel in furthering it.

There are two ways in which substantial aid can be rendered in carrying out the object named above. One is, by pecuniary donations; the other, by the employment of the pen. We respectfully solicit aid in both these ways. Those who can use the pen, are invited to furnish articles for the *Guide*, which shall advance the Sabbath School interest. We also desire to form a Sabbath School Library, and should be glad to be favored with manuscripts for examination, suitable for books of from 24 to 100 pages, and if used, we will make remuneration for them, if their authors require it.

Our present published works consist of the following:

1. *Youth's Guide*, a monthly paper, at 25 cts. a year.
2. *Questions on the Book of Daniel*. (1 vol.)
3. A work on Bible subjects, giving the principal doctrines of Adventists.
4. A work concerning the Saviour and his teachings, adapted for small children. A new edition, just out.
5. *The Bible Class*—a work in the form of conversations on the Bible, suitable for young persons, and containing much valuable information on the nature of the Kingdom of God, and the near coming of the Saviour.

Other works are in preparation, and will be published as soon as we shall have the means to do so. A Sabbath School Hymn Book is now ready for the press, and may be got out this season.

With the above works, we can set our children right upon every important view we hold of Christian doctrine. With these, teachers, and others, can pre-occupy the minds of their children with correct views, and shut out wrong ones, or render them innocuous. Thus we may use all that is

good in the libraries of other denominations, without exposing our children to danger.

WORKS OF OTHER DENOMINATIONS.

We have examined with much care the works of different Sabbath School Depositories, and give our preference to the "*American Sunday School Union*." While the works of this institution contain less that is objectionable, there is found in them much that is valuable. Besides, from the large sales of the Union, and the liberal donations made to advance its object, it furnishes works at a very cheap rate, which is of some consideration. We have made arrangements with the Agent, by which we can furnish all works needed at the same prices at which they can be procured at the Depository.

In addition to our own works, named above, we would commend the following:

The Mine Explored; or, Help to the Reading of the Bible. 282 pp. With maps. Price, 75 cts. This is an invaluable work for teachers.

SACRED GEOGRAPHY.

1. *Biblical Geography*; or, Illustrated Sketches of the Countries and Places mentioned in Bible History. With a map. By J. F. Kennedy. 382 pp. 18 mo. 50 cts.
2. *Map of Palestine*. A new and elegantly engraved map of Palestine, three feet by two, lined with fine muslin, mounted on rollers, and colored and varnished. \$1.
3. *Map of Palestine*. This is drawn upon muslin or cotton cloth, five feet in length. The lines are bold and strong, to be seen distinctly by a whole school, or large Bible-class, at one view. By the Rev. J. P. Durbin, D. D. \$1.25.
4. *New and beautiful Map of Palestine*, fourteen by twenty-two inches, on sheets. 10 cts.
5. *Map of Jerusalem*. This is a beautiful map of ancient Jerusalem and its environs, drawn on stone, from the best and latest authorities. It is designed to accompany and illustrate *Selumiel, or, A Visit to Jerusalem*. \$1.

DICTIONARIES.

1. *Union Bible Dictionary*. 648 pp. 18 mo. 45 cts.
2. *Same*, fine paper, bound in sheep. 55 cts.
3. *Same*, bound in muslin. 50 cts.
4. *Same*, bound in morocco, gilt, gilt edges. \$1.50.
5. *Same*, in octavo size, and large type. \$1.50.
6. *Same*, with maps. \$2.
7. *Dictionary of Scripture Natural History*. 400 pp. 18 mo. 50 cts.

SUNDAY SCHOOL LIBRARIES.

The Sunday School and Family Library, No. 1, consists of 100 select volumes, from 72 to 252 pages 18 mo., substantially bound, with muslin backs and marbled paper sides; each volume regularly numbered and ready for use, with twenty-four catalogues of the same. This Library will be found useful not only for Sunday Schools, but for families and public schools. The 100 volumes contain 11,628 pages, and are illustrated by more than 400 wood engravings. Only \$10 for the Library, at the rate of 10 cts. per vol.

The Sunday School and Family Library, No. 2, which contains 100 select volumes, from 72 to 270 pages 18 mo., substantially bound, with muslin backs; each volume regularly numbered and ready for use; with twenty-four catalogues of the same. Only \$10.

The Sunday School and Family Library, No. 3, contains 100 select volumes, from 72 to 288 pages 18 mo., substantially bound, with muslin backs; each volume regularly numbered and ready for use, with twenty-four catalogues of the same. Only \$10.

The Juvenile Library, containing 100 books, bound in 75 volumes, from 62 to 162 pages 18 mo., with muslin backs and marbled paper sides; each volume regularly numbered, with twelve catalogues of the same. Only \$5.

QUESTION BOOKS.

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2. Containing the parables and other instructions of Jesus Christ; 128 pages 18 mo.
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4. Embracing the release of the Israelites to the death of Joshua; 124 pages 18 mo.
5. Containing questions on the Acts of the Apostles; 144 pages 18 mo.
6. Embracing the death of Joshua to the death of Samuel; 125 pages 18 mo.
7. From the death of Samuel to the Babylonian captivity; 171 pages 18 mo.
8. Containing questions on the Epistle to the Galatians; 80 pages 18 mo.
9. Comprising the history of the Israelites, from the Babylonian captivity to the end of the Old Testament, including the books of Daniel, Ezra, Esther, and Nehemiah.
10. Containing questions on the Epistle to the Romans; 158 pages 18 mo.
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12. Containing lessons designed to give a general view of the whole Bible; 169 pages 18 mo.
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14. " " " " Mark, with the text printed in the book.
15. " " " " Luke, " " "
16. " " " " John, " " "

The Child's Scripture Question Book, designed for the younger classes of Sabbath Schools. The answers to the questions are short, simple, and, as far as practicable, in Bible language; 197 pages 18 mo., embellished with sixty-three engravings.

Questions on Biblical Antiquities. Part I. By Rev. Dr. Neville.

The above are 61 cents each.

Tracts for Little Folks—twelve in number, suitable for distribution among Sabbath School scholars. 10 cents a package.

New Edition of Tracts.

We can now supply the following works to order in any quantity.

- "*World's Jubilee*," a Letter to Dr. Raffles on the Temporal Millennium. \$2.50 per hundred, 4 cents single.
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- Promises on the Second Advent*—one hundred texts of Scripture relating to the faith of the Advent, Resurrection of the Saints, and Reign of Christ, each accompanied with verses containing sentiments in harmony with the text. 50 cents per dozen, 6 cts. single.
- "*The Saviour Nigh*." This tract will be useful, as showing the signs and marks of the coming of Christ. \$1 per hundred, 2 cts. single.
- Remanism and Protestantism*—bound in one volume, 135 pp. This work contains facts on the condition and prospects of the Catholic and Protestant Churches. 37 1/2 cts.

A REQUEST.—Bro. C. B. Turner, now on the sick list, wishes to find some person on the coast who can obtain for him "Cod Liver Oil," to be extracted in such manner as he shall direct—he not being willing to risk the oil as now prepared. Will any one who can respond to this, write us, or write brother Turner at East Randolph, Vt.

Foreign News.

The British steamship *Europa* arrived on Tuesday, with news seven days later.

No change had taken place since the announcement already received, that the Porte accepts, without modification, the note prepared by the four Powers, and already acceded to by the Czar.

A rumor was circulated in London on Friday evening, that new complications had sprung up, and that Parliament would not be prorogued till they assumed a more favorable aspect. The story was, however, destitute of foundation.

A despatch from Jassy, 3d, says a divan was convoked, and solicited the Hospodars to remain, the Czar having given them permission either to proceed to Constantinople or remain at home unmolested. The correspondence between the Porte and the Hospodars, ordering the latter to retire, is published, but contains nothing additional to what is already published.

News from Servia mentions that Kincen was appointed commander-in-chief, and the chiefs of the various districts were placed under his orders.

Correspondence says that Reschid Pasha had informed Austria that any occupation of Servia by Austrian troops would be regarded as a declaration of war. Meantime the Porte undertakes to preserve order in the province, and had sent a commissioner there.

THE FEVER AT NEW ORLEANS.—The *N. Y. Journal of Commerce* of Friday morning says:—"Several persons are now in this city who left New Orleans as late as the 12th inst. They describe as of daily occurrence, scenes of distress in that plague-stricken city which one can scarcely consider as real. Death overtakes passengers in the streets. Many of them have been seen to cross to the shady side of the street, and throw themselves on the pavement, already sinking, almost as soon as taken, under the influence of the destroyer."

"Persons have been known to get into an omnibus, and be taken out dead or death-bound, upon their arrival at the place of their destination. Sometimes the disorder is fearfully rapid in its course. It is not always accompanied with the black vomit. It is not considered identical with the yellow fever, as it has been heretofore known in the same vicinity. It appears to bear a closer resemblance to the plague."

The latest reports from New Orleans give symptoms that the violence of the fever is abating. For the 24 hours ending the morning of the 24th, the deaths were 232, of which 188 were from the yellow fever. The *Bee* of the 19th mentioned that there was a decrease of mortality.

SINGULAR ESCAPE.—The *Chenango Telegraph* relates the following:—"Mr. Dan. B. Skinner, of Sherburne, whose barn was struck by lightning and burned in the afternoon, and whose house was struck in the evening, we mentioned last week. After the first occurrence, Mr. Skinner had occasion to visit his pasture or woods, on which stood a very large maple tree, in the trunk of which was a cavity of sufficient dimensions to let in the body of a man, while it was so protected by the branches of a hemlock, as to effectually shield one from the storm. In this place, Mr. S. had often taken refuge on such occasions, and thinking that he would be unable to reach his house before the rain fell in torrents, he quietly ensconced himself in the shelter mentioned. Sitting a few moments and listening to several sharp, terrific explosions, and thinking over the events of the day, and feeling, naturally, a little nervous, he concluded he had rather risk a thorough drenching than the danger he felt he incurred by remaining in that position, he left, but had not proceeded eight rods when a thunderbolt shivered the identical tree in pieces. During the shower, his house was struck, soon, we believe, after he reached it. So, rising above the considerations of his loss, which falls with no little severity upon one of his pecuniary means, must be an outpouring of thankfulness to God for the providential preservation of his life."

TORNADO.—A destructive tornado was experienced in the vicinity of Winchendon, in this state, on Saturday evening last. It commenced about three miles below Winchendon, and passed up the valley of the Mills River, carrying everything before it. Large trees of a foot and a half thick were twisted off, fences prostrated, chimneys thrown down, and several houses unroofed.

CAUTION.—In sending postage stamps with bank-bills, care must be taken to keep the stamps from the face of the bills, or they so adhere as to greatly deface them, and make them unintelligible.

I. Moore recalls the appointment of a tent meeting at West Derby, made in our last.

"Scientific American."

VOLUME IX. of the *Scientific American* commences on the 17th of September. It is chiefly devoted to the advancement of the interests of Mechanics, Inventors, Manufacturers, and Farmers, by the diffusion of useful knowledge upon these important branches. It is edited by men practically skilled in the arts and sciences, and is widely regarded as a sound and able journal. Nearly all the valuable Patents which issue weekly from the Patent Office are illustrated with Engravings, and the Claims of all the Patents are published in its columns; thus making the paper a perfect Scientific and Mechanical Encyclopedia for future as well as present reference. The *Scientific American* is very extensively circulated—its circulation in the last volume exceeding 18,000 copies per week. It is in form for binding; each volume contains several hundred Engravings, and over four hundred pages of reading matter, with an Index. The practical receipts alone are worth to any family much more than the subscription price.

The Publishers offer the following valuable prizes for the largest list of subscribers sent in by the 1st January next:—\$100 will be given for the largest list; \$75 for the second; \$50 for the third; \$45 for the fourth; \$40 for the fifth; \$35 for the sixth; \$30 for the seventh; \$25 for the eighth; \$20 for the ninth; \$15 for the tenth; \$10 for the eleventh; and \$5 for the twelfth. The cash will be paid to the order of the successful competitor, immediately after January 1st, 1854.

TERMS.—One copy one year \$2; one copy six months, \$1; five copies six months, \$4; ten copies six months, \$8; ten copies eight months, \$15; fifteen copies twelve months, \$22; twenty copies twelve months, \$28 in advance.

Southern and Western money taken for subscriptions.

Letters should be directed (post-paid) to MUNN & CO., 128 Fulton-street, N. Y.

[Aug. 27-28.]

Appointments, &c.

N. BILLINGS will preach at Calais, Vt., Sept. 15th, and remain over the following Sabbath, and labor as Elder O. Davis may appoint—will brother Davis call for me at the Montpelier depot on the arrival of the first train of cars from Rouse. Point on the above named day? At Cabot, 20th—will remain over the Sabbath, and labor as Elder Thurber may arrange. Will some brother from Cabot call for me at the house of Elder Davis in Calais, as above dated?—N. B.

R. HUTCHINSON and J. M. ORACK will hold meetings at New York, Sunday, Sept. 4th, as brethren Mansfield and Porter may arrange; at Champlain, Sunday, 11th; and at Dunham, C. E., 12th. Each meeting (Sundays excepted) at 5 p. m.

L. DUBLEY will preach at Caldwell's Manor, Sept. 21st; Stanbridge, 22d; Dunham, 23d; Richmond Mills, 24th; Enosburg Samsonville, Sunday, 25th; Swanton Falls, 27th. Each, except Sunday, at 6 p. m.

D. T. TAYLOR will preach at Essex, Vt., Sunday, Sept. 11th. Will brethren Buel and Hurlbert please appoint the place?

CAMP MEETINGS, &c.

PROVIDENCE permitting, a Camp-meeting will be held in Winsted (on the old ground), commencing Monday, Sept. 12th, and continuing over the Sabbath. (See Herald of July 21, 9th, and 16th.)

A TEST-MEETING will be held in Waterloo, C. E., to commence on Wednesday, Sept. 14th, at 2 p. m., and continue over the following Sabbath. Elders I. H. Shipman and B. S. Reynolds will attend. Let there be a general gathering.

A MEETING will be held in Melbourn, C. E., to commence Wednesday, Sept. 21st, at 2 p. m., and continue over the following Sunday. Brother I. H. Shipman will attend. We hope the brethren will give this appointment a general circulation, and make their calculations to attend at the commencement of the meeting, and induce others to do the same. "A word to the wise is sufficient." J. M. ORACK.

A MEETING will be held in the "Old Meeting-house" in Hatley, C. E., to commence Wednesday, Sept. 28th, at 2 p. m., and continue over the following Sabbath. We hope the true faith and position of Adventists will be presented, and that the truth will commend itself to every man's conscience in the sight of God. Let us make this meeting a subject of prayer, and with the blessing of God, prosperity will attend our labors. I. H. SHIPMAN, J. M. ORACK.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

R. R. Watkins—Have credited your father \$4.16, which pay books, Herald to Jan. next—No. 658, and Y. G. to No. 108, two years ahead. For the other \$4, see receipts. One of the bills you sent is so defaced by the adherence of the postage stamps to it that we may have to return it. J. P. W. has paid to G22—have changed his and L. N. W. to Toronto.

J. Kelsey, Jr.—Sent you books the 27th by Thompson & Co.

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY
AT NO. 8 CHARDON STREET, BOSTON
(Nearly opposite the Revere House.)
BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do. or \$2.25 per year, at the close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 20 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. sterling for each copy, or \$1.04 in addition to the \$2 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 20 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefore \$5 a year, or \$2.50 for six months.

LAKE VIEW HYDROPATHIC AND HOMOEOPATHIC INSTITUTE, at Rochester, N. Y., is acknowledged to be one of the finest in the country, in its beautiful and healthful location, and its capacity and convenience as a *Water Cure* Institution. It has a *Department for Female Diseases*, which are treated with the greatest success; also a new and successful mode of treating *Consumption and Dyspepsia*. *Horse-back Riding* forms a part of the daily exercises.

The success of this institution, will not suffer by a comparison with any other in the country. It can accommodate 150 patients and boarders. For particulars, address L. D. ELEMINE, M. D., who has charge of the Institution, at Rochester, Monroe county, N. Y. REFERENCES.—Gov. Seward, Auburn, N. Y.; Hon. Francis Granger, Hon. John Gregg, Canandaigua, N. Y.; H. Bennett, M. D., and P. M. Bromley, Esq., Rochester, N. Y.; and Rev. J. V. Himes, Boston, Mass. [Ly. 16.]

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

Mrs. H. Adams deceased, for Mrs. M. Dennis, by W. F. P. to No. 664; H. C. H. Payne, 664; T. M. Storor, 664; J. B. Larabee, 662; L. Ingalls, 664; M. Rollins, 658; D. Wilson, 652; J. Lucas, 664; M. Winslow, 654; D. S. Rickard, 664; W. Kison, 658, and 25 on Y. G.; R. R. Watkins, 664; H. H. Prout, 638; Adam Rice, 638; L. N. Watkins, 658; S. N. Langley, 650; W. Baker, 645 and Y. G.; W. Smith, 664; J. Kelsey, Jr., 668, and 19 on acct.; C. Rollin, 658, and 32 on acct.; A. W. Perkins, 658; A. C. Webster, 664—each \$1. J. C. Gillingham, 664 and G. R. C. Jones, 690; John Hays, 690; C. White, 690; H. Hill, 690; R. Slayton, 690; Mrs. H. Story, 690—each \$2.

C. Gould, 632, and \$2 on acct.—\$2.69 pays balance on Herald to Jan. next; G. W. Dean, 632; G. W. Chisam, 738; Almira Bartlett, 658—each \$3. G. W. Brown, to balance acct.—\$4. Mary S. Fry, 632 and Memoirs—\$5. J. W. Daniels, on acct.—75 cts.



J. V. HIMES, Proprietor.

WHOLE NO. 643.

BOSTON, SATURDAY, SEPTEMBER 10, 1853.

OFFICE, No. 8 Chardon-street

VOLUME XII. NO. 11.



JUDGMENT HYMN.

Hark! 'tis the tramp of God,
Sounds through the realms abroad,
Time is no more.
Horror invest the skies,
Graves burst, and myriads rise;
Nature in agonies

Yields up her store.

Quick reels the bursting earth;
Rock'd by a storm of wrath,
Hur'd from her sphere;
Heart-rending thunders roll,
Demonic tormented howl;
Great God, support my soul;
Yielding to fear,

High on a flaming throne,
Rides the eternal Son,
Sovereign august;
Worlds from his presence flee,
Shrink from his majesty;
Stars dash'd along the sky,
Awfully burst.

Thousands of thousands wait
Round the great Judgment seat,
Glorified there;
Prostrate the elders fall,
Winged is my raptur'd soul,
Nigh to the Judge of all;
Lo! I draw near.

O my Redeemer, come,
And through this fearful gloom
Brighten my way;
Then shall my soul arise,
Soar through the flaming skies,
Join the solemnities
Of the Great Day.

Now my approving God
Quickly emits abroad
Glories benign.
Lo! lo! he comes, he's here,
Angels and saints appear;
Gone is my every fear,
Jesus is mine.

O my Redeemer, God,
Washed in the precious blood,
Bold I advance;
Fearless I'll range along,
Join the triumphant throng,
Shout an ecstatic song
Through the expanse.

Ceaseless my soul shall cry
Through all eternity,
Praise ye the Lamb.
'Twas by his sovereign grace
That we beheld his face;
All ye angelic race,
Praise him. Amen.

The Vast Army.

CHAPTER III.—THE STRIFE.

The armies were engaged in battle, together; that is, part of each had met, and the struggle had begun. Many had fallen on either side. Those who fell in the ranks of the King's army were at once carried away. I saw, to the land beyond the hills. Erza had been close by Albyn's side, and bore the banner bravely. He had not feared shaft or bolt, which were showered around on every side.

"Meet me, Erza," said Albyn, "round the point of yonder hills, and bear the banner, and lead those few men with you; it will be a pass gained for the hosts of the King."

Delighted to have a post of trust, Erza sprang forward, and I saw the banner sail gallantly along as the boy bore it along the pass. The men followed Erza, and all gave way before him and the banner.

The pass grew narrower and darker, and had more than one turn in the direction which led towards the King's army. Erza was in doubt which to take. He knew the time was short, and he must meet Albyn at a given moment; a mistake in the path would be infinitely dangerous; and he stopped to consider. The roar of the battle rose to the sky. He tried to guide himself by that, for he knew Albyn was in the thick of it. At this moment some figures were seen coming up one of the paths; they were dressed in the dress of the King's army, and came towards Erza: they bowed before the banner as they came near. Eager to get on, and without sufficient thought to notice that the men had their backs turned to the King's advancing army, Erza asked which path led to the point he wished to gain.

"This way," said they, pointing down a left-hand path. "We will go before you, and

guide you; for the pass is difficult and dangerous."

Erza quickly consented. The men turned down the pass, and the boy, holding up the banner, followed. The path grew darker and more difficult. The din of the battle grew gradually more distant, and Erza felt, beyond doubt, he was not approaching the spot he had meant.

"You are leading me falsely," cried he, drawing himself up against a rock, as if he would go no further.

The men only continued pointing to the way in which they had been bending, and assured him all was right. One sign Erza might have looked for, which would have decided him,—the glow of light. Wherever that was, the soldiers of the King might be, and nowhere else. Erza, in his eager desire to obey Albyn, had forgotten to look for it. He now looked round; not a ray of the glow shone on rock, or hill, or stone. The boy grew alarmed. His heart beat high. He had again, he thought, betrayed his trust, and the King would come, and he would not be there to meet Him; He would call him, and he would not be ready.

"I go no further," said Erza, drawing a javelin from his quiver, and preparing to make a stand.

The men who followed now grew discontented.

"You have led us so far," said they, "and we must go on. Those men who guide us will not lead us wrong. We will not return."

"It is through my unwatchfulness that you are all led wrong," said Erza, bitterly, and scarce restraining a tear.

"You may go back, if you will," said they; "we follow the guides you chose."

"Go back!" cried the men in front scoffingly. "It is impossible; there is no way back. Come after us, my brave fellows; we will lead you safe. Leave that brain-sick boy to his own wilful way. He will find it no easy work to find his way back, we'll warrant."

The manner of the men showed Erza he was betrayed. Without Albyn, the darkness thickening round him, no glow to be seen, and the noise of the distant battle sounding far off over the hills, poor Erza felt in despair.

"I have again lost my charge, though I meant it well. What shall I do?" He turned round to retrace his steps. "What shall I do if you men attack me? They never will have brought me to this without carrying out their work further."

While he thought thus, an arrow struck the rock above his head, and glanced at his feet. It flew from the dark part of the path down which the men had gone. The next instant a footstep came hurriedly up, and one of his own men returned.

"Fly, Erza! fly! they are traitors. The rest of your men have joined them, and they are bent on your life. There is no time to lose."

Erza began to retrace his lost way.

"Want of watching!" said he to himself; "want of watching! what trouble it has brought on me!"

As soon as he turned, the glow became visible behind the hill, and he took heart.

"This way, this way," cried the soldier, groping his way in the darkness over some high stones towards a pass in the rocks which seemed to shine with the glow.

"Nay," said Erza, "we must go over the same way we came. No other way will lead us safely."

"But the path is dark and long. We shall never find our way; and hark! I hear talking in the distance."

But Erza knew he must retrace his own steps, however tedious and difficult. Want of watchfulness and thought led him into the trouble.

"This way, this way," shouted the men behind, who, finding they could persuade Erza to follow no further, were returning to attack the boy in the pass.

An arrow whizzed through the dark, and the soldier by Erza's side fell dead at his feet. Erza

made all speed to escape, but their steps were close behind him, and only the darkness above hid him from them.

"Where is Erza? where can he be?" cried Albyn, who was engaged in the very heat of the battle, and by determined courage was doing wonders in valor and wisdom. The King's army had been just joined, and the whole mass of the foe cut through. "Where is Erza? for the fight draws near its end, and we shall soon have to meet the King in person, and I would not Erza were away for worlds."

"Erza has deserted to the enemy," cried a voice from the crowd.

"It is false," said Albyn, laying his hand on his sword.

"I saw him," said the soldier, who stepped out dressed in the King's colors. "I saw him with a band of the enemy just now going down a pass away from the direction we are taking."

Albyn looked distressed; but it was a soldier of the King who spoke, and he did not know how to disbelieve him. He took out his horn and wound it; three times it sounded, and three times it came back from the hills, but no answer came from Erza.

The night was fast coming on, and Albyn had drawn off to let his men repose, as the armies had separated from the strife; but Albyn did not sleep: his hand filed up a defile of rocks, which, through the legions of the enemy opened a way to the army of the King. Under the rocks, and beneath their huge shadows, Albyn's men laid down, but each man with his sword drawn, and his shield thrown over his breast. Albyn alone was awake and watching. He paced along to and fro the outworks of his post. The light glowed all round, so as sometimes to obscure the light of the moon, which gradually seemed to lose its own light before the advancing glory on the hills. All around glanced the lights of huge fires which the enemy had lit to put out the glow. A figure moved in the light, and was hid again in the shadow. Albyn watched it. Again he saw it come out and return; and each time it seemed to draw nearer to where he was standing. It seemed to be a man, who was crouching down to avoid being seen, and still came closer each leap to where Albyn was standing. The young warrior saw it, and placed himself on his guard. At length, with a single bound, the figure sprang on to the wall of rock along which Albyn was pacing his watch. Albyn did not move, but, grasping his sword in his hand, waited to see what the strange figure which now lay coiled up before him would do. Presently the man, having cautiously looked around, drew himself to his full height before Albyn.

"Whence and who are you," said Albyn, "who appear thus stealthily? Stand, before you advance another—"

"Hush!" said the man, placing his finger on his lip; "I am one who am weary of serving the enemy of the King, and would join the host you command; and more, I have a secret I can give you worth mines of gold. I can open to you a secret way through yonder hills which will lead you quickly to the very centre of the army of the King."

"Stand back! there is but one way to the host of the King, and that is straight before us, and our means of passing, the shield and sword. There is no other—there is but one way the King we serve has bid us approach Him; and by that way alone we will go."

"You are foolish," cried the other. "Rolfe, whom I know is good, and works for the King, has just drawn off with a division of his troops, and through the other path is fast reaching the army of the King, far faster than you along this rough way."

Albyn looked up, and saw that the part of the valley lately occupied by Rolfe and his men was left empty and deserted.

"And how long has Rolfe left us?" cried Albyn, somewhat surprised.

"Only just now," said the other; "and he has made rapid progress already. He was partly

dissatisfied with those who led the army, and felt he could manage better for himself; and so it seems he can, for by taking the other way he is advancing far more easily and rapidly."

"Poor Rolfe!" sighed Albyn, "he will be found wrong, and on the wrong side, at the last struggle."

"But of the shorter way," said the stranger; "will you accept it?"

"I gave you my answer," said Albyn sternly. "Away from this ledge of rocks, seducer!" said he, "or I must compel thee."

"At least," answered he, "I may join the ranks you command. By the cross upon my brow you can see that I belonged to the army of the King once, though by its scorching fire you can see I have deserted my trust. Woe betide me for it!"

"Pass through, then," said Albyn with hesitation, "and see thou act faithfully. You fight not in the front ranks. Convey this stranger," said Albyn, "to the back part of the camp," as a soldier, who had been roused by the stranger's voice, was drawing near his leader. The man bowed, and obeyed, and retired with the stranger.

Albyn looked after him with an anxious eye, but his thoughts soon returned to his post and the approach of the King.

Before the dawn of day Albyn gave up his post to one to hold a short time while he took rest in his tent. He laid down, and was soon asleep. He had dreams of the work he was called to do, and woke with a start. Something had touched him, and he thought, as he woke, a figure darted across the floor, but it was too dark to see plainly. He thought, too, something pricked him like the point of a sword, but his armor was too good and proof to let him feel any more than he did.

"It is strange!" said Albyn to himself, as he laid himself down again. "It is strange!" and again he was just sinking to sleep when a slight movement was heard in his tent, and before he could raise himself he was again struck in the bosom by a hand he could not see. But a second time the weapon glanced off from his armor, and Albyn sprang from his resting place unhurt. He made a sudden rush in the dim light at the figure, which he could see making his way from him. He struck at him with his sword, and so surely, that, just as the figure glid from his tent, he wounded him.

"No weapon which is formed against thee shall prosper," said a Voice.

Albyn sought in vain for the object of his pursuit. It escaped his hands; and the dimness of the morning light prevented his seeing clearly many yards before him. It was plain that he was clearly watched and followed for his death, and he bound his breastplate closer to him, and grasped his sword tighter in his hand. His thoughts were bent on Erza, and, full of anxiety about the boy, he returned to his post. No life of ease Albyn led. Sleep only just enough to fit him for his soldier's work, and food of the plainest kind to bear him through his day's toil.

The morning was breaking over the hills, and all the host of the Vast Army were up and stirring, to be ready for the struggle of the ensuing day. Albyn had been anxiously watching for some time the state of the glow in the east, which had far outshone in lustre the light of the rising sun.

The morning broke in full brilliance. There was a stir in the camp—a clash of arms—a flutter of banners—a confused noise of warriors preparing for the fray—a distant sound, like the noise of chariot-wheels, or thunder, among the mountains.

I awoke from my dream.

England—Dr. M'Neil.

The following article from the *Congregationalist* is from the pen of Mr. Kirk, of this city; who is now travelling in Europe. It gives so vivid

a description of that distinguished Millenarian, Dr. McNeil, and contains so good an exposition of a difficult text of Scripture, that we have transferred it to our columns.

"Landing in Liverpool on Saturday evening, my first day in England was the sacred day. And the first impression I received was so strong that I hasten to communicate it to your readers. Having heard much of Dr. McNeil, I waited first on his ministrations. He is beyond the meridian of his day, if that imaginary line runs through the thirty-fifth year of man's life. His stature is tall; figure erect; hair, gray; voice, rich, strong, and of more than ordinary compass. In his reading the commandments I discovered that he is an *emphatic* man. You could feel, for instance, when he read the second commandment, that he believed the people of England are in danger of making to themselves 'graven images,' and of 'bowing down' themselves to them. Distinctness of articulation, earnestness of utterance on those and kindred terms showed his antagonism on this point to some gentlemen in his own and the Roman Church. The same attitude of mind appeared in his announcement of a meeting to be held during the week, for promoting the education of the children of the poor. The design of this, he said, was, to teach children the word of God, 'free from all admixture of mediæval adulteration.' The conclusion to which any stranger would have come, even at this stage of the service, was, that Dr. McNeil is surely both anti-papal and anti-Puseyist, even low-church; and this would correspond to the facts of the case.

"His text was the 13th verse of the third chapter of first Corinthians: 'Every man's work shall be made manifest; for the day shall declare it.'

"It was surprising to me to see a minister of the Episcopal church stand in the pulpit, with a little Bible in his hand, with nothing but an outline of his discourse before him. The sermon was an eloquent talk; full of light, and not destitute of warmth; being, however, mainly exegetical and polemic. It commenced with referring to the context; to show that the work referred to, is the work of the preacher. The division was into three heads: the difference between ministers and churches; the difference between the good and the bad members of the church; the effects of this discrimination on the minister. The statements under these heads were clear, Scriptural, and appropriate to the times. In some respects, he remarked, there is no difference between the ministers and the members of the church. They have the same faith; the same code of morals; the same part in celebrating the death of Christ. But the office is a reality, and not imaginary; it is not an invention or arrangement of man; for Christ formed it. That the ministers and members are distinct is evident from many parts of the Scripture. The figure of the Church in the Apocalypse, for instance, is that of a candlestick; while that of the minister is the star. The star and the candlestick are alike in reflecting light. But they are unlike in their position and functions. In this portion of his discourse we were really carried back to the Reformation. The spirit of battle was breathed around us. Yet no violence nor harshness, no exaggeration nor undue severity escaped the preacher. But the point was fully settled, that the office is only an office. It confers no grace. Let it be that there is such a thing as apostolic succession; it secures no piety in those who are in the succession. Judas was ordained by the Saviour himself. But the Scriptural description of the ordination of the twelve, is concluded with the declaration: 'one of them was a devil.' Judas was as much ordained as Peter; Pelagius, as Augustine. You must judge them by their fruits. If a minister leads his people to the Bible, he is a laborer with God; if he leads them away from the word of God to human tradition, he is not a builder for God. If the Pope himself has the mark of the 'son of perdition' upon him, you may admit the reality of his ordination, but call him by the same name with his predecessor, the betrayer of Christ.

"Under the second head the preacher gave a valuable specimen of expository discourse, showing the harmony of the Old and New Testaments. 'Wood, hay and stubble' mean persons, who belong to the Church, without piety. 'The day' spoken of in the text is frequently referred to in the Scriptures. The present time is called 'night.' But 'the day' is approaching. Malachi describes it as a day that 'shall burn as an oven,' consuming 'the stubble.' There is a real and vital distinction between the true and the false members of the Church. But who shall make it? when, and where? Shall the minister? the Church? or bishop? or a council of bishops? No. It is not to be done here, nor now. 'The day' that tries by fire, is to effect the discrimination and separation. The night is now, when the foolish virgins are slumbering among the wise; the bad fish are among the good. The day is coming; a day of burning, in which the

fire will penetrate, detect, and expose. In it every man's work 'shall be manifested.' 'Then shall ye return; and discern between the righteous and the wicked.' Malachi declares, in that day the Lord will 'make up his jewels.' These are the same as the precious stones in the context; while the unconverted are 'stubble.' 'Gold, silver, precious stones' are the only materials of which a house should be built, that is to endure the fire: for 'wood, hay and stubble' cannot bear that test.

"The point of the discourse then appeared in the third head; which he entitled the effects of this discrimination and destruction on the minister. His faith in Christ may save himself; but his professional labor will fail of professional reward, if he have not built up gold and silver. Apostolical succession, or a true ordination does not secure to those who perform the functions of the ministry, professional success and reward; nor does it secure to those who enjoy its ministrations, a guaranty against being destroyed as stubble, in the day that shall burn as an oven. That is surely a vital point to establish between us and Newman; us and Pius IX.

"The heart of England is manifestly stirred on the question whether the Pope or the Bible is to rule in these Islands. And it is cheering to see one of the most influential of the Episcopal clergy taking the true ground in regard to it. I hear it affirmed, indeed, that Dr. McNeil is excessively anti-papal. What the affirmers mean by that, I do not yet know; and therefore can conform their impressions or judgment in the case with no acknowledged standard."

Christ Inviting the Soul.

(Translated from the Russian.)

WHY, O man, hast thou left me?

Why hast thou turned from Him that loveth thee?

Why hast thou again joined thyself to my enemy?

Remember, that for thy sake I came down from heaven.

Remember, that for thy sake I became flesh.

Remember, that for thy sake I was born of a virgin.

Remember, that for thy sake I went through childhood.

Remember, that for thy sake I was brought low.

Remember, that for thy sake I became poor.

Remember, that for thy sake I lived on the earth.

Remember, that for thy sake I was persecuted.

Remember, that for thy sake I bore evil speaking, reproaches, angry words, dishonor, wounds, spitting, blows, mockings, and bitter sufferings.

Remember, that for thy sake I was numbered among the transgressors.

Remember, that for thy sake I suffered a cruel death.

Remember that for thy sake I was buried.

I came down from heaven to raise thee to heaven.

I was made low to exalt thee.

I was dishonored to bring glory upon thee.

I was wounded to heal thee.

I died that thou mightest have life.

Thou didst sin, and I took thy sin upon myself.

Thou wast guilty, and I bore thy punishment.

Thou wast a debtor and I paid thy debt.

Thou wast condemned to death and I died for thee.

To this my love and compassion led me; I could not bear that thou shouldst suffer such evil.

Dost thou despise this my love?

Instead of love, thou givest me hatred.

Thou lovest sin and not me.

Thou laborest for thy passions, and not for me.

Now, what dost thou find in me deserving thy dislike?

Why dost thou not wish to come to me?

Dost thou desire good for thyself? Every good is with me.

Dost thou desire happiness? Every blessing is with me.

Dost thou desire beauty? What is more beautiful than I am?

Dost thou desire dignity? What is more noble than the Son of God?

Dost thou desire glory? Who is more glorious than I?

Dost thou desire exaltation? Who is higher than the King of heaven?

Dost thou wish for wealth? I have all riches.

Dost thou desire wisdom? I am the wisdom of God.

Dost thou desire friendship? Who is more worthy of love, and loving than I? for I laid down my life for all.

Dost thou seek help? Who can help except me?

Dost thou seek a physician? Who can heal except me?

Dost thou seek joy? Who can give joy except me?

Dost thou seek consolation in grief? Who can console except me?

Dost thou seek rest? In me thou canst have rest for thy soul.

Dost thou seek peace? I am the Peace of the soul.

Dost thou seek life? I am the fountain of life.

Dost thou seek light? I am the Light of the world.

Dost thou seek truth? I am the Truth.

Dost thou seek the way? I am the Way.

Dost thou seek a guide to heaven? I am the true Guide.

Why dost thou not wish to come to me?

Dost thou not dare to come? To whom is there an easier access?

Art thou fearful of asking? Whom, coming to me with faith, have I refused?

Do thy sins hinder thee? I died for sinners.

Does the multitude of thy sins distress thee? In me is abundant mercy.

"Come unto me, all ye that are weary and heavy laden, and I will give you rest." (Matt. 11:28.)

The Eastern Question.

The latest advices from Constantinople are to the 5th of August. Private letters announce that the Porte is as resolute as ever in its determination not to make any concessions to Russia, in addition to those that are compromised in its *ultimatum*; and not to accept anything which does not include the evacuation of the Danubian principalities "as soon as possible." Public opinion continued decidedly in favor of the policy of resistance; and if there were a few, but very few, personages of a contrary way of thinking, it was believed that their influence would be impotent when the feeling on the other side was so strong and so general. Concurrently with this a good deal of dissatisfaction prevailed amongst most classes of the population at what is termed the "dilatoriness of the English government;" and the same correspondence adds, that the feeling pervaded even the English residents.

The rumor was again revived of the resignation of Lord Stratford, or of his desire to resign, for the same reasons.

The Sultan's manifesto, the correspondence says, has not produced all the good effects expected from it. It was considered popularly as rather weak, but its weakness may be attributed to the influence exercised by the foreign diplomacy.

The Persian Ambassador has notified to the Minister for Foreign Affairs, that the Shah had highly approved of his conduct with respect to the Emperor of Russia, and he offered him all the succor he was able to afford. A large *corps d'armee* was in course of formation, under the command of the Shah in person, at Suettanieh, near the province of Azerbaïdian.

The state of discipline of Omar Pacha's army and the officers' activity, are highly spoken of. The health of the troops is much better than that of the Russians, who suffer great mortality. The erection of Russian fortifications and bridges on the Danube is not unlikely to lead to some outbreak of hostilities, for Omar Pacha is about to erect some works, also, on the island of Schetel. The enthusiasm of the Turks, and the daily increasing strength of the war party, render the contemplation of a sudden and peaceful termination of the question a difficulty with the ministers of the Sultan, who fear the internal disturbances, perhaps, more than even a Russian war.

Lord John Russell's admission, that the assent of the Porte to the note adopted by the Conference at Vienna has not yet been received, has, taken in conjunction with certain other facts, tended to shake a little the confident belief that the Oriental question had been virtually settled. The *Morning Herald* and other journals have assailed the Ministry as though it had purchased peace by a *dishonorable sacrifice of Turkey*, and they assert that the note agreed to by the Four Powers is very little, if at all, different from the note of Prince Menschikoff. The *Morning Post* (ministerial organ,) however, asserts that the two notes are antipodean. Prince Menschikoff demanded an engagement of the Porte to Russia, whilst the note of the Four Powers is no engagement whatever. The *Post* says:

"The note of the Four Powers, which simply and with civility encloses the firmans lately granted in favor of the Christians, contains no engagement whatever on the part of the Sublime Porte, and therefore, the independence of the Ottoman Empire and of its head is intact. The Emperor of Russia, who has accepted this note, has thus abandoned his *ultimatum*, and, at least, postponed his designs upon Turkey."

With respect to the assertion that Russia will not evacuate the Principalities, because no stipulation has been made to that end, the *Post* says:

"We are confident that the event will prove

us to be accurate in stating that the moment the note of the Four Powers is accepted at Constantinople, orders will be forwarded to Prince Gortchakoff, by telegraph, to quit the Danubian provinces without delay. We have every reason to hope that the Porte will at once accept the note in question, which completely assures the independence of Turkey; and in this event we may rely on seeing our prediction realized, that by the 10th of next month the last Russian soldier will have recrossed the Pruth."

The Berlin *National Zeitung* has a communication from Russia, dated the 12th inst., which states that the Czar's acceptance of the Vienna proposition was not unconditional; the evacuation of the Principalities was made dependent on the acceptance of the proposals by the Porte without alteration or change. The Porte will not send off an ambassador until the order to withdraw is sent to the Russian troops; the Czar will not send that order till the Porte has signed an arrangement which is tantamount to a concession of every point in dispute; and having got so far as to be permitted to send the envoy to St. Petersburg, there will then be the two questions of indemnification of expenses, and expulsion of all political refugees. The former will be waived, but of the latter, although little has been said on the point as yet, Russia will profit by this opportunity of having Turkey at a disadvantage, to obtain a measure which the firmness of the Porte refused two or three years back, and Austria will gladly join in enforcing the pressing demand.

Letters from Malta of the 12th state that a courier had arrived at Constantinople with the news, that 25,000 Austrians would occupy Servia as a check upon any revolution that might arise out of the occupation of the Principalities by the Russians. The Prince of Servia replied that he should resist such a measure by 50,000 men. The latest accounts from Constantinople report that public opinion continued decided in favor of the policy of resistance.

"The Howard Association."

A FRENCH paper at New Orleans pays a well merited tribute to the self-sacrificing labors and unwearying devotion of the members of the Howard Association. We extract a passage from a translation by the *Philadelphia Bulletin*:

"It is with a profound feeling of sadness that we look back and unroll before us the gloomy picture of the week just elapsed. Nothing to diversify the sad spectacle with which our eyes are saddened; not one bright color to relieve the dark background; not a ray of the sun to brighten this scene of desolation.

"The deserted city wears the appearance of a city of death. No more fine equipages make the pavements re-echo, and deposit before the brilliant shops and elegant stores throngs of women, young, gay, and adorned, breathing happiness and health. Alas! happiness, gaiety, freshness, and youth have fled far from us. Misery and disease—these are all that are before us. Instead of brilliant equipages, we see, moving slowly towards the field of rest the dead carts and gloomy vehicles which are no longer escorted even by ministers of religion or by friends. People die without noise and in silence, without the crowd knowing who has been cut off from the living; the dead have not even names, only a number is made in adding to the death list published every day.

"Far from wearying itself by its frequent blows, the scourge seems every day to acquire new strength. The figure of the deaths remains the same, but the proportion between the figure and the population has increased. Departures, death, and the experience of the malady by a great number have contracted the circle in which the terrible monster which desolates our city may move. But every day he makes his usual feast, and the immolations will cease only when the victims shall fail.

"In presence of such calamities man finds a sort of consolation in contemplating the noble acts of charity which it gives birth to. Among all the associations which have exhibited, since the epidemic began, the Howard Association must be mentioned. We have followed some of the members of this Society, and by them we have formed an opinion of the others. One must see the miserable dens where these heroes of charity penetrate;—must see the misery and wretchedness from which they rescue hundreds of unfortunate creatures, to transport them to the hospitals they have provided; must follow them to the horrible holes where men die without physicians, nurse or medicine, without a glass of water to appease a devouring thirst; must have gone with them in their pious visitations, in order to understand that, however disastrous the epidemic is, it would commit still greater ravages, but for the zeal, the courage, the indefatigable constancy of these Samaritans.

"Men for the most part habituated to a life of ease, they have given up their homes and the com-

forts of their domestic circle, to take their post at the pillow of suffering—and what sufferings! The most repugnant duties, the most abject labor, check them not in their holy mission. At the corner of Victor and Marigny streets, there is a house which the passer-by looks at with a saddened eye, and from which are constantly heard cries and groans of agony. Before this house, every morning, stands a death cart, which never returns empty. The load which it brings is the dead of the day. The house is one of the hospitals established by this Society in our city.

"There, two men who have families and business to care for, but whom we shall not name for fear of wounding the sacred modesty which always surrounds true charity, have fixed their posts. The pestilential atmosphere of the house of death is the only air they breathe. Groans, complaints and cries are the only sounds they hear; grief and agony the most terrible the only sights their accustomed eyes have seen for a month. In the midst of this they live night and day, and we know that since the 21st of last month these two men have not slept one whole night—not indeed four hours—under their own roof. Night before last the nurses and servants, worn out with fatigue, had for the most part left their posts; but these men went bravely to work; running from one to the other, they were everywhere relieving the sufferings of each. Never was a Sister of Charity more ready or more gentle. Then when it was necessary to carry new victims down to the chamber of the dead, it was they who bore them thither in their arms."

The First English Martyr.

AMONG the furious zealots of those times none were more conspicuous than Archbishop Arundel, by whose efforts and influence, in the year 1400, an act of Parliament was passed, authorizing all such unhappy persons as the clergy should deem guilty of heresy, to be burnt to death. The following account of the proceedings against the Rev. Sir William Sawtre, the first person who was burnt at the stake in England for his religious opinions, is given by an English writer.

"The Archbishop, impatient to put this cruel law in execution, even during the session of Parliament that made it, brought Sir William Sawtre, rector of St. Oswyth, London, to take his trial for heresy, before the convocation of the province of Canterbury at St. Paul's. The chief heresies of which he was accused were these two, that he refused to worship the cross, and that he denied the doctrine of transubstantiation. The unhappy man, in order to avoid the painful death with which he was threatened, endeavored to explain away his heresies as much as possible. He consented to pay an inferior vicarious kind of worship to the cross on account of him who died upon it. But that gave no satisfaction. He acknowledged the real presence of Christ in the sacrament; and that, after the words of consecration were pronounced, the bread became the true spiritual bread of life. He underwent an examination of no less than three hours on that subject, February 19, A. D. 1401; but when the Archbishop urged him to profess his belief,— 'That after consecration the substance of the bread and wine no longer remained, but was converted into the substance of the body and blood of Christ, which were as really and truly in their proper substance and nature in the sacrament, as they hung upon the cross, as they lay in the grave, and as they now resided in heaven;' he stood aghast, and after some hesitation, declared, 'That, whatever might be the consequence, he could neither understand, nor believe that doctrine.' On this, the Archbishop pronounced him an obstinate heretic, degraded him from all the clerical orders with which he had been invested, and delivered him to the Mayor and Sheriffs of London, with this hypocritical request, that they would use him kindly; though he well knew, that all the kindness they dared to show to him was to burn him to ashes. He was accordingly burnt in Smithfield, and had the honor of being the first person in England who suffered this painful kind of death, for maintaining those doctrines which are now maintained by all the Protestant churches."

Comets.

THE comet which has lately made its appearance, and may now be seen in the heavens at evening twilight, has excited much curiosity, if not wonder, among those of the inhabitants of this planet who have beheld it.

Comets are sometimes remarkable for a luminous projection in a line directly opposite to the Sun, which of course follows them as they approach the Sun, and goes before them as they recede from that body. This luminous appendage is commonly called a *tail*, but it is a *head* or *tail* as its position varies. These tails are sometimes

of great size, extending over a large portion of the hemisphere, and presenting an extraordinary and to the ignorant, an appalling appearance. Various conjectures have been formed by astronomers respecting the "tails" of Comets. The fixed stars are often visible through them—and sometimes they appear so brilliant that they have been distinguished during a full moon—and sometimes, even after the sun has risen. Tycho Brahe imagined that the appearance of these awful looking appendages was caused by the transmission of the Sun's rays through the body of the Comet, which he supposed to resemble a lens in transparency. Kepler ascribes this phenomenon to the impulsion of the solar rays, which drive the atmosphere of the comet behind it. Sir Isaac Newton held that the tail of a comet was a thin vapor which is produced by the Sun's heat, and rises as smoke does, from the earth; while some modern philosophers suppose it to be a stream of electric matter.

The tail of the comet which appeared A. D. 135, covered a space in the heavens, equal in length to the whole milky way! The length of the tail of the comet of 1618, was one hundred and four degrees! In 1774 a comet appeared whose tail was thirty degrees in length, and had several branches, resembling a *fan*! The comet which appeared in 1759, had a tail which shone with great brilliancy, and extended over nearly one-third of the heavens.

When a comet is examined with a good telescope, it appears like a mass of vapors surrounding a dark nucleus. These bodies evidently possess very large atmospheres—indeed, some of them appear to be all atmosphere. As it approaches the sun, its pale and dull light becomes more brilliant—and when it reaches its *perihelion*, or point nearest the sun, it is often brighter than the planets. At this time, the tail, if the comet has one, becomes particularly conspicuous.

These bodies are of different sizes—some having made their appearance which were larger than the sun; others are of a size much less than the earth. The number belonging to the solar system is unknown. From numerous observations made on the comet of 1680, Sir Isaac Newton came to the conclusion that comets revolve around the sun like planets, but that they move in *ellipses* extremely eccentric, and stretching far beyond the limits of the planetary system. Dr. Halley, in accordance with this theory, collected all the observations which have been made upon these bodies, and calculated the elements of 24—but their progress through the heavens is so liable to be accelerated or retarded by the attraction of the larger planets, that these calculations have seldom or never proved accurate.

All Things Earnest.

Time is earnest,
Passing by;
Death is earnest,
Drawing nigh.

Sinner! wilt thou trifling be?
Time and death appeal to thee.

Life is earnest;
When 'tis o'er,
Thou returnest
Nevermore.

Soon to meet eternity,
Wilt thou never serious be?

Heaven is earnest;
Solemnly
Floats its voices
Down to thee.

Oh! thou mortal, art thou gay,
Sporting through thine earthly day?

Hell is earnest;
Fiercely roll
Burning billows
Near thy soul.
Woe for thee! if thou abide,
Unredeemed, unsanctified!

God is earnest;
Kneel and pray
Ere thy season
Pass away;

Ere he set his judgment throne,
Vengeance ready, mercy gone!

Christ is earnest,

Bids thee "come?"

Paid thy spirit's

Priceless sum.

Wilt thou spurn thy Saviour's love,

Pleading with thee from above?

Thou refusest,

Wretched one!

Thou despisest

God's dear Son!

Madness! dying sinner, turn!

Lest his wrath within thee burn.

When thy pleasures

All depart,

What will soothe thy

Fainting heart?

Friendless, desolate, alone,
Entering a world unknown!

Oh, be earnest!

Loitering

Thou wilt perish!

Lingering

Be no longer—rise and flee;

Lo! thy Saviour waits for thee!

Independent.

Varieties.

ANECDOTE.

THE following is said to be found in an ancient history of Connecticut:

"Soon after the settlement of the town of New Haven, several persons went over to what is now the town of Milford, where, finding the soil very good, they were desirous to effect a settlement; but the premises were in the peaceable possession of the Indians, and some conscientious scruples arose as to the propriety of depositing and expelling them. To test the case a church meeting was called, and the subject was determined by solemn vote of that sacred body. After several speeches had been made in relation to the subject, they proceeded to pass votes—the first was the following: 'Voted, that the earth is the Lord's and the fullness thereof.' This passed in the affirmative; and 'Voted, that the earth is given to the saints.' This was also determined like the former—*nem. con.* 3d. 'Voted, we are the saints,' which passing without a dissenting voice, the title was considered indisputable, and the Indians were soon compelled to evacuate the place, and relinquish the possession to the *rightful owners.*"

A THOUGHT.

THE humblest wayside flower

Will lift its head on high,

And gradually, each hour,

Rise closer to the sky.

So may I live each day

Of life that's to me given,

That, like the flower, I may

Be nearer unto heaven.

CHRISTIANITY AMONG THE CHINESE INSURGENTS.

THE Washington correspondent of the *N. Y. Evening Post* speaks as follows respecting the religious movement among the Chinese insurgents;

"The despatches lately received from Commodore Perry, from China, are said to be of a most singular and interesting character, fully confirming the Christian predilections of the Chinese insurgents, representing the whole revolutionary movement, in fact, as being in reality a religious war. The great body of the public are taken by surprise at the extraordinary nature of the revelations, never having suspected that so considerable a body of what may be styled 'Christians,' were to be found in the interior of China. About half a century ago, perhaps longer, there was a small work published, called 'Dr. Buchanan's Researches in the East,' and a sermon styled the 'Star in the East,' in which a very circumstantial account is given of the discovery of a very large body of Christians somewhere in the interior of India; since which they appear to have been forgotten. Can it be that these people have any connection with the present very extraordinary revolutionary movement? How else can this political phenomenon be explained? I only allude to it as a matter worthy of investigation."

"Poor thing, it is gone!" So said a tender father to a friend, as he was speaking of a child of two months old, which death had just robbed him of. "But it was the will of heaven: We did all that was possible; I have nothing to reproach myself with. It was only sick a week, in that time we had four physicians. They gave it calomel eight times, put a blister plaster upon its breast, and six mustard poultices; they also gave it antimony, and all other medicines as much as was necessary, and it had to die, poor thing."

THE DARKNESS GONE.

M. A. TOWNSEND, writing from New Brighton, Pa., under date of June 27, says: "A little boy, blind from birth, aged about four years, died in this village a few days ago, with scarlatina. About an hour before the little sufferer departed, he exclaimed, 'Pa! I see now. Darkness is all gone. Day is come!' His father inferred from the incident that he was better, and would probably recover. But an hour passed, and he was gone."

BENEVOLENCE.

"I AM rich enough," says Pope to Swift, "and can afford to give away a hundred pounds a year. I would not crawl upon the earth without doing a little good. I will enjoy the pleasure of what I give by giving it alive, and seeing another enjoy it." "When I die," adds the poet,

"I should be ashamed to leave enough for a monument, if there were a wanting friend above the ground."

THE LAW A GARDEN.

"It is impossible," says Roger North, "but in process of time, as well as from the nature of things changing, as the corruptions of agents, abuses will grow up; for which reason the law must be kept as a garden, with frequent digging, weeding, turning up, &c. That which in age was convenient, and perhaps necessary, in another becomes an intolerable nuisance."

HARD FEELINGS.

"Thou shalt not avenge, nor bear any grudge against the children of thy people." All those hard and unkind feelings which you entertain towards your neighbor, because he injured you, are forbidden by the word of God, and they bring heavy guilt upon your soul. Do not try to escape by saying, this is a part of the old Jewish law, that has long since been abrogated. The words of the Saviour are still more forcible: "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matthew 9:14, 15. A more fearful denunciation against those who indulge unkind feelings toward any individual of the human race, could hardly be uttered.

Potato Blight.

THIS loathsome disease, which has of late years made such sad havoc in the crops of our most valuable esculent, the potato, has again shown itself in its most malignant form. Innumerable fields in the vicinity of the city show the presence of the blight, and look as if they had been scorched by fire. Everywhere, from the east and the west, from the north and the south, the disease is manifesting itself, and blighting not only the rot, but with it the hopes of the potato culturist and the potato consumer.

In most of the towns of Massachusetts, in Maine, in the Provinces, in all the richest gardens of its production, the same story is repeated; our exchanges from all quarters are noting the fact that the rot is speedily becoming changed from a healthful and nutritious article of food for man and animal, into an offensive nuisance.

The rot is not the final decay of a ripened fruit, the regular dissolution of a healthful organic production that has reached its maturity, performed its functions, and then returned again by the law of ultimate decomposition to its original elements. Such a decomposition of the potato would be no argument against its use as food, for that is the regular process in the economy of nature by which organic substances are resolved into their original elements to furnish material for new forms. All things that have organic life, whether animal or vegetable, must pass through this stage at last; the loveliest human form, the most delicious fruits, and the most delicate flowers, are the earliest to decay after the period of maturity is reached.

But the potato rot is a disease; it is the seed of organic death that works and festers even while the plant is putting forth its most vigorous efforts to reach maturity. It pervades the field until it gathers strength and then in a night, as if by the blast of a poisonous wind, or the breath of a pestilence, the dark green leaves are blackened and withered. The roots may not show signs of decay for a few days; they may even be dug and sold in the market; and if cooked immediately and consumed without delay, not a suspicion of the secret poison that pervades them may be entertained; but let them rest a few days and they become a loathsome mass, that starving swine would turn away from with disgust.

In view of these facts the question is worthy of serious consideration whether the potato ought to be made use of as food; whether, if tainted with the disease, it ought not to be expunged from the list of our articles of diet.

A Candid Mind.

THERE is nothing sheds so fine a light upon the human character as candor. It was called whiteness by the ancients, for its purity and beauty; and it has always won the esteem due to the most admirable of the virtues. However little sought for or practised, all do it the homage of their praise, and all feel the power and charm of its influence. The man whose opinions make the deepest mark upon his fellows; whose influence is the most lasting and efficient; whose friendship is instinctively sought, where all others have proved faithless, is not the man of brilliant parts, or flattering tongue, or splendid genius, or commanding power; but he whose lucid candor and ingenuous truth transmit the heart's real feelings pure and without refraction. There are other qualities which are more showy, and other traits that have a higher place in the world's code of honor; but none wear better,

or gather less tarnish by use, or claim a deeper homage in that silent reverence which the mind must pay to virtue.

As it is the most beautiful, so it is the safest of moral qualities. None fall into so few mistakes—none darken and deform themselves with so little falsehood and wrong—none so free from the pain of doing wrong; as those who walk amidst the pitfalls and miasmas, passions and errors, of our tainted life, clothed habitually with candor. The rare and comely union of prudence and of principle, of firmness and forbearance, of truth and zeal, of earnestness of feeling and discrimination of views, is to be found only in minds pervaded and enlarged by candor. To love, and to seek in all things, the truth—to choose and adhere to, before all the solicitations of passion, or the power of prejudice, or the force of public opinion, or the claims of interest or power, whatever is right and true—to believe, at every juncture of experience or thought, that nothing is so good, or desirable, or trustworthy, as truth—to scent the truth amidst all the unpopular disguises which too often disfigure it in this world—this must be the safest and best, whatever we may think of it, if God really reigns, and there be an eternal distinction between truth and falsehood, right and wrong. In nothing have men so vital an interest as in truth. Nothing should we so earnestly strive to get at, or hold fast when obtained. "Buy the truth, and sell it not." Green Leaves.



The Advent Herald.

BOSTON, SEPTEMBER 10, 1853.

This readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XXIII.

THE BURDEN OF TYRE.

Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: From the land of Chittim it is revealed to them.—v. 1.

This sentence on Tyre was probably uttered about one hundred and fifty years previous to the overthrow of old Tyre, by Nebuchadnezzar during the Jewish captivity. New Tyre was subsequently built on an island about three-fourths of a mile from the shore. The first of the name was built on the main land, and at the time of this prophecy, was the commercial capital of the world, and a place of great strength. Read Ezek. 26:1-21, and 27:1-36.

The prophecy begins with an apostrophe to the ships of Tarshish, calling them to lament over the ruined city. Tarshish was a city in Spain, and the most distant port to which eastern commerce extended. (See note on 2:16.) Its "ships," are put by a metonymy for the persons on board of them. Ezekiel said to Tyre (27:12): "Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs."

The "land of Chittim," denoted the islands and countries bordering on the Mediterranean Sea, but particularly Cyprus. Josephus says of the sons of Japhet (*Ant.* 1. 6. 1): "Cethimus possessed the island of Cethima; it is now called Cyprus; and from that it is that all islands, and the greatest part of the sea coasts, are named Cethim [Chittim] by the Hebrews; and one city there is in Cyprus that has been able to preserve its denomination." Nebuchadnezzar, after a siege of thirteen years, entirely demolished the city of Tyre, leaving not a house standing. Jerome says:—"The Tyrians, when they saw they had no other means of escaping, fled in their ships, and took refuge in the islands of the Ionian and Aegean Sea." Thus the destruction of the city was made known, and the news of it communicated from Chittim to the ships of Tarshish.

Be still, ye inhabitants of the isle; Thou whom the merchants of Zidon, that pass over the sea, have replenished. And by great waters the seed of Sihar, the harvest of the river, Is her revenue; and she is a mart of nations.—vs. 2, 3.

"Isle," in Scripture denotes any maritime country—the main land, as well as an island. This apostrophe, Mr. Barnes understands to be addressed to Tyre; but Mr. Lord, to the cities on the Mediterranean coast which the ships of Tyre were accustomed to visit. We incline to the former view.

"Be still," indicates that silence will reign there. All its bustle and noise of commerce is to be hushed.

"Sidon" was about twenty miles north of Tyre, which was a colony from it. The inhabitants of Sidon were principally engaged in commerce between Tyre and other cities. Ezek. 27:8—"The inhabitants of Zidon and Arvad were thy mariners."

"Sihor" was in Egypt. Jer. 2:18—"What hast thou to do in the way of Egypt, to drink the waters of Sihor?"—evidently the river Nile, famous for the overflow of its waters, and thus denominated "great waters." These made the country very productive, and constituted it the granary of surrounding countries, which doubtless added much to the wealth of Tyre.

Be thou ashamed, O Zidon: for the sea hath spoken, Even the strength of the sea, saying, I travail not, nor bring forth children, Neither do I nourish up young men, nor bring up virgins. As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.—vs. 4, 5.

An apostrophe to Zidon. As the parent of Tyre, Zidon must necessarily share largely in its prosperity or adversity—the city, by a metonymy, being put for its inhabitants.

The sea, by personification, is represented as speaking for Tyre, and describing its destitution of inhabitants; for which Zidon, as the parent city is called to lament. The intensity of her grief, being illustrated by a simile,—comparing it to the effect which would be produced by similar tidings respecting Egypt.

Pass ye over to Tarshish; howl, ye inhabitants of the isle. Is this your joyous city, whose antiquity is of ancient days; Her own feet shall carry her afar off to sojourn.—vs. 6, 7.

An apostrophe to Tyre, indicating the flight of its inhabitants, on perceiving the loss of the city inevitable, as recorded by Jerome. Tarshish is one of the places to which they would migrate. By a metonymy, the city is put for its inhabitants, and is described as a woman unused to hardships, compelled to take a long journey on foot, in search of a home.

Who hath taken this counsel against Tyre, The crowning city, whose merchants are princes, Whose traffickers are the honorable of the earth? The Lord of hosts hath purposed it, to stain the pride of all glory, And to bring into contempt all the honorable of the earth.—vs. 8, 9.

The prophet now proceeds to show that the destruction of Tyre, was not the result of man's purpose, but of God's. And that it is a punishment for her pride and vanity. Read Ezek. 28:1-10.

"Princes," is a metaphor, illustrating the dignity and splendor to which her merchants had attained.

Pass through thy land as a river, O daughter of Tarshish: there is no more strength.—v. 10.

"Daughter of Tarshish" is an elliptical metaphor, for the inhabitants of that city. By an apostrophe, their future independence of Tyre is announced—they having before been held as its colony. The "strength"—*lit.*, band or girdle, which had restrained them within prescribed limits, being no more, they cease to be subject to Tyre; and by the simile of a river overflowing its banks, their own freedom is illustrated.

He stretched out his hand over the sea, he shook the kingdoms: The Lord hath given a commandment against the merchant city, To destroy the strong holds thereof.—v. 11.

Instead of merchant city, "Canaan" is the marginal reading, which is adopted by Lowth, Barnes, and others. Tyre, Sidon &c., were the strong-holds of Canaan. "As the ancient inhabitants of Canaan were traffickers, or merchants, the [Hebrew] word [for Canaan] came to denote merchants in general."—Barnes.

The Lord's stretching his hand over the sea, shaking the kingdoms, and giving commandment, are substitutions for the purpose of the Lord, and the acts of his providence which would result in the downfall of the strong-holds of Canaan.

And he said, Thou shalt no more rejoice, O thou oppressed virgin, daughter of Zidon; Arise, pass over to Chittim; there also shalt thou have no rest.—v. 12.

This is an apostrophe to the people of Tyre, called by an elliptical metaphor, "the virgin daughter of Zidon"—it being originally a colony from that city. Like a dishonored woman her rejoicings were at an end; and though they would flee to her cities and colonies, they would there find no repose.

The places to which they fled were probably involved in the subsequent wars of Nebuchadnezzar, who, according to Megasthenes, carried his arms as far west as the Pillars of Hercules, subduing the greater part of the north of Africa and Spain. (Barnes.)

Behold the land of the Chaldeans; this people was not, Till the Assyrian founded it for them that dwell in the wilderness: They set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin.—v. 13.

By an apostrophe, the prophet now designates the agent by which the sentence uttered against Tyre was to be executed, which shows that the conquest of old Tyre by Nebuchadnezzar, is the time to which the foregoing prophecy has reference.

"This people"—i. e., the Chaldeans or Babylonians, was not known as a formidable power, (for such is the use of the phrase, "were not," in Deut. 32:21,) till the Assyrians fortified the city and gave it celebrity. In the time of Job, (1:17,) the Chaldeans were a predatory people, living by plunder. The city of Babylon was probably founded by Nimrod on the spot where the erection of the tower of Babel was attempted; but Semiramis first reclaimed it from the vast waters of the Euphrates—confining the river within its banks by dykes—and made it a place of importance. Nabonassar added to its importance. But Nebuchadnezzar so improved and beautified it, that he said (Dan. 4:30), "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Its importance was doubtless so modern, that at the date of this prophecy, surrounding nations were familiar with the history of the erection of its towers and palaces. And that city, formerly so unknown and rude, had come up under the providence of God and was to effect the ruin of the more ancient and magnificent city of Tyre. This is also predicted in Ezek. 26:7-9: "Thus saith the Lord God; Behold, I will bring upon Tyre, Nebuchadnezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people. He shall slay with the sword thy daughters in the field: and he shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee. And he shall set engines of war against thy walls, and with his axes he shall break down thy towers."

Howl, ye ships of Tarshish: for your strength is laid waste.—v. 14.

This is a repetition of the apostrophe with which the prediction commenced (verse 1),—in which "ships," by a metonymy are put for their occupants; and "strength" for Tyre, the source of their strength—or as v. 11 reads, their stronghold. Her fall would be greatly lamented. Ezek. 26:15-18—"Thus saith the Lord God to Tyre; Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee? Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee. And they shall take up a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of sea-faring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it! Now, shall the isles tremble in the day of thy fall; yea, the isles that are in the sea shall be troubled at thy departure."

And it shall come to pass in that day, That Tyre shall be forgotten seventy years, according to the days of one king:

After the end of seventy years shall Tyre sing as an harlot.—v. 15.

After the conquest of Tyre by Nebuchadnezzar, it remained a desolation till the defeat of Babylon by the Medes, when another city of the same name was built on an island about three-fourths of a mile from the former city.

"The days of one king," are equivalent to the days of one kingdom—i. e., Babylon, of which Jeremiah said (25:9, 11, 12): "Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations. . . And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

Some of the nations were conquered before others, but at the end of the period designated, they would all be released from subjection to Babylon. Then Tyre would be restored to its former prosperity; but the simile, that she should sing as an harlot, indicates that the character of its inhabitants would be unchanged. The resemblance to a virtuous or a vicious female, is often used to illustrate the character of cities.

Take an harp, go about the city, thou harlot that hast been forgotten; Make sweet melody, sing many songs, that thou mayest be remembered.—v. 16.

This apostrophe is addressed to the restored city, which by a metaphor is denominated a "harlot." It had been forgotten for a long period, and the artifices which would be resorted to, to attract the

commerce of surrounding nations, are illustrated by the substitution of the analogous ones which abandoned females then made use of to attract attention.

And it shall come to pass after the end of seventy years, That the Lord will visit Tyre, And she shall turn to her hire, and shall commit fornication With all the kingdoms of the world upon the face of the earth.—v. 17.

These declarations are substitutions for the acts of providence, by which God would restore her to her former prosperity after the seventy years, and her resuming her former commercial pursuits, again becoming a mart for all nations, with which she would practice the same unworthy arts for purposes of gain that were then to result in her destruction.

And her merchandise and her hire shall be holiness to the Lord: It shall not be treasured nor laid up; For her merchandise shall be for them that dwell before the Lord, To eat sufficiently, and for durable clothing.—v. 18.

The usual meaning put upon this passage, is that its wealth would be consecrated to religious uses; but this does not comport with the predicted character of the new city, nor with its history—it having long since been destroyed and is now only a miserable village. A more correct view seems to be that her future wealth would not remain for the permanent advantage of the new city; but should be taken possession of by those whom the Lord had designated as their future conquerors. After continuing a prosperous city for a long period, new Tyre was conquered by Alexander the Great, and desolated. Since then, it has not recovered its former standing.

NOTE.—Mr. Lord's "Designation of the Figures of Isaiah," in his *Theological and Literary Journal*, impressed us with the great aid which a knowledge of the nature and use of figures gives in the interpretation of prophecy, and first suggested this series of articles. In their progress thus far, his articles in the *Journal* have been of material assistance to us. He progressed with them no farther than the 23d chapter of Isaiah, which point we have now reached. In our future investigation of this prophecy, therefore, we shall not have his assistance, only as we are successful in applying the principles evolved in the consideration of the foregoing chapters.

EXPOSITION OF 1 COR. 3:11-15.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

A CORRESPONDENT inquired a short time since respecting the meaning of this passage,—being somewhat puzzled how a man can be saved whose work is burned in the fire.

The apostle is illustrating the increase of the Church of Christ under the figures of planting and building. He distinguishes between those who labor, and those whose conversion is the result of their labors. The former "plant" and "water," and the latter are the "increase" which God gives. Paul and Apollos are ministers, by whom the church believed in Christ. Of the ministers Paul says, "we are laborers" &c., (v. 9): but to the Church he says, (same v.), "Ye are God's husbandry, ye are God's building." In carrying out the figure of the building, he shows that Christ is the foundation on which the Church is built; and that ministers are the master builders who build thereon. While the building as a whole, is a substitution for the Church, the "gold, silver, precious-stones, wood, hay, and stubble," are substitutions for the analogous classes of believers, which the several builders work into the building. Some of those materials will endure the fire which only refines them; such are substitutions for those members of the Church who will endure the day that shall try them. Other materials enumerated, are combustible, and are substituted for those nominal converts who will perish with the ungodly. Now as those who turn many to righteousness will shine as stars forever and ever, it is of some importance to the minister that his work be of a nature that will endure the test when the fire shall try it. If his work abide, i. e., if those professedly converted under his ministry prove to be the Lord's jewels, he will receive a reward; they will be the sheaves that he will bring with him, and will be stars in his crown of rejoicing; but if they were only nominally converted, they will be burned like hay, wood, and stubble, in the fire, and will be a loss to him who has labored to build them on the foundation of Christ Jesus; but he will himself be saved; yet his salvation will be so as by fire, because he is himself of a material that shall abide the test.

An article in another column headed "England, Dr. McNeil," from the pen of Mr. Kirk of this city, gives an interesting notice of a sermon on this text, to which we refer the reader.

THE ABOMINATION, AND HOLY PLACE.

(Continued from our last.)

WHILE we may not understand that the Roman army was the abomination foretold but that its idolatry was, the connection between the army and the abomination, we regard as proved by a comparison of the records which Matthew, Mark and Luke have made of the Saviour's discourse. The Saviour said, according to

Matt. 24:15, 16.—"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose readeth, let him understand,) then let them which be in Judea flee into the mountains."

Mark 13:14—"But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judea flee to the mountains."

Luke 21:20, 21—"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto."

While the two former say nothing about the encompassing of Jerusalem with armies, the latter says nothing respecting the abomination. It is very evident that Luke either paraphrases what Matthew and Mark recorded, or else supplies what they omitted,—either of which proves the connection claimed. Dr. Townsend, we think justly, supposes the latter, and thus arranges the several records:

"But when ye shall see the abomination of desolation [spoken of by Daniel the prophet], standing where it ought not, in the holy place, (whose readeth, let him understand!) and when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains."

As, according to Matthew and Mark, they were to flee to the mountains when they saw the abomination; and, according to Luke, when Jerusalem was encompassed with armies; it follows that those two must have synchronised in point of time, and it forever settles the question when the abomination overspread, if it does not what the abomination consisted in.

Josephus applied the abomination spoken of by Daniel 9:27, to the Jews themselves, though we think erroneously. Speaking of the zealots in the city of Jerusalem, he said: "Those men, therefore, trampled upon all the laws of men, and laughed at the laws of God; and for the oracles of the prophets, they ridiculed them as the tricks of jugglers; yet did these prophets foretell many things concerning virtue and vice, which when those zealots violated, they occasioned the fulfilling of those very prophecies belonging to their own country; for there was a certain ancient oracle of those men, that the city should be taken, and the sanctuary burnt, by right of war, when a sedition should invade the Jews, and their own hands should pollute the temple of God."—*De Bell. lib. 4, cap. 6, § 3.*

In another place he says:

"I cannot but think, that it was because God had doomed the city to destruction, as a polluted city, and was resolved to purge his sanctuary by fire, that he cut off these their great defenders and well-wishers, while those that a little before had worn the sacred garments, and had presided over the public worship, and had been esteemed venerable by those that dwelt on the whole habitable earth when they came into our city, were cast out naked, and seen to be the food of dogs and wild beasts."—*De Bell. lib. 4, cap. 5, § 2.*

Various writers, Hengstenberg and others adduce the above as proof that the abomination was on the part of the Jews; but had they demonstrated that supposition, it would not affect the epoch of its fulfilment.

The application of this prophecy, it may be considered, has been settled by its fulfilment. Dr. Townsend remarks on the passage:

"Then let them which be in Judea flee into the mountains." This counsel was remembered, and wisely followed by the Christians afterwards. And we find it accordingly most providentially ordered, that Jerusalem should be encompassed with armies, and yet that the Christians should have favorable opportunities of making their escape. Josephus (sect. 4, p. 1102, edit. Hudson) tells us that Cestius Gallus, in the 12th year of Nero, if "he had been inclined to break through the walls of the city by force, would instantly have taken it, and put an end to the war;" but, contrary to the expectation of all, and without any just cause, he departed. Vespasian was deputed in his place, as governor of Syria, and to carry on the wars against the Jews; and when he had subdued all the country, and was preparing to besiege Jerusalem, the death of Nero, and soon afterwards that of Galba, compelled him, from the disturbances and civil wars that ensued in his own country, to defer for some time his plan of operations against Jerusalem. These apparently incidental delays enabled the Christians to provide for their safety; and Eusebius and Epiphanius inform us, that all who believed in Christ left Jerusalem, and fled to Perea, and other places beyond the river Jordan. Josephus also remarks, after the retreat of Cestius Gallus, "Many of the illustrious Jews departed from the city, as from a sinking ship." After this period, when Vespasian was

confirmed in the empire, Titus surrounded the city with a wall, thirty-nine furlongs in dimensions, strengthened with thirteen forts, so that, Josephus says, "with all means of escaping, all hope of safety was cut off from the remaining Jews." So marvellously did our blessed Saviour insure, by his prophecy, deliverance to those who believed on him, and had faith in his promises: and so always "The Lord knoweth how to deliver the godly out of temptations."—*Notes, p. 149.*

Josephus says that "Cestius was not conscious either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace, he retired from the city without any reason in the world."—*Wars, b. 2, ch. 19, § 7.*

Mr. Whiston, commenting on this passage in Josephus, says: "There may another very important and very providential reason be here assigned for this strange and foolish retreat of Cestius; which if Josephus had been now a Christian, he might probably have taken notice of also; and that is the affording the Jewish Christians in the city an opportunity of calling to mind the prediction and the caution given them by Christ about thirty-three and a half years before, that when they should see the abomination of desolation—(the idolatrous Roman armies with the images of their idols in their ensigns, ready to lay Jerusalem desolate) stand where it ought not, or in the holy place, or when they should see Jerusalem encompassed with armies they should then flee to the mountains. By complying with which, Jewish Christians fled to the mountains of Perea, and escaped this destruction. (See Lit. Acom. of Proph. pp. 69, 70.) Nor was there, perhaps any one instance of a more impolitic, but more providential conduct, than this retreat of Cestius, visible during this whole siege of Jerusalem."

Eusebius and Epiphanius say, that at this juncture, after Cestius Gallus had raised the siege, and Vespasian was approaching with his army, all who believed in Christ left Jerusalem and fled to Pella, and other places beyond the river Jordan; and so they all marvellously escaped the general shipwreck of their country; not one of them perished."—*Dr. Clarke, on Matt. 24:16.*

Says Josephus: "After this calamity had befallen Cestius, many of the most eminent of the Jews swam away from the city, as from a ship when it was going to sink."—*Wars, b. 2, § 1.*

Theodoret * saith there was a fame that when Vespasian and Titus came to fight against them, the faithful that were there, by revelation, left the city according to our Lord's admonition." (Luke 21:20), and that of them Zachary foretold, the rest shall not perish."—*Daniel Whist, D. D. Com. on Luke 21:18.*

The conquest of Jerusalem by Titus, who soon after became emperor of Rome, and Pontifex Maximus, or the pagan high priest, terminated forever the Jewish sacrifices; and paganism was permitted even in the holy city. Says Josephus:

"The Romans, upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings round about it, brought their ensigns to the temple, and set them over against its eastern gate; and there did they offer sacrifices to them; and there did they make Titus emperor, with the greatest acclamations of joy."—*Wars, b. 6, ch. 6, § 1.*

"In forty years from the time the Messiah was cut off by wicked hands," says Bossuet, "the Roman eagle descended and Judea was no more."—*Rel. En. v. 1, p. 16.*

The mountain of the Lord's house had become like the high places of the forest,—the site of idolatrous worship. And the Jews were even taxed to maintain it. Says Dr. Brownlee:

"The temple of Jupiter Capitolinus, the most magnificent shrine of Roman idolatry, had been burnt in the civil war between Vitellius and Vespasian, a few months before the taking of Jerusalem. It was determined to rebuild this edifice on its former splendid scale; and, in order to augment the funds for this purpose, Vespasian issued an edict, that the proceeds of the annual capitation tax of two drachmas, formerly paid by the Jews throughout the world for the maintenance of the temple-worship, should now be applied to an object which they abhorred. This was to wound their religious feelings in the most vital part, and the tribute was levied in the most oppressive manner."—*Brownlee, Hist. Jews, p. 19.*

(To be continued.)

THE EASTERN QUESTION.

It is considered from the general tone of newspaper comments, that this question is not yet regarded as fully settled. They do not regard the intelligence received as perfectly authentic and official. The Tzar is not, they imagine, predisposed to peace, and they fear that he will find some excuse for refusing to withdraw his troops from the provinces. His whole course has been opposed to peace, and we shall not be sanguine that it has been effected, until the troops of Russia have actually re-

crossed the Pruth. Even then, it will not be difficult for Nicholas to find new cause for re-opening the quarrel.

The *New York Evening Post* has a letter dated Constantinople, Aug. 5, containing some interesting items of information which we have not met with elsewhere. The writer states that at that date, no reply had yet been received from St. Petersburg to the proposed plan of an amicable settlement of the difficulty between Turkey and Russia. The proposed arrangement is said to have had its origin with Baron de Bourquenay, the French ambassador at Vienna, and who has represented France at Constantinople. Actuated by feelings of gratitude toward the Sultan for favors shown him, the Baron drew up the proposed arrangement, which it is said gives certain assurances of the friendly and honorable intentions of the Sultan towards the Christian and other religious persuasions in his empire, and provides that in case these are received as satisfactory, and the Emperor of Russia withdraws his troops from the Danubian Provinces, the Sultan will send an ambassador to St. Petersburg to convey an autograph letter from himself to the Czar, in reply to that brought him by Prince Menschikoff; and that, in this letter, he will offer assurances of his design to continue the privileges and immunities possessed by the Greek Church in his empire. The writer says:

"Some persons believe that this proposition will be accepted by the Emperor of Russia, and yet the most prevalent impression is that it will not meet with favor, and that he does not intend to accede to any arrangement of the question, but rather by prolonging the rupture of diplomatic relations between the two governments, compel the Porte to maintain its present expensive armaments, and so sink under their weight. The Sultan's General-in-Chief, Omar Pacha, has now with him at Shumla one hundred and ten thousand men; eighteen thousand more are daily expected from Egypt. The fortresses of Nema, Shumla, Silistria, Ruzchuk and others, near and on the Danube, are well manned, and the troops are anxious for the commencement of hostilities. The Sultan's fleet lies in the fine Bay of Buyukdere, near the entrance to the Black Sea—some thirty or thirty-five vessels in all, and seven more are soon expected from Egypt."

The following despatch, dated Vienna 19th, is published: "The agent of Wallachia at Constantinople, on the 13th, advised Prince Stirbey that the Divan had unanimously recommended the acceptance of the last Austrian collective project to the Sultan. This authentic intelligence was forwarded hither from Bucharest, via Hermannstadt, by telegraph."

A Paris despatch dated 22d, says: "The accounts are rather contradictory on the subject of the acceptance by the Porte of the note of the four powers. One journal, that generally derives its information from the Foreign office, seems to have no hesitation in stating the affirmative; while another, which is evidently inspired at Russian and Austrian sources, declares that the affirming journal is in error, and that no account of such acceptance has been received. The latter would seem to be supported in its views by the continued silence of the *Moniteur*, which so promptly announced the assent of the Czar, while the prorogation of the English Parliament, the speech from the throne, and the remarks of Lord Palmerston, are regarded as indications that no further apprehensions about a speedy and pacific settlement ought to be entertained. Still the question is asked, has or has not the government received intelligence of the readiness of the Porte to accede to the propositions contained in the note; and if it has, why has it not stated so in the *Moniteur*? There is reason to believe that the government has received such intelligence; but it has not made it public because the acceptance in question was conditional. It was conditional because the Porte insists upon the evacuation of its principalities previous to sending an ambassador; or that a pledge be given that they shall be evacuated directly its acceptance be officially notified."

"In truth, the Sultan is placed in a very critical position. It is owing to the great exertions of the Turkish government, and the personal influence of the Sultan himself, and one or two popular ministers, that troubles have not already broken out in Constantinople and elsewhere; but it is considered perilous to put the patience of the population to too severe a trial, by taking no security for the withdrawal of the Russians. The government, it is stated, has already received intelligence, if not of the formal acceptance of the note by the Porte, at least of its readiness to do so on the evacuation of the Principalities; and though a brief delay may still take place, there is no sufficient reason to suppose that the present difficulty will not be removed, always supposing that there is a sincere desire to do so, quite as well as the rest."

To Correspondents.

C. E. HATCH.—We have inserted the notice of the death; but the lines were so imperfect in

rhyme and metre, that while soothing to mourners, they would not be interesting to the general reader.

"LETTER of Publius Lentulus to the Senate of Rome, concerning Jesus Christ."—A subscriber has sent a copy of this for publication in the *Herald*, unaccompanied by any evidence of its authenticity. We have published it two or three times within ten years, and have declined it as many, because of doubt respecting its genuineness. Nothing is easier than forgeries of this kind, and when such documents are published, they should be accompanied with the evidence on which their authenticity rests. There are many such things afloat, which are of no value whatever.

THE HERALD OFFICE.

I AM under obligations to brother Litch for his voluntary and unsolicited articles on "The Support of the *HERALD*," which were published in my absence, and of which I had no intimations till I read them in the *HERALD*.

Since first embracing the doctrine of the Second Advent brother L.'s devotion to the cause is known of all. He has been conversant with the history and position of the *HERALD* office from the first. Nothing connected with it has been kept from his knowledge. He can have no inducement to speak otherwise than impartially respecting it; and it is from a personal knowledge of its condition and wants that he was prompted to make the appeal that he has. We trust that our affairs may ever be so conducted, as to meet the approval of those who are thus personally familiar with them; and put to the blush and make apparent the falsity of those who designedly misrepresent, because of their jealous or selfish purposes.

I have for some time felt quite anxious respecting the office and my mission in connection with it.

The greatest number of subscribers we have ever had, was on the 1st of Jan. 1851, when they numbered 4664. Soon after, we struck off from our list 400, from whom we had not heard for a long time, and added sixty-three to the poor list which left 4327. The well known opposing influences with which the *HERALD* had to contend have been successful in reducing our list more than 600; so that at the close of the last volume, July 1st, we had but 3643 subscribers of all kinds—including the poor and non-paying,—which deprives us of the means we before had to supply the poor, and circulate publications. A portion of this falling off is to be attributed to an effort made the present year to excite prejudice against the office, on the ground that the *Herald* has the enormous circulation of 5000 paying subscribers; and though we anticipate no deleterious results from it except in its own locality, our list has been somewhat reduced by it. It will require no prophet's ken to predict that with such influences continued, without the earnest efforts of friends to counteract them, that the paper must be made less efficient by being reduced to its former dimensions, or perhaps entirely suspended. This is put forth with the hope that a statement of these facts will prompt the friends of the *HERALD* to more earnest efforts to extend its circulation, and to recover for it all that it has lost, and more. Even now, we trust, that the tide has turned. During the month of July, we have had a net gain of 25, for which we are mainly indebted to brother Litch's articles.

I know that in my labors, I am actuated by no selfish motives; and I have the fullest confidence that while God wishes the continuance of the *HERALD* office, he will provide the means for its support. He, however, requires our own exertions; and as an inducement to friends to exert themselves to procure subscribers, I will make the following

OFFER.

Those who will procure three or more new and paying subscribers, and wish for remuneration, may order from the office any books that we publish, to the amount of one fourth the money they obtain from such subscribers. Or, if they prefer, they may order to one fifth the amount of it in any of the books that we purchase and keep for sale.

In addition to the above, we will make a present of Jewett's great picture of Bunyan's *Pilgrim's Progress*—a steel engraving on a plate 24 by 30 inches, and sold for \$5, to the one who will send us the greatest number—over ten—of paying subscribers between now and the first of January next.

We want to bring the list up to 5000 paying subscribers; which is necessary, so make the office as efficient as it should be, to enable me to publish the works I have in my mind, to supply the *HERALD* to the worthy poor, to assist in new fields of labor, and to meet the obstacles which are thrown in my way abroad by those who are more anxious to destroy, than to build up.

J. V. H.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

FUTURE EVENTS REVEALED BY GOD.

BY ZETA.

"BEHOLD the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." (Isaiah 42:9.)

God knew the end from the beginning. He is the only infallible source from whom a knowledge of future events can be obtained. In different ages of the world he has mercifully revealed his will, and inspired duly qualified men to foretell things to come. Those who have been thus honored, are denominated Prophets. The Scriptures, however, speak of two classes, viz., those who prophesied in accordance with the will of God; and those who did so out of their own hearts—saying "Thus saith the Lord," when he had not spoken. The knowledge of future events is invariably communicated by the Spirit of the Almighty, and a true prophet is the medium, or mouthpiece through whom Jehovah speaketh. A false prophet is an individual who designedly, or through the delusion of Satan assumes that he is supernaturally endowed, or possesses naturally, the power of seeing into futurity and foretelling what shall happen. Some of this class exist at the present time; but as they invariably have ultimately to revise their predictions to make them agree with the occurrences which they pretend to have known beforehand, their elastic prophecies assume a striking chameleon and protean nature! God in mercy has given us an infallible rule, whereby we can determine with unerring certainty the true from the false prophet: "And if thou say in thine heart, how shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: Thou shalt not be afraid of him." (Deut. 17:21, 22.)

The Bible is a perfect revelation of God's will to man. All that is necessary to make us wise unto salvation may be found in the Old and New Testaments. Therefore we require no living prophets as in ancient times, neither new revelations; and hence when modern prophets desire the privilege of giving utterance to their new and special revelations, we may with due respect view them as a class of dignitaries whose services are not required, and whose instructions the Church may dispense with without loss. We can only repose confidence in the revelations contained in the Bible. We dare not lean upon the sayings of men who vain would have us receive their erratic productions as inspired. "The law and the testimony" is our only safe appeal and guide.

In the past history of the world, previous to the infliction of judgments, or the ushering in of important changes, Jehovah has given a timely warning. The sacred Scriptures furnish several striking examples of the observance of this principle in connection with the moral government of God. In some cases such warnings were sealed until nearly the time of their accomplishment. But through light shed upon the Scriptures they have been made plain during the existence of the generation of men destined to witness their fulfilment. This arrangement has answered the purpose of giving new revelations:

In the days of Noah the flagrant wickedness of man reached to the skies and grieved the Most High. It repented him that he had made man, and he resolved to destroy man with the earth. He did not however execute the threatened judgment immediately. His long suffering waited an hundred and twenty years. (Gen. 6.)

When the children of Israel went into Egyptian bondage, also when they came out with great substance—they did so in fulfilment of the predictions of Jehovah previously uttered. (See Gen. 15:13.)

When God determined to punish his people for their sins, by making them serve the king of Babylon seventy years, and afterwards punish the king and overthrow his kingdom, he previously communicated his intention of doing so to his servant Jeremiah. (Jer. 25:8-14. See the record of its fulfilment in 2 Kings 24:18-16; 2 Chron. 36:14-21; Jer. 29:10; Dan. 5:25-31 and 9:1, 2.)

In the days of Abraham and Lot, God deferred the destruction of Sodom and Gomorrah until he had communicated his intention to Abraham. The servant of the Lord warned the inhabitants faithfully; but although the clouds were gathering thick and fast around their guilty heads—with the storm of righteous indignation ready to burst upon them—they heeded it not and refused to repent. Therefore when Lot entered Zoar, although the sun had arisen and was shining in splendor, the same day God rained fire and brimstone from heaven and destroyed them. "And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." (Gen. 19:25.)

The same principle has been observed by God in relation to the rise and fall of kingdoms. In the book of Daniel—"the sacred calendar of prophecy"—are predictions descriptive of the rise and fall of Babylon, the kingdom of Media and Persia, its overthrow by the Grecians—the establishment of the dominion of Alexander upon its ruins—the rise of the Roman empire—its changes and ultimate destiny.

During the ministry of the Saviour he foretold the great change to come upon the Jewish nation, the doom of their beautiful Temple and city. Yea he wept when he saw their hardness of heart, and said: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered you as a hen gathereth her brood under her wings and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. 23:37.)

To his disciples he said, "When ye see Jerusalem encompassed with armies, then know that the desolation thereof is nigh!"

"Behold the former things have come to pass and new things do I declare: before they spring forth I tell you of them." The examples presented of the observance of this declaration in time past, may be considered the pledge of the certainty of its observance in the future.

We proceed to inquire, Is the expectation that we are on the eve of some great change based upon the "sure word of prophecy?" For several years past theologians, politicians, and statesmen have expressed their candid opinion that an important crisis rapidly approacheth, and that we live on the eve of the most solemn events ever witnessed. True they differ as to their nature and detail. One writer on prophecy remarks: "Never perhaps in the history of man were the times more ominous, or pregnant with greater events than the present. The signs of them in many respects are set before the eyes of men and need to be told: and they strike the senses so forcibly, and come so closely to the apprehensions of all, that they may be said to be felt as well as seen. The face of the sky never indicated more clearly an approaching tempest, than the signs of the times betoken an approaching convulsion, not partial but universal. It is not a single cloud surcharged with electricity, on the rending of which a momentary flash might appear, and the thunderbolt shiver a pine, or scathe a few lonely shrubs, that is now rising into view. But the whole atmosphere is lowering, a gathering storm is accumulating fearfully in every region, the lightning is already seen gleaming in the heavens, and passing in quick succession from one distant cloud to another, as if every tree in the forest would be enkindled, and the devastating tempest, before purifying the atmosphere, spread ruin on every side. Such is now the aspect of the political horizon. The whole world is in agitation. All kings on earth, whose words are wont to be laws, are troubled. The calm repose of ages, in which thrones and altars were held sacred, has been broken in a moment. Ancient monarchies which seemed long to defy dissolution, and to mock at time, pass away like a dream. And the question is not now of the death of a king or even the ceasing of one dynasty and the commencement of another; but the whole fabric of government is insecure, the whole frame of society is shaken. Every kingdom, instead of each being knit together and dreaded by surrounding States, is divided against itself, as if dissolution were the sure destiny of them all. . . . There are signs of change in every country under heaven; and none can tell of what kingdom it may be told to-morrow, that a revolution has been begun and perfected in a week. Every kingdom seems but to wait for its day of revolt, or revival, and the only wonder now would be, that any nation should continue much longer what for ages it has been; or that the signs of the times should not everywhere alike be a striking contrast to those that are past." "Distress of nations with perplexity!"

(To be continued.)

THE SCRIPTURES.

HAVING illustrated two points of received instruction from Holy Writ, indispensable to Christian experience, we are prepared to state another reason for the introduction of the Scriptures among sinful men, viz., that through learning, and having in exercise the patience, and comfort of them, "we might have hope." (Rom. 15:4.)

Well has it been said, that "Looking forward must ever be the attitude of the Church. In one sense it may be said to be the attitude of the whole human race ever since the fall. Who is satisfied? Who is living in the contented enjoyment of the present? Who is not sensible of a craving which he has never yet been able to appease? But the difference between the Church and the world is this: the Church has something to look forward to—something fully satisfying, and which rests on the sure word of God; whereas the world is ever grasping at shadows, and ever finding itself miserably deceived." (Ad. Tr., v. 1.) Hence, of our heavenly Father we may "ask for good, and hope it; for the ocean of good is fathomless." But what is hope? "Hope is the desire of some good, attended with the possibility, at least, of obtaining it; and is enlivened with joy greater or less, according to the probability there is of possessing the object of our hope. Scarce any passion seems to be more natural to man than hope; and considering the many troubles he is encompassed with, none is more necessary; for life, void of all hope, would be a heavy and spiritless thing, very little desirable, perhaps hardly to be borne; whereas hope infuses strength into the mind, and by so doing lessens the burdens of life. If our condition be not the best in the world, yet we hope it will be better, and this helps us to support with patience." (Buck.)

The gospel hope is a link in the golden chain of truth (1 Cor. 13:13) necessary for our salvation, (Rom. 8:24,) and is compounded of expectation, desire, and object unseen. It is intimately connected with faith as its antecedent, and is its legitimate offspring; hence unbelievers are "without hope." Lord Byron, although "a man gifted with great genius," yet being destitute of faith, in his last moments thus writes:

"Aye, but to die, and go, alas!

Where all have gone, and all must go;

To be the nothing that I was,

Ere born to life and living woe!

"Count o'er the joys thine hours have seen,
Count o'er thy days from anguish free;
And know whatever thou hast been,
'Tis something better not to be."

The atheist Hobbes said in his last moments, "I am now about to take a leap in the dark."

Thus as faith proceeds, and hope follows, the faith of the gospel believes what God has spoken, the hope expects and desires, with patience and joy, the promised blessing. The god (2 Thess. 2:16) or true hope rests upon a sure foundation, (1 Pet. 1:3,) and the possessor is "ready always to give an answer to every man who asketh him a reason of the hope that is in him, with meekness and fear," (1 Pet. 3:15,) both as it regards the work of Christ and his own. On the contrary, the false hope rests upon a fabric as frail and deceitful as the spider's web, (Job 8:13, 14,) and the expectation of its possessor shall perish. (Prov. 10:28, and 11:7.) Let me illustrate: The farmer (1 Cor. 9:10) prepares his ground in the proper season, sows his seed, performs the necessary labor for cultivation, and trusts the providence of God for an increase. If interrogated respecting his prospects about midsummer, he readily points to his waving fields, and exults at his confidential hope of a harvest. He has a reason—a good foundation for his hope. Such is an illustration of the Christian hope. Another farmer sits down, folds up his hands, neglects to plough and sow his seed, and expresses his determination to "trust in the Lord," saying, "God has promised seed time and harvest while the earth remaineth, (Gen. 3:22; Isa. 55:10); also we are to consider the ravens, for they neither sow nor reap, and God feedeth them, (Luke 12:24,) consequently I shall be provided for." Who would not say that he was foolish indeed—his trust was presumptuous—his idea of God's word vague—for even ravens do what they can for themselves—his foundation uncertain, consequently his hope of a harvest false! Like to this is the hope entertained by sinners. Most cherish an expectation of and desire for happiness in the world to come, yet because of the sin of omission on their part, they will perish. Some talk of the declarations of God's word, such as "God is the savior of all men," &c. (1 Tim. 4:10), yet, like the farmer, the circumstances and conditions therewith they totally disregard—cast them into the shade. The promises of God upon which we base our hope, both as it regards temporal and

spiritual blessings, are equally certain, the conditions upon which we receive them are equally binding, the disastrous results of neglecting them are equally true, with this difference—the one short, the other, long—the first, temporal, the second, eternal.

To travellers over the sea of time, how necessary that we understand our latitude and longitude—the permanency or frailty of our bark, and the strength or weakness of the anchor (Heb. 6:19) of our hope. To this end I now offer a few reasons for a "good hope," without which our foundation is as impermanent as the changeful sand, which will fail us in the day when the storm of God's wrath shall burst upon a wicked world. (Matt. 7:24-27.) J. P. F.

THE DISCUSSION.

BRO. BLISS:—When ye therefore shall see (what) the abomination of desolation, spoken of by Daniel the prophet, stand (where) in the holy place (whose readeth let him understand.)

1. It is called an abomination.
2. Of desolation—this is its name.
3. You are to see it. For the Lord never told any of his creatures to see anything if it was not to be seen.
4. It is to stand in the holy place.

Now, the question naturally arises, what is the holy place here, spoken of? Is it the literal Jerusalem, the capital of the land of Judea, or not? I find nowhere in Scripture that Jerusalem is called "the holy place." It was sometimes, before the first advent of our Lord, called the holy city, but never after, by either himself or the apostles. There are two expressions, in Acts 6:13, and 21:28, where it is called the holy place; but this was by some persecuting Jews, which amounts to nothing. While on the other hand, the Saviour calls it a "city of murderers." (See Matt. 22:7.) The temple, he said, was a den of thieves. Surely, then, we could not style either Jerusalem or the temple the holy place. Had there been any rites or ceremonies, or system, or place, that was called the holy place when this prophecy was given? I answer there was. The tabernacle, the tent of the congregation, with its rites and ceremonies, constituting the foundation of the Jewish religion, was called "the holy place." It is called the holy place no less than 26 times, beginning with Ex. 28th, and ending with Lev. 16th. This system, which was introduced for the benefit of his people the Jews, these rites and ceremonies which only pointed to Him which was to come, was to give place to the gospel dispensation. Why? Because "the law made nothing perfect; but the bringing in of a better hope did, by which we draw nigh unto God." (Heb. 7:19.) Therefore the bringing in of a better hope, or the ushering in of the gospel, took the place of the other: for it is declared, (Heb. 10:19), "Having therefore, brethren, (liberty, mar.,) boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he consecrated for us through the veil, that is to say, his flesh." Therefore "the holy place," (as it was called,) being done away, and the gospel being put in its place, there is no alternative, and it must of necessity become "the holy place." Observe, I do not say the Church took the place, but the gospel of the Lord Jesus Christ. The Church is not the gospel, but the Church may be attached to the gospel; and in this sense it may become a living monument of the effects of the gospel. This brings us to two questions:

1. What is the gospel and how revealed? And
2. What constitutes the "abomination of desolation," or "the abomination that makes desolate," as Daniel calls it?

The gospel in its purity, although in figurative or symbolical language, reveals the abomination of desolation, or the abomination that makes desolate, revealed.

Rev. 6:1, 2—"And I saw when the Lamb when he had opened the opened one of the seals: fourth seal, I heard the and I heard as it were voice of the fourth beast the noise of thunder, one (creature) say, Come and of the four beasts (creatures) saying, Come and behold a pale horse, and see. And I saw, and behold his name that sat on him hold a white horse, and he was Death, and hell followed that sat on him had a loved with him. And bow; and a crown was power was given unto given unto him; and he went forth conquering, of the earth, to kill with sword, and with hunger, and with death, and with the beasts (governments) of the earth."

Behold the contrast! The gospel revealed in its beautiful simplicity, and purity, and the abomination of desolation, death and hell stripped of its abominable covering, they or he rides upon a pale horse. He endeavors to make some show towards the gospel. What a terrible scene is brought to view on the opening of this the fourth seal! Is

not this a fit emblem of "the abomination of desolation?" Behold it! Death riding upon a pale horse, to deceive. Some resemblance to white, Hell following with him to devour with a tremendous power, first, to kill with the sword, secondly, with hunger, thirdly, with death. What! death and hell power to kill with death! Observe the expression. Awful, dreadful, deadly poison,—the poison of the serpent. (Rev. 13:15.) Fourthly, with the beasts (kingdoms, or governments of the earth.)

Beloved brethren, who has ever had power given unto them to call on the governments (plural) of the earth to kill, to destroy the saints of the Most High but one, and that a gigantic power, since the introduction of the gospel of the Lord Jesus Christ! and has not that power done more to desolate the vineyard of Jehovah than any other power that has arose since the foundation of the world? Is there any difficulty in finding this power that is here uncovered and seen in its nakedness, death and hell destroying the saints of the Most High! The opening of fifth seal reveals the people whom they had slain. Surely there need be no difficulty in seeing who or what this abomination of desolation was, and the holy place he has occupied. To us who live in the nineteenth century, there can be no difficulty in looking back and tracing his blood-stained course, beginning in the fifth century, to the present time. This "mystery of iniquity," which had already begun to work in Paul's day,—this "man of sin," this "son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that (professing to be the vicar of Jesus Christ) he as God, sitteth (where) in the temple of God, (the holy place) shewing himself that he is God." Behold his name stands out in bold relief,—*"Mystery, abominations of the earth,"* &c.

"Truly he has walked The earth, from age to age, and drank the blood Of saints, with horrid relish drank the blood Of God's peculiar children, and was drunk, And in his drunkenness dreamed of doing good. The supplicating hand of Innocence, That made the tiger mild, and in his wrath The lion pause, the groans of suffering most Severe, were naught to him: he laughed at groans: No music pleased him more, and no repast So sweet to him as blood of men redeemed By blood of Christ."

But enough on this point: his day is gone, his time, times, and half has rolled away; his 1290 days, or years, is numbered with the ages past and gone; the cup of affliction of the people of God has been filled to the brim; they have drunken the dregs of the cup of trembling and wrung them out. (Isa. 51:17.) The God of Israel says, affliction shall not rise up the second time. (See Nahum 1:6-9.) Hear his voice, his lovely, his comforting voice, as he speaks by the prophet (Isa. 51:21-23), "Therefore, hear now this, thou afflicted: and drunken but not with wine. Thus saith thy Lord Jehovah, and thy God that pleadeth the cause of his people: Behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury: thou shalt no more drink it again. But I will put it into the hand of them that afflict thee, which have said to thy soul, Bow down, that we may go over, and thou hast laid thy body as the ground, and as the street, to them that went over."

Once more. Truly there shall be a time of trouble, such as never was, but thanks be to the Creator of heaven and earth, it is not a time of persecution: the blood-washed throng may pass through the waters, they may stand or walk in the midst of the fire, but the voice of Israel's God sounds louder than the roaring waters, or the devouring flame, saying, "Fear not: for I have redeemed thee, I have called thee by thy name: thou art mine. When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee, for I am Jehovah thy God, the Holy One of Israel, thy Saviour."

The setting up of God's everlasting kingdom has been sounding for a period of 21 years, and soon the Holy One of Israel will shine forth in his beauty, in his majesty, and in his strength. Then he will send forth his angels to gather his redeemed from one end of heaven to the other, where they have been scattered in the dark and cloudy day; and while the broad banner of God's everlasting kingdom shall wave in triumph over the lofty battlements of Zion, the shouts of the redeemed shall be heard as the voice of many waters, as the voice of mighty thundering, saying, "Alleluia! for the Lord God omnipotent reigneth." (Rev. 19:6.)

Thy brother in the love of Jesus, B. BUSSIER.
Philadelphia (Pa.), Aug. 26th, 1853.

Bro. BLISS:—As you are presenting us with your views of the "abomination of desolation," and the

"holy place," I will venture one question for your consideration, which you may have had presented to your mind before.

If the abomination of desolation was the Roman armies, how will you explain Mark 13:14, which represents that power (whatever it may be) "as standing where it ought not?" Could such be true of the power that invaded the holy land? Did not God send those armies there? If so, how could they stand where they ought not, in the sense used by our Saviour in Mark's gospel? Yours truly,

R. R. YORK.
Yarmouth (Me.), Aug. 31st, 1853.

As not the Roman armies, but the Paganism that overspread wherever those armies took possession, is held by us to be the abomination, we do not see any difficulty in the case. Brother York will not probably contend that Paganism ought to be the religion of Judea.

CORRECTION.—Bro. BLISS: In the publication of my last, there was an omission of an important clause in the quotation of Dan. 7:25, which, I am quite sure, was correctly quoted in the manuscript. The passage corrected would read thus:—"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws: and they shall be given into his hand until a time, and times, and the dividing of time." The words italicised were the words which were omitted, thereby weakening the force of the article; as the object was to show that the people of God were under the dominion of the Papacy, wherever that power extended. That the Catholic faith, or heresy, extended into Palestine, and was propagated by the sword, see Bower's *History of the Popes*, pp. 324 and 334.

LETTER FROM MANLIUS, N. Y.

Dear Brethren and Sisters scattered over the world: As a sister in the glorious hope of soon witnessing the return of our Lord and Saviour, I now address you in the fulness of my heart, cemented as we are by the dying love of a crucified Redeemer, and embracing the same hope of a returning King, it is with confidence and love that I attempt to insert a few lines for your perusal, feeling incompetent to say anything which will edify or instruct, yet I will bear my testimony to what I conceive to be God's truth in these last days.

As the children of God, we belong to one family, and take a special interest in all that concerns each member: when one member suffers, the rest sympathize with it; and if a crumb of prosperity falls to the lot of any, it is a source of rejoicing to all.

I feel thankful that the Lord has given some of his servants wisdom to search into the time, and the manner of time that the prophet testified that the Nobleman would return, and I am sure that daily events testify to the correctness of their views. God has said the wise shall understand, and he has said that whosoever is wise, and will observe these things, he shall understand the loving-kindness of the Lord. This implies that wisdom is applied to those who search diligently the records of divine truth.

The heavenly hosts are not unmindful spectators of the events of these last days, but are looking with anxious solicitude when man shall be again restored to his original purity and blessedness. And shall man be mute while angels sing, Glory to God in the highest, that Eden is soon to be restored to its perennial glory? No; let us rather join in the chorus, and cry mightily to him that he will come, and come quickly. Signs there's no mistaking, and the events waited on every breeze, echo loudly, Behold the bridegroom cometh!

We who profess this faith, scattered over the world, as it were, one of a city, and two of a family, stand in a most important situation as it respects our example and influence over our fellow-creatures, that our daily walk and conversation do not disannul, or make void our faith before a gainsaying world, and cause them to meet us with the retort, What do ye more than others? The scenes which we are looking for are to decide the eternal destiny of a world. Who can, in any adequate proportion realize the important post in which we are placed? Our Saviour, in addressing his disciples, says, "Ye are the light of the world," and that a light should not be placed under cover, but in a conspicuous place, that all may be benefited; yet our Saviour says to the Pharisees, Ye will not come to the light, because they loved the darkness better. (Would that there were no such in our day.) Yet if we have light, we are bound to exhibit it. But, dear friends, how much of the light has become darkness, and thereby caused many to stumble? Where much is given, much will be required. If (as I truly believe) this is God's truth, and we have been led to investigate and embrace it, what will be our responsibility if we fail to

manifest it to others, or to suffer it to grow dim and languish in the socket? We read of those who, after professing to be Christ's disciples, and hearing him gladly, at some of his doctrines went away, and walked no more with him. Would that this had not been the case of any who received the tidings gladly in '43, but because of the tarrying time they renounce the whole faith. This must occur in consequence of losing the roll, and not giving heed to the sure chart.

That all who love our Lord's appearing may stand on their watch-tower in these perilous times, is the prayer of a sister in the blessed hope,

PHYRURA BLOOD.

Obituary.



"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." JOHN 11:25, 26.

DIED, at Spencer, on the 18th ult., CHENEY WARREN, only child of George D. and Sophronia T. Hatch, aged 14 months.

DEATH OF BRO. H. L. SMITH.—This beloved brother has fallen asleep in Jesus. He died on Thursday, Aug. 25th, at 5 o'clock, P. M. I attended his funeral at Auburn on the Saturday following, when a large and sympathizing audience were in attendance. He died unexpectedly, though his declining health had indicated unmistakably his approaching dissolution. Few men were more beloved, and few could be more lamented. I shall give, as soon as practicable, a sketch of his life, and the circumstances attending his death, from materials furnished by his family, and from my own acquaintance with him. His wife is left with a large family, and is deeply afflicted.

L. D. MANFIELD.

FELL asleep in Jesus, at Swanton Falls, Vt., on the 4th of August, 1853, HANNAH, wife of brother HENRY ASSLETINE, in the 50th year of her age. She was for many years a devoted member of the Congregational church, and died in this connection. Her husband embracing, while a Methodist, the doctrine of Christ's speedy coming, a few years since, sister A. was brought to investigate the subject likewise, and while cherishing this "blessed hope," in connection with every day Christianity and domestic duties, she has ever cordially welcomed the ministers and people of the Second Advent, frequently observing that great light had been thrown upon her mind from the Scriptures by their means. After much suffering, she died in the peaceful hope of a better resurrection. A husband has lost a companion, an adopted child a mother, and the Church of God a member and friend. But we mourn "not as those without hope." A numerous, attentive, and weeping audience were addressed by the writer on the occasion of her burial, from 1 Cor. 15:26.

D. T. T.

DIED, in this city, Aug. 2, 1853, brother JAMES HENRY CORNELL, aged 28. In the death of our brother a devoted wife, and mother, with other near relatives, and the church of which he was a member, are called to "sorrow," yet they can "rejoice in hope." About three years ago brother C. gave himself to God. Previous to conversion, his mind on divine things was inclined to skepticism; but, meeting with temporal misfortune, and about the same time, having his attention called to discourses by brother Himes and others, on the prophecies, he was brought to realize the fact, that his worldly hopes were vain, and induced to search the Scriptures with faith and prayer, that he might secure the sure hope which its pages alone reveal. In this pursuit he found peace, compared with which all his enjoyments in sin were but bitterness. During a lingering sickness (consumption), he exemplified that meekness and patience which is derived alone by firm faith from the Divine arm, and good hope in the precious promises of the Bible. A day or two before his death, he said to me with great earnestness, "Oh, how good to feel that God is all the while with us." And often during his wearisome days and nights of pain, he would exclaim, "What should I have done now without this blessed hope?" Those portions of the Bible which related particularly to the resurrection of the saints and the change of the righteous living at the coming of the Saviour, and their eternal union with Him in the earth restored, were his delight. The sweet passage in the 14th chapter of Job, "Thou shalt call and I will answer thee," &c., he would often refer to with great interest. Movements among the old nations of the world waking up to earth's last battle—even that of the day of God Almighty—and other signs of the times,—continued to possess much interest, and afford him joy, as indicating the swift approach of Him whom he waited for with love. Thus he sweetly closed a short but precious companionship with friends here; and he waits the dawn of that heavenly Sabbath of a redeemed world, which sin nor death can ever disturb. At his funeral a congregation was addressed by the writer, from Rev. 21:4—"And there shall be no more death."

Yes, God was with thee, and upon his arm Supported alway, thou didst fear no harm; With eye of faith undimmed, to Eden's shore, This fading world could flatter thee no more.

Peace to thy slumbers, servant of the Lord, Soon he will call thee to thy blest reward;

Responsive to that voice thou wilt arise, And meet with joy thy Saviour in the skies.

We'll strive to meet thee on that cloudless morn,
When Christ shall come and this sad earth adorn;
No death,—no tear, our joyful eyes shall dim;
But we shall see His face, and be like him.

GEO. W. BURNHAM.

Providence, Aug. 24th, 1853.

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REFERENCES.—Gov. Seward, Auburn, N. Y.; Hon. Francis Granger, Hon. John Gregg, Canandaigua, N. Y.; H. Bennett, M. D., and P. M. Bromley, Esq., Rochester, N. Y.; and Rev. J. V. Himes, Boston, Mass. [ly 16.]

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ADVENT HERALD.

BOSTON, SEPTEMBER 10, 1853.

NEW WORKS.—We have now arranged to publish a volume of Elder O. R. Fassett's discourses, doctrinal and practical. Subjects:

1. The Two Covenants.
2. The Millennium—Two Resurrections, or Exposition of Rev. 20th.
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This will be a timely and valuable work. We hope to be able to give it a wide circulation.

Memoir of Permelia Ann Carter, with a brief account of her life, and containing extracts from her journal and letters, with miscellaneous articles. Edited by her sister. Sister Carter was originally a member of the Baptist church in Westboro'. On hearing the evidences of the personal advent of Christ, she became a convert to the faith, and was a bright and shining light of the cause while she lived, and in death she triumphed in the blessed hope of a speedy resurrection.

This work will not fail to be a blessing to all who read it, but more especially to young Christian believers of both sexes, in the Advent churches.

TEMPERANCE PETITION.

A PETITION signed by Lyman Beecher, F. D., and others, to the city government, has been presented, asking for an enforcement of the so called "Maine Law," and closing with these words:

"On you it devolves to see that the law is carried into effect without delay, and without evasion, and this we respectfully ask; and this we are bound by our reliance on your characters to believe will be done."

The Mayor and a majority of the government take umbrage at this, and in their report on the petition comment on it as follows:

The committee regret that the petitioners should make use of language like this without first attempting to ascertain what the duties are which the act in question imposes upon the Mayor and Aldermen. If they had done so, the committee think they would not have spoken of those duties so confidently and so authoritatively, and the committee regret that the petitioners should assume that the Board of Mayor and Aldermen have not endeavored to inform themselves thoroughly as to their duties, or that they need any prompting to induce them to discharge those duties faithfully, when they are bound to do so according to their best knowledge and ability, by the solemn obligation of their official oath. The petitioners may be assured that the Board have given special and anxious attention to the subject, with a view to the discharge of their duties under this statute, whatever they may be, and the committee are confident that the Board will be thought, by the public, to have full as much interest in the moral welfare and prosperity of our city, as even the petitioners themselves."

This may all read very well on paper; but those who remember the large number—more than one thousand of them—who were licensed immediately after the enactment of the Maine law,—or when it went into operation, to sell spirits contrary to the provisions of that enactment for nearly a year after it should go into effect, will not accord to his Honor (!) the Mayor any very earnest desire to enforce that law. Nor will those who remember the summary ejection of Marshal Tukey from office, for the probable reason that he was determined to do his duty in the enforcement of that law, acquit the government of a determination to throw all possible obstacles in the way of its enforcement. If any farther evidence of this is wanting, it is apparent in the perfect impunity with which that law has been constantly violated in this city, without any effort to enforce it, and which has called forth this petition from the friends of temperance and order.

While the majority are indifferent to its enforcement, we are glad to see that Alderman Sleeper has the manly courage to dissent from them in the following minority report:

The undersigned, one of the committee to whom was referred the memorial of Lyman Beecher and others, respectfully reports.

The committee have given the memorial the thoughtful consideration which the importance of its subject, as well as the high character of its signers, seemed to require.

The undersigned concurs fully with the memorialists in regarding it as a duty of the city authorities to respect and enforce the law intended to restrain the traffic in ardent spirits.

The great object of all government, be it national, state, or municipal, is to protect the per-

sons and property of the citizens against aggression. The chief object of the city organization is thus to protect the people of Boston.

We have a large body of organized police, watchmen, and constables, all aiding to promote this end. The principal business of these officers is to prevent the commission of crime. What they do to secure its punishment is of much less importance.

The most prolific source of crime in our community is intemperance. It is confidently believed that three-fourths, and probably more, of all the violations of the criminal code in this city, can be traced directly and indirectly to this one cause. But how do the unhappy offenders contract their pernicious habits? The answer is no secret. Every one knows that the tippling shops where liquors are drunk at the counter do more than all other causes to create and perpetuate the great army of criminals. It is not a question whether dram shops are nuisances. This is universally admitted. It seems to the undersigned that the Board of Aldermen, as the guardians of the city, bound to do everything within the limits of their legal power for the protection and welfare of the citizens, are loudly called upon to see the statutes intended to repress intemperance and the crimes which it engenders, are faithfully enforced.

We are not required to decide whether the present liquor law is the best possible,—whether it is better than the old law, or whether it is such a statute as we should have made. But it is the instrument which the Legislature has placed in our hands to suppress a noxious business,—an instrument which beyond doubt has accomplished a vast amount of good in various quarters. It is the only instrument we have. If it can be made to operate effectually here, the result cannot fail to be gratifying to every friend of humanity. It is not for us to assume that the law cannot be enforced, till the trial has been fairly made. Let it not be a charge against us that we connive at any crime, least of all, at that crime which is really the greatest, since it is the procuring source of a vast majority of all others. The right of the Mayor and Aldermen to act on this subject, as a branch of their general power for the "administration of police," cannot be disputed. The right in this case implies a corresponding duty. Infractions of the liquor law, to an enormous extent, are taking place daily. Not only are these positive crimes in themselves, but we repeat it, the cause of an infinity of other crimes. There is no class of offences which so constantly demand the interposition of the police, as those against the liquor law. Every day, every hour, every moment, is the authority of the law of the State openly set at defiance.

Our police is vigilant in arresting thieves, robbers, burglars, those who break the peace, and the wretched victims of intemperance. Why should they not be equally vigilant in bringing to justice the men by whom these criminals are chiefly made? It seems to your committee that we ought not to inquire how little the liquor law compels us to do towards the suppression of this ruinous business, but rather what powers we have for this purpose.

It would be easy to show that the public burdens are largely increased by the existence of dram-shops; that the present demand for increased accommodations at our Jail, House of Correction, and Insane Hospital, is attributable to this cause, and that by refusing to give effect to this law we are weakening the restraint of all law; but we forbear. Our great, our perpetual duty, we say it once more, is to protect the people in their persons and property from criminal aggression.

Enforcing this law is manifestly within our province. We are bound in the most solemn manner, as the friends of order and good government, to secure its observance to the best of our ability, and to call on all officers under our control to aid in effecting the object. Impressed with these views, the undersigned recommends the adoption of the following order.

All of which is respectfully submitted.

J. SLEEPER.

The Conference in New York.

In answer to inquiries in respect to the character and design of our Conference, which seem not to be understood, we would say:

1st. It was thought that a series of meetings at the opening of our chapel, would tend to promote the cause of Christ among us, and be an appropriate initiation of our new house of worship.

2nd. The Industrial Exhibition would attract many of our brethren from abroad, during September, and it would be pleasant to meet such in religious services, which should consist of meetings for speaking, prayer, and preaching of the word. Therefore the general invitation.

The meeting is not designed for business, but for mutual edification and spiritual improvement.

Let the meeting be made the subject of prayer, that God's blessing may attend it.

L. D. M.

We congratulate brother Mansfield and the New York friends on the completion of their place of worship. May it be indeed a sanctuary to them, a house of God, and the very gate of heaven. We trust that they will find it the commencement of a new era, and that they may have occasion to date from it, as an epoch marking the commencement of more earnest prayers, holy living and united efforts in the advancement of the Master's cause.

We trust also that their conference may be one of mutual profit to many souls.—Ed.

FITCH'S MONUMENT.

Brother Fassett acknowledges from Mrs. A. Guild, 18, and from F. McWilliams, \$7. 8 00

Total 30 00

Opening of the Advent Mission Church, and Conference in New York.

Our chapel in this city will be opened on the 11th of September (Sunday), and a conference will be held during the week, extending over the Sabbath, if the interest shall warrant. It was the original purpose to have a local conference, but the season of the year being favorable to a general gathering of our brethren, and the Industrial Exhibition forming an attraction to the city, it has been thought best to extend a general invitation to brethren and friends all abroad, to meet with us at that time. We cordially invite our ministering brethren and others interested in the cause, to assemble with us on the 11th of September, and spend a few days in conference. A number of ministers from abroad are expected.

We shall extend hospitality as far as possible, and our brethren in the adjacent cities will do the same, we have no doubt. Those who have particular friends to whom they can go, had better proceed directly to their houses; others may come to the chapel, 39 Forsyth-street, between Hester and Walker streets, where some one will be on Saturday, the 10th, to direct strangers to places.

Should there be more than can be entertained by ourselves, we shall aid our friends in procuring comfortable boarding places at moderate charges.

(By order of the committee of the Advent Mission Church.) L. D. MANSFIELD, Sec'y.

P.S. Preaching every evening in the week. The services in other respects will be announced on the Sabbath.

DRAWING ON THE IMAGINATION.—We were not a little surprised, not long since, at a remark made, after listening to a sermon from Rev. I. 7:—"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." The sermon was a very clear presentation of those scriptures which teach a second personal coming of Christ, and kept very closely to the text of scripture. After passing out, a hearer remarked that it was all very good, but he "did not like to hear a minister draw so much on his imagination." "Perhaps," said we, "what you thought imaginary is all in the Bible." "Perhaps it is," said he, with all the complacency, that a consciousness of being right, will enable a man to assume. What particulars do you refer to, said we, that you thought merely a flight of fancy? He did not attempt to enumerate any; and we parted with the conviction on our part, that many persons are so ignorant of the contents of the Bible that they really do not know what it teaches. When they listen to preaching, if it sounds right on the ear, all well; but many constant hearers of preaching are unable, from their own familiarity with the Scriptures, to test the preaching by the word.

BRO. PINNEY IN NEW YORK.—This dear brother—so long and sorely afflicted, and so near to death's door many times—has rallied in strength sufficiently to visit this city, with his family. But, alas! how changed! Disease has made such desperate work with his face, that his features can be scarcely recognized. He has known sorrow deep and dreadful, while by degrees that loathsome disease, cancer, has been eating away the whole side of his face. He bears with resignation his great calamity, and looks to the grave as a quiet resting-place from his tortures and sorrows, but longs to see Jesus the great deliverer. He expects to return home to Seneca Falls soon, and we trust that he will not be forgotten, but that brethren and sisters will remember him; after a goodly sort, for his labors of love in the past.

It is unnecessary for us to add to the above.

Our brethren are acquainted with brother Pinney's long-continued sufferings, and consistent endurance of them. Any expressions of sympathy to him will be well bestowed and thankfully received.—Ed.

TOUR WEST.—Letters have been received from the following persons, requesting lectures in my tour West:—S. Chapman, W. H. Ruggles, J. P. Mallory, R. Chown, A. Clark, Wm. S. Moore, L. Armstrong, J. Blain, J. Clague, M. Fall, E. Edgerton, R. Draper, R. T. Rust, N. W. Spencer, M. H. Post, D. Chittenton, J. N. Snyder, J. Wilson, J. H. Smith, and others. I shall endeavor to arrange so as to visit all the places to which I have been invited, that my time will allow. It is not likely that I shall be able to comply with all the invitations; but I shall endeavor to make another visit, when I hope to respond to those I may be forced to pass by at this time. Let all be patient till their turn comes.

I shall take the Northern route first, and return by the Southern through Ohio. The particulars will be given hereafter.

Letters have been received at the office from others besides those named in the foregoing by brother H., without an opportunity yet to put him in possession of them.—Ed.

GRASSHOPPERS.—We learn from Vermont, says the N. Y. Tribune, that the grasshoppers are very destructive all over the State. In some parts they have swept off every green thing. We have seen in this State within a few days where they were eating the apples from the trees as well as those which had dropped, so that all hope was lost of saving any of the yield of the trees.

SUPPORT OF THE "HERALD."—During the month of August, our friends just kept the number of our subscribers even—there being forty-three stoppages and forty-three new subscribers. We hope for the present month to have a better result to report.

"Youth's Guide."

The "YOUTH'S GUIDE" is published the first week in each month, at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), 31 cts.; English subscribers, 2s.

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Daily Life of the Christian Child.	An Ingenious Puzzle.
Who was the Gentleman?	Enigma, &c.
How to Remember.	

Appointments, &c.

N. BILLINGS will preach at Calais, Vt., Sept. 15th, and remain over the following Sabbath, and labor as Elder O. Davis may appoint—will brother Davis call for me at the Montpelier depot on the arrival of the first train of cars from Rouses Point on the above named day? at Cabot, 20th—will remain over the Sabbath, and labor as Elder Thurber may arrange. Will some brother from Cabot call for me at the house of Elder Davis in Calais, as above dated?—N. B.

ELDER Edwin Burnham will hold a meeting of two days (Oct. 8th and 9th) at Sugar Hill, N. H. The brethren and sisters from abroad are invited to come in and enjoy a season of hearing the word again, and of laboring for the advancement of the cause of Christ. (For the brethren.) I. H. SHIPMAN.

A MEETING will commence at Lake Village, N. H., on Saturday before the first Sabbath in October, at 10 o'clock, and continue as long as it may be proper, D. V. EDWIN BURNHAM.

L. DUDLEY will preach at Caldwell's Manor Sept. 21st; Stanbridge, 22d; Dunham, 23d; Richford Mills, 24th; Knosburg Samsonville, Sunday, 25th; Swanton Falls, 27th. Each, except Sunday, at 6.

O. D. EASTMAN will preach at Sugar Hill Sept. 15th, and W. H. Eastman Sept. 25th.

D. T. TAYLOR will preach at Essex, Vt., Sunday, Sept. 11th. Will brethren Buel and Hurlbert please appoint the place?

CAMP MEETINGS, &c.

PROVIDENCE permitting, a Camp-meeting will be held in Winsted (on the old ground,) commencing Monday, Sept. 12th, and continuing over the Sabbath. (See Herald of July 24, 9th, and 16th.)

A TENT-MEETING will be held in Waterloo, C. E., to commence on Wednesday, Sept. 14th, at 2 p. m., and continue over the following Sabbath. Elders I. H. Shipman and B. S. Reynolds will attend. Let there be a general gathering. R. HUTCHINSON.

A MEETING will be held in Melbourne, C. E., to commence Wednesday, Sept. 21st, at 2 p. m., and continue over the following Sunday. Brother I. H. Shipman will attend. We hope the brethren will give this appointment a general circulation, and make their calculations to attend at the commencement of the meeting, and induce others to do the same. "A word to the wise is sufficient." J. M. UNOCC.

A MEETING will be held in the "Old Meeting-house" in Hatley, C. E., to commence Wednesday, Sept. 28th, at 2 p. m., and continue over the following Sabbath. We hope the true faith and position of Adventists will be presented, and that the truth will commend itself to every man's conscience in the sight of God. Let us make this meeting a subject of prayer, and with the blessing of God, prosperity will attend our labors. I. H. SHIPMAN, J. M. UNOCC.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Oscar Stone—How much did you pay Elder H.? The minute of it is mislaid. The paper is now sent.

Chas. Rollins—Sent you books to Alton, N. H., 31st ult. by express.

R. Darling—Ch. your No. from 671 to 615, and credited H. Jones to 664.

O. R. Fassett—Sent Library. Send back the proof-sheets just as soon as possible after getting them. Received package of proofs on the 6th.

H. D. Boss—We put the wrong name in the receipts. It was credited on Herald to R. Knight to 658—77 cents will pay you up to the same time—Jan. next.

J. Cummings, Jr.—Have placed the 70 cents to the account of J. Nash, to No. 650.

D. Campbell—We can't make out the name of the one whose papers you say do not come—and we know nothing respecting it. Have credited you \$7.

Thos. Yarnal—Your paper has been mailed regularly to Milesburgh—have now changed it to Karthaus.

D. W. Sornberger—Sent you books to Swanton the 6th by Cheney & Co.

I. H. Shipman—You were credited \$5 the 8th of August, but don't recollect about the Library. What is it?

Mrs. S. Fry—We mailed the Memoir of Miller to your address on the 29th of August—same day that the money was received.

HERALD OFFICE DONATION FUND.

N. Wood 2 00

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

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(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do. or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

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POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 20 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 655 is to the close of 1853.

S. W. Hoyt, 658; Mrs. H. Rollins—book sent; E. Brewster, 640; E. Sprague, 658; W. A. Garlick, 658; M. M. Smith, 664; W. A. Fay, 658; Mrs. J. F. Bratton, 658; H. Purday, 635; S. Chitt, 649; S. Johnson, 664; J. Logue, 664; E. Houstain, 664; M. Housler, 658; R. W. McIntyre, 664; J. Chadsley, 661; W. Wells, 643; C. H. V. Cavis, 658; D. S. Greene, 670; A. C. Knowlton, 664; H. Shaw, 664—each \$1.

J. Libbey, (of S. Berwick,) 654; Otis Cutler, 690; L. Squires, 690, and 25 cts. for Y. G.; H. Hazen, 690; N. Wood, 710, and \$3 for sundries; M. A. Ober, 684; D. Davis, 690; C. Merriam, 664; J. T. Crozier, 690; S. Brobst, 690; D. Farley, 690; J. Gorman, 690; W. Nelson, 690; Dr. N. Kincade, 690—each \$2.

C. Lawton—cr. J. C. to Jan. 1st, and sent tracts—\$4. J. Rowe, 638—77 cts. due Jan. 1st; N. Pierce, 664—each \$5. M. D. Shurtliff, 671—50 cts. J. Brooks, 664, and Y. G.—\$2.25. N. A. Luce, 665—65 cts. M. D. Jordan, 667—\$1.25. D. W. Sornberger—\$4.75 on account.

a man could hide himself. pointand. rock werQ lost in the \>laze of fire. I doubted not the and his ariny bad arri\ed. I looked anxiously around for those whom I had so.)ong been interested jo. It was plain that all taken by surprise, and, though all had been expecting it, none were as they meant to be. What I could sec tpost elenrly were numbers of the Messengers of the Kinrr, who pas">ed rapidly to and fro along the seemingly beot on some work of their .Mastet's. The enemies of the King were flying in all directionil, though some still seemed dete.\mined to face the danaer.

My was first drawn to the forw of Erza who stnnuing within the defile of tho with the banner in his hand; he seemed wounded nll over. his face looked pale, and his slrength exhausted: a band of men had been attacking him to wrest the banner from him, but he had fouaht for it so valiantly that hitherto it had been jo vallo. "My banner! my post!" cried Erzn ever and anon as he turned his nolf languishing eye up to flag which floated above him. " banner! my post! at least I will try and keep it this time;" aud he struck another and another blow for the precious ch\$рге Albyu had gh-en him

...My post! the banner! the King!" enid he; •• um at my post at.least now, am I not?" crted be, anxiously tutmng to the)lessenger who stood beside him.

"Thou. must follow me at once " said the blessenger; " the King bas called thee..., Then in a monjent ull the of the ' Be not so confident, &ud the voice of a rushed over Erza.'s mind and memory, like of a summer's sky across the surface of' water, and he looked deeply sorrowful, and a cloud of sadness passed over his eyes. SwitUy andsilently over the glowing'rocks did Erzol and the bright one go. Ert.a held his banner, and the Mes.seu-ger .led tbe,way.

"Erza.! Ob, Erza!" cried he, as his eye looking up glanced on the yputb, and his face pale as marble, moved swiftly on the edge of rocks above.

There was a strange contrast.in the ex:Pression of the two. Erza's pale, anxtotts, awful brow hetoK'cnedTcverence and intense anxiety. Ulric's worn face nnd.hollow check showed an expression of calm despatr. Erza's hands were folded cross-wise on his breast. Erza's cross was there, and to like a flame of pale hght, now hlgH, now low, but still clearly. hv-ing, while on Ulric's brow a tongue of bl.lming fire seemed to lick and scorch, and ever and anon he pressed his fingers on his forehead as if in agony.

So they two p:tsed on swit'tly and ail(!ntly behind the .Messengers, and the banner Albyn gave him floated in its purple folds above the bend of Erza.

A party now crossed their path, of a different manner and appearance. A man, who seemed the leader, was walking quickly on, and, looking round continually. bid them behind to follow. His manner was and .." Come.on," said he; "follow me,.we.go to JOin the.Ktng, who has reached the falthtul nr-my. We go not the same way as the others we have passed or met. Bqtitmattersnbt the way, so we meet the Kiug., A.II is right with me; I have to spoke Rolle as addressed the by hls Side. I was surpsned to see how ht!' face had gained an expressiQI) of confidence and bold- since I last saw him m/ dream. ' Be not so confident, &ud the voice of a ""ho up to him: "Itolfe, the Kmg calls for you.

I saw a slight change pass over .face; he a moment pale, but Immediately recovering hls confidence and firmness, he followed the

"It will matter little," paid he, addressing

" We had dollbts, you know, at time, and they are Incrcnscd rtow, you took It upon to !end us nld you an- swcr tor us now, tf we took a false step.

" 9,h: ?on't fear;: my good .lnud Rolfe, safe' bu! a tn hlS a 'doubt tn .lms mmd whether It were ⁸⁰.

The men shOok beads, ahd followed the' .Messcnfers or tho KInt. I looked to

• saw the mark of the but It.wm hke or dry, Without hght, and ,As went on, crossed the path of one who bewg led to the ot the ,Kmg. I notteed were.

many more than I hau seoo hero.re, all more or less m thclr meeting With the. Kmg.. l\ly eye fell on a fig_ure "ho w.as hnstlly comm£ up from rocks, followwg lns l\lesseuger, approaching the place where Rolfe was standing.

There was a settled look of scorl) on the face of t'is man, wh h d to e wlt'h a feeing of fear winch plamly held him.

"Ob, Lufra! cried Rolfe, "and are you too summoned to meet thll King / we are a goodly company.. But how nre you rcadyI for you never belteved He would come at all; and what is likely to be the case ofsuch?" said he, address- the)leSfenger.

The made co answer, but moved on more io hls onward course. Lufra looked sullen and scornful.

"Nay, don't be angry," said the other; " Ion- ly wondered bow the King receive you, wbell you seemed i!C&roe to believe there was a at ,.

It remans to be pro("Cd yet, perhaps, Eatd he; but though be ti-ied to of carelel!Sness, h18lips !)Utvercd, and hls l'otco .

The turned.and looked at hun, and an expression of deep sorrow W&ljin his face at

abo,•e the p:ts. and I but left it for a few min- utes, anu the foe. h-ts cut it in pieces; and now I am called to mee{!he 'King ; and ocmst l gP 1 utterly' utterly unready. Is there no hope /

I not stay to to pllt it together 1" "Away! away !" crted the Messenger stern- ly; " there i!i no time-the King waits thee."

"Fpr '!hat?•• asked the boy bitterly. "To glve an account of bow you have kept your post comDJitted to you," said he, " and guarded that to yo.ur . Thou knowest, Ulla !" sald he, agnm urg10g hun.

UIJn wrung his h:tnds in bitterness of soul. "And what aMount shall I give ? I Jet\ it

110t half an hour, to join with youder merry ones in plny, and see what it has come to !:4!

" The time is short," toaid the other ; « we must go."

I ..)ly ,!OS! my neglected post!" orioo the boy as be passed Erza with his banner shivered and rent, and dragging it &fter him.

Erza shuddered, and hung his bead; "My neglected post!" thought ht,

The boy addressed him as he quickly by him, as if speaking would relieve his suffer• mind; " I it would oome to thlB," satd he, lookm.g btterly at Erta; " I never, never thought lt; you are happy, very happy; Oh! can you do nothing to Mllp me!"

fie appealed so sadly and earnestly to l!lrz(l, that the boy knew what to .

" Wllat is the cause of your .gnef 1 sat' he. "I have deserted my appomted place, and my banner is broken."

"That.is llll." said a l The boy hesitated, and ban8 h1B head.

.A. Voice by, which said, " When UJ. la.s banner fell by hls own neglect, a large por- tion of the soldiers ot' the lost their sipnn.l and mark, and were lost the defiles of the rocks, and. were tnken. caphvo the eoemy; and theywlll b.llliur wttDQ:::;! agaml't Ulla at the King's bar."

edged sword is not death, but life, and against self-righteous souls the latter ought to be more used than the former. For such souls can hear us tell of the open gates of hell and the unquenchable fire far more unconcernedly than of the gates of heaven wide open for their immediate return. When we preach that the glad tidings were intended to impart immediate assurance of eternal life to every sinner that believes them, we strike deeper upon the proud enmity of the world to God, than when we show the eternal curse and second death."



The Advent Herald.

BOSTON, SEPTEMBER 17, 1853.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE PROPHECY OF ISAIAH.

CHAPTER XXIV.

This prophecy, beginning with the 24th and ending with the 27th chapter, is applied by different expositors to various desolations of Jerusalem, as Mr. Barnes thus states:

"Grotius regards it as relating to the carrying away of the ten tribes by Shalmanezzer. Hensler supposes that it refers to the invasion of Sennacherib. Vitranga supposes that it relates to the times of the Maccabees, and to the trials and calamities which came upon the Jews under the persecutions of Antiochus Epiphanes. Noyes regards it as descriptive of the destruction of the land by Nebuchadnezzar, and of the return of the Jews from exile. Calvin regards the account in these four chapters as a *summing up*, or *recapitulation* of what the prophet had said in the previous prophecies respecting Babylon, Moab, Egypt, &c., and then of the subsequent state of prosperity, and of the spread of the true religion which should succeed these general and far-spread devastations. Subsequently to each of these predictions respecting calamity, the prophet had foretold prosperity and the advance of truth; and he supposes that this is a mere condensing, or *summing up* of what he had said more at length in the preceding chapters. Lowth supposes that it may have reference to all the great desolations of the country by Shalmanezzer, by Nebuchadnezzar, and by the Romans, especially to that of the Romans to which some parts of it, he says, seem to be peculiarly applicable.

"On the whole, it seems to me, that the prophecy relates to the calamities that would come upon the nation by the invasion of Nebuchadnezzar, and the carrying away to Babylon, and the subsequent deliverance from that oppressive bondage, and the joy consequent on that."—*Notes on Isaiah*, v. 2, pp. 132-3.

Dr. Scott acquiesces in the same opinion; but he remarks that, "Some think that it is a general denunciation of vengeance from God on sinful nations, and on the whole earth; and, like many other prophecies, it is couched in such terms, as may apply to many similar events, and can scarcely have its full accomplishment, except in the consummation of all things."—*Com.*

This last opinion is much more probable than the others; and there are references to the resurrection and judgment, which are not reconcilable with any other view.

BEHOLD, the Lord maketh the earth empty, And maketh it waste, and turneth it upside down, And scattereth abroad the inhabitants thereof.—v. 1.

The earth is spoken of as if it was a dish, which, by being upset is emptied of its contents—the phrase, "maketh empty, and turneth it upside down," being metaphors, illustrating the depopulation of the earth at the epoch referred to. The same figure is used respecting Jerusalem in 2 Kings 21:13, "I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down."

And it shall be, as with the people, so with the priest; As with the servant, so with his master; As with the maid, so with her mistress; As with the buyer, so with the seller; As with the lender, so with the borrower; As with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: For the Lord hath spoken this word.—vs. 2, 3.

These six similes, illustrate the similarity of the result to,—not the character of all classes of the inhabitants—one of each class, by the synecdoche, being put for its class. All orders and conditions of men are to be alike removed from the face of the earth—"emptied," being a metaphor to illustrate the removal of its entire population.

The earth mourneth, and fadeth away, The world languisheth and fadeth away, The haughty people of the earth do languish.—v. 4.

The last clause of this verse, shows that the people of the land are the subjects of the affirmation, and that the "earth" and "world" are put by metonymy, for those who inhabit it. "Languish" and "fade away," are metaphors, terms applicable to flowers, which soon lose their vitality—to illustrate the wasting away of the inhabitants. Isa. 64:6—"We all do fade as a leaf." James 1:11—"For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways."

The earth also is defiled under the inhabitants thereof; Because they have transgressed the laws, Changed the ordinance, broken the everlasting covenant.—v. 5.

The earth itself is marred and defiled because of sin, and has become obnoxious to God's judgments. God said to Israel, (Num. 35:33)—"Ye shall not pollute the land wherein ye are: for blood it defileth the land." Psa. 106:38—"They shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood." God holds in abhorrence the very land wherein is committed such wickedness, and which had drank up the blood shed upon it.

The laws transgressed are those enacted by Jehovah. Instead of obeying the ordinances or statutes delivered in the Bible, others are substituted as a rule of conduct; and the everlasting covenant, between God and Abraham, is made of no effect to those who refuse compliance with the conditions which make all of his faith partakers of its blessings—"broken" being a metaphor expressive of their amendment of it.

Therefore hath the curse devoured the earth, And they that dwell therein are desolate: Therefore the inhabitants of the earth are burned, and few men left.

The "curse" is a consequence of sin. God said to Adam, (Gen. 3:17, 18)—"Cursed is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." By a metaphor, the curse is said to have "devoured the earth," or eaten it up, expressive of the dissolution to which it is to be subjected in consequence of the curse. Also because of sin, the inhabitants will be wasted away by the fires of the day of judgment. 2 Thess. 1:7, 8—"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Pet. 3:10—"The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

"Few men left." The fires of the last day will burn only the "ungodly,"—those who know not God, and obey not the gospel. Christians who "are alive and remain," will be changed in the twinkling of an eye from mortality to immortality, and will be caught up above the sea of fire, and left to inherit, with the raised saints, the regenerated earth. (1 Cor. 15:50-54; 1 Thess. 4:17.)

The new wine mourneth, the vine languisheth, All the merry-hearted do sigh, The mirth of tabrets ceaseth, the noise of them that rejoice endeth. The joy of the harp ceaseth. They shall not drink wine with a song; Strong drink shall be bitter to them that drink it.—vs. 7-9.

By a personification, feelings compatible only with intelligence are ascribed to wine. It is usually resorted to for its exhilarating effects; but the ascription of mourning to it expresses an absence of all joy. Men would cease to find pleasure in it. It would add to their distress. "Harp," by a synecdoche is put for all instruments of music.

The city of confusion is broken down, Every house is shut up, that no man may come in.—v. 10.

The Hebrew word for confusion, (חור—*toh-hoo*) is expressive of emptiness, vanity, destitution of form, waste, &c. It occurs in Gen. 1:2—"And the earth was without form, and void." In Job 26:7—it is rendered "the empty place."

The "city of confusion," is not necessarily any particular city, but may be a synecdoche for all cities. Lowth gives us the sense, "Every city is the image of desolation," which is favored by a comparison of the 12th v. with 25:2. The dissolution and ruin will be complete so that the earth will again be in the state described in Gen. 1:2, when it was "without form and void, and darkness was upon the face of the deep." "Broken down," is a metaphor illustrative of its destruction.

There is a crying for wine in the streets; All joy is darkened, the mirth of the land is gone. In the city is left desolation, And the gate is smitten with destruction.—vs. 11, 12.

Wine and strong drink are often used to drown grief by those destitute of the consolations of religion. To cry for wine, is a substitution for any

means to alleviate their anguish in view of impending calamities.

"Darkened," applied to "joy," is a metaphor expressive of its cessation. Joy is regarded as a light, which is extinguished. Its action on the mind is analogous to that of light on the body—enlivening and gladdening. As the Psalmist says, (97:11) "Light is sown for the righteous, and gladness for the upright in heart." And Solomon said, (Prov. 13:9) "The light of the righteous rejoiceth, but the lamp of the wicked shall be put out." Also, (Prov. 15:30) "The light of the eyes rejoiceth the heart."

By a synecdoche, "city" is put for all the cities of the earth: and by a metonymy, "gate" the entrance to the city, is put for those who go in and out thereof.

When thus it shall be in the midst of the land among the people, There shall be as the shaking of an olive-tree, And as the gleanings when the vintage is done.—v. 13.

"As the shaking of an olive tree," and "as the gleanings of grapes," are similes teaching that a remnant of the inhabitants of the earth will be saved from the destruction awaiting the great majority. It corresponds with the 6th v.: "Therefore the inhabitants of the earth are burned and few men left." The condition of the few, and the change which passes on them is not given in the text, but is clearly stated in other scriptures. See note on v. 6th.

They shall lift up their voice, They shall sing for the majesty of the Lord, They shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires. Even the name of the Lord God of Israel in the isles of the sea.

To "lift up the voice," is a metaphor expressive of its loudness, whether it be for the utterance of joy or grief. In the present instance it is in the utterance of songs that they cry; and the subjects of the affirmation are the righteous who are spared and caught up to meet the Lord in the air. They shall sing because of Jehovah's majesty. "From the sea," is an obscure expression in this connection, unless it has reference to the "sea of glass mingled with fire," used as a symbol in Rev. 15:2, on which stood "them that had gotten the victory over the beast, and over his image," who, at this epoch, will "sing the song of Moses the servant of God, and the song of the Lamb; saying, Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints."

Because they will thus shout the praises of the Lord, they are encouraged to do it—even amid the fires of the last day, above which as in an island of the sea, they repose in safety, when caught up to meet their coming Lord.

From the uttermost part of the earth have we heard songs, Even glory to the righteous. But I said, My leanness, my leanness, woe unto me! The treacherous dealers have dealt treacherously; Yea, the treacherous dealers have dealt very treacherously.—v. 16.

The prophet represents himself as hearing the songs referred to in the previous texts—the present being put for the future tense. The burden of them is, "Glory to the Righteous." The day of the Lord will be a day of glory to them, while it darkens all the joy of the wicked. Till then, the people of God are afflicted and scattered; then they will be gathered and glorified. This view of their future glory led the prophet to contemplate the state of his own spiritual condition, and by a term descriptive of the loss of flesh, he expresses his self abasement. Dr. Lowth supposes that the prophet stations himself in the place of God's professed people, and utters his self-condemnation in view of the defects which he foresaw in them.

"Treacherous dealers," are a substitution for those who do wickedly; and their dealing "very treacherously" is indicative of the intensity of their wickedness. Bishop Lowth says, "the word *togedhim* [for *treachery*] often signifies the transgressors of, or apostates from God's law; so it is used 48:8, Jer. 5:11, and elsewhere; and in this sense the Septuagint understand it here; which agrees best with the scope of the place, and implies that iniquity should very much abound, even among the professors of the true religion, and should bring down God's judgments in a terrible manner upon great numbers of them."

THE COMING CRISIS.

ALL men admit that we are nearing a crisis of no common magnitude; but different minds view it from different stand points. The following is the view which the *Investigator*, the infidel paper in this city takes of the subject:

To a calm observer and cool calculator in regard to European politics and the present exigency of things, it is evident that a crisis is just at hand. In the very nature of things; an armed neutrality with its enormous expense; the deep indebtedness of all the belligerent powers of Europe, in consequence of which taxation is carried to the extreme; the low price of labor and high price of all kinds of sustenance which places millions on the point of

starvation; the extreme tyranny now exerted against everything which bears the aspect of civil, religious, or political liberty; and the iron rule which as to the future forbids all hope of mitigation, must soon cause a reaction among the masses which will be sweepingly desolating and terrific in its result. The masses have tasted of liberty. The great truths which have been during the last half century proclaimed by ten thousand tongues and pens, the bright and undying examples of plebeian worth and constitutional liberty which have been set before the people, cannot perish and be blotted out of the mind of the people.

The most sacred, efficient, precious, or terrible of all instruction, is *traditional*. It becomes reduced in compass, not efficiency. Like the granite and the diamond it becomes more solid and brilliant with the lapse of time. The memory of facts, of blessings lost and cruelties endured, is perpetuated by the lullaby of the young mother and the dying whispers of the aged sire. How does it tell on the remnants of the old religions of the world! How has it preserved the worshippers of fire, the Guebres of the East, and how as a bond of iron bound together the Jewish nation during the last eighteen centuries! This mighty energy is now quickening and consolidating a vast and gigantic power among the masses of Europe. It is preparing patriots, martyrs, statesmen, generals, soldiers, armies, and navies, on whose flags will be seen the terrible motto, "Right against might—no confidence—no hope—but death to our tyrants!" It has to come. It will come. It must come. There is no other alternative. The profoundest statesmen can neither see nor hope for any other. It will be the crisis of humanity. Shall it live, exist, flourish, or be crushed forever? Shall it or priests and despots perish? The low muttering and deep-toned thunders of this tempest of human suffering and wrath are already beginning to be heard; and its lightning in terrific colors is seen to play upon the blackening and far extending horizon of the entire religious and political world. Revolving pistols, needle rifles, and rifle cannon and death-dealers will put into the rank, centre, and rear of conflicting hosts swift destruction. Telegraphic despatch and railroad speed and steamboat celerity will give fearfulness to the tidings and rush of destruction and devastation and death. Let America awake! Who can tell when and where the first shock of the coming tempest will be felt?

All such speculation is vain. We are approaching a crisis, but the nature of it can be determined by no worldly wisdom, and by no scanning of the motives of men. He who, hundreds of years before the events transpired, said "of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built,—and to the temple, thy foundation shall be laid;" who said of the proud capital of Judea, "Zion for your sake shall be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest;" and also that "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah; it shall never be inhabited," &c., has also said of the crisis to which all eyes are directed, that "at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."—Dan. 12:1-3.

THE ABOMINATION, AND HOLY PLACE.

(Continued from our last.)

ÆLIUS ADRIAN erected a heathen temple on Mount Zion about A. D. 147, which he dedicated to Jupiter Capitolinus; and he erected "a new city on the site of Jerusalem, peopling it with a Roman colony. The city received the name of Ælia Capitolina. The Jews were forbidden to enter it, or even to approach its vicinity; and, in order to gall their feelings, and thus keep them away the more effectually, the image of a hog, as we are told by Jerome, was placed over the gate leading to Bethlehem."—*Brownlee, Hist. Jews*, p. 24.

After this, the name of Jerusalem had been so forgotten, that "when one of the martyrs of Palestine, in the persecution of Maximin, on being asked of what city he was, answered, 'of Jerusalem,' neither the governor of the provinces, nor any of his assistants knew what city he meant."—*Id.* p. 36.

Says Gibbon: "After the final destruction of the temple by the arms of Titus and Hadrian, a ploughshare was drawn over the consecrated ground, as a sign of perpetual interdiction. Sion was deserted; and the vacant space of the lower city was filled with the public and private edifices of the Ælian colony, which spread themselves over the adjacent hill of Calvary. The holy places were polluted with monuments of idolatry; and either from design or accident, a chapel was dedicated to Venus, on the spot which had been sanctified by

the death and resurrection of Christ."—*Hist. Rome*, v. 2, p. 34.

"In the crusades, all the power of Europe was employed to rescue Jerusalem from the heathens, but in vain. It has been trodden down for nearly eighteen centuries by its successive masters; by Romans, Grecians, Persians, Saracens, Mamelukes, Turks, Christians; and again by the worst of rulers, the Arabs and the Turks."—*Ency.* v. 2, p. 982.

This is in accordance with the words of the Saviour (Luke 21:24)—"And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." "That is, till the full number of the Gentiles, which God shall call, be completed;" of which Dr. Whitby, who held to an opposite doctrine, says: "This, I confess, is a very ancient interpretation of these words."

Here we should leave the question, were it not objected that, "from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up," there shall be but 1335 prophetic days to the consummation. (Dan. 12:12, 13.) This would be an objection, provided the abomination referred to by the Saviour, was the last one brought to view in this text. By v. 27 of Dan. 9th, it will be seen that from the destruction of the city, Jerusalem was to be overspread by abominations "even until the consummation." They are there referred to in the plural. The Saviour speaks of it in the singular. Dan. 11:31 and 12:11, show that the abominations of Dan. 9:27 are successive, and make it evident why the Saviour spoke in the singular.

By "the daily," we understand an abomination that was to be taken away, to give place to another that was to be set up. The word sacrifice is a supplied word, and the idea would be better represented by the daily abomination. By the daily, is primarily understood a daily service. The word חֲמִידָה (*lah-mud*), rendered "daily," signifies the continual, which is its usual rendering—a few examples will illustrate.

Ex. 25:30—"Shewbread before me *always*;

—27:20—"Lamp to burn *always*;

—28:29—"A memorial before the Lord *continually*;

—28:38—"It shall be *always* upon his forehead;

—29:38—"Day by day, *continually*;

—29:42—"A *continual* burnt-offering;

—30:8—"A *perpetual* incense;

Lev. 6:13—"Fire shall *ever* be burning."

There is no instance where the word is used, when the word continual, or continually, might not be substituted and express the idea of the text. By the "daily," to be taken away, therefore, we understand a form of abomination, which had its continual ceremonial observances, like those of the Levitical worship. And such had Paganism. The sacred fire was kept *continually* burning on its altars. To guard it, six Vestals devoted their virginity; and daily sacrifices were offered with great magnificence. Of Julian, Gibbon says: "Every morning he saluted the parent of light with a sacrifice, the blood of another victim was shed at the moment when the sun sunk below the horizon; and the moon, the stars, and the genii of the night received their respective and seasonable honors."—*Hist. Rome*, v. 2, p. 29.

An idolatrous worship, offering to imaginary deities sacrifices in imitation of those instituted in honor of Jehovah, might not inappropriately be called "the daily," which was to be taken away, and which was to be succeeded by an abomination of desolation which had no such daily rites.

About A. D. 323, Constantine the Great, and his mother Helena, "having embraced Christianity, ordered all the heathen monuments in Jerusalem to be destroyed, and erected many Christian edifices. Referring to the erection of the heathen temple of Venus, "on the spot which had been sanctified by the death and resurrection of Christ," Gibbon says: "Almost three hundred years after those stupendous events, the profane chapel of Venus was demolished by the order of Constantine; and the removal of the earth and stones revealed the holy sepulchre to the eyes of mankind. A magnificent church was erected on that mystic ground, by the first Christian emperor; and the effects of his pious munificence were extended to every spot which had been consecrated by the footsteps of patriarchs, of prophets, and of the Son of God."—*Hist. Rome*, v. 2, p. 34, Harper's ed.

Successive crowds of pilgrims then began to flock to Jerusalem from the shores of the Atlantic, and from the most distant countries of the East, attracted there by the desire of contemplating the monuments of the redemption. And so great became the wealth and pre-eminence of the church of Jerusalem, that it "excited the ambition of Arian, as well as of orthodox candidates," who

aspired to its episcopal dignity. The name of Jerusalem, which had been disused for a long time, was restored to it; and Constantine had so beautified it with splendid Christian edifices, "that Eusebius irreverently imagined that it might be the New Jerusalem foretold by the prophets."—*Brownlee, Hist. Jews*, p. 36.

On the accession of Julian, the apostate, to the throne of the Caesars, he attempted, B. C. 363, the rebuilding of Solomon's Temple, out of hatred to the Christians, and with the avowed design of defeating the prophecies which declared that it should never be rebuilt. He employed great numbers of workmen to clear the foundations, but was deterred from his effort by balls of fire breaking from the earth, which so scorched and appalled the workmen that they were compelled to desist.

Paganism, although superseded, had not been suppressed in the Roman empire. According to Gibbon, (vol. 1, p. 471,) "the title, the ensigns, the prerogatives of SOVEREIGN PONTIFF, which had been instituted by Numa, and assumed by Augustus, were accepted without hesitation by seven Christian emperors, who were invested with a more absolute authority over the religion which they had deserted, than over that which they professed."

Gratian, elected in 376, was the first Christian emperor, who refused the Pontifical robe. Till then, the Pagans had from the days of Numa "preserved the regular succession of the several colleges of the sacerdotal altar."—*Hist. Rome*, v. 2, p. 183.

In 378 Gratian associated with himself, as emperor in the east, Theodosius, a name celebrated in history as that which effected the ruin of Paganism. Gibbon says, "The ruin of Paganism, in the age of Theodosius, is perhaps the only example of the total extirpation of any ancient and popular superstition."—V. 2, p. 183. "The decrees of the Senate which proscribed the worship of idols, were ratified by the general consent of the Romans."—*Id.* p. 187.

The refusal of Gratian to assume the Pontifical robes, left many ecclesiastical matters which had before been submitted to the Pontiff, without any tribunal to adjust them. Damasus, who had been elected Bishop of Rome in A. D. 366, which office he reached over "one hundred and thirty-seven dead bodies," was in 378, declared Pontifex Maximus, when for the first time that heathen title was assumed by a Christian priest.

Damasus was originally a monk from Mount Carmel. In the days of Vespasian, the Carmelites were worshippers of "Mata, the mother of the gods"—an old Babylonian deity. When Christianity became popular they embraced it—substituting for their Babylonian worship, that of the Virgin Mary—"the mother of God,"—continuing their old worship under a new name.

Damasus was constituted by an imperial edict of Theodosius, "the sole judge of religious matters"—the first Bishop to whom this power was granted. Exercising this power, he expelled from the Catholic Church those who would not worship the "Mother of God." Says Mr. Bonar: "The orthodox opposed. They declared their hope that the Lord would return and reign. Damasus decided that the reign of the saints had begun already. He now formally declared the Millennarians heretical. He expelled them from the church. His courts everywhere decided against them. None were left save those that worshipped the Virgin Queen, and desired that Christ would not return in the flesh."—*Lon. Jour. Prop.*

With the worship of the Virgin Mary, the worship of other saints was introduced; and thus the worship of other divinities was substituted for that of Jehovah. In thus substituting the Babylonian worship for Christianity, the Papal Church became the Apostasy, and the Mystic Babylon of the Apocalypse.

In A. D. 527 Justinian was invested with the imperial purple as monarch of the east. Among the magnificent edifices he erected, was one for the worship of the VIRGIN MARY at Jerusalem. Says Gibbon: "The Virgin of Jerusalem might exult in the temple erected by her imperial votary, on a most ungrateful spot, which afforded neither ground nor materials for the architect. A level was formed, by raising part of a deep valley to the height of the mountain. The stones of a neighboring quarry were hewn into regular forms; each block was fixed on a peculiar carriage drawn by forty of the strongest oxen, and the roads were widened for the passage of the enormous weights. Lebanon furnished her loftiest cedars for the timbers of the church; and the seasonable discovery of a vein of red marble, supplied its beautiful columns, two of which, the supporters of the exterior portico, were esteemed the largest in the world. The pious munificence of the emperor was diffused over the Holy Land."—*Hist. Rome*, v. 3, p. 44.

With Justinian, saint worship had become fully established; and according to Gibbon, "almost every saint in the calendar acquired the honors of a temple."—*Id.* p. 45.

(To be continued.)

THE EASTERN QUESTION.

The Paris correspondent of the *National Intelligencer*, humorously and aptly illustrates the present aspect of the difficulty between Russia and Turkey, in the following extract which we take from his letter of the 18th ult.:

"We have this week no important news to communicate from the East. The formal acceptance, either by the Czar at St. Petersburg, or by the Sultan at Constantinople, of the terms of settlement proposed by the Four Powers in the Vienna note, has not been received. The public, however, and the journals almost without exception, continue to treat the question as definitively settled, and in a manner that will leave unbroken the peace of Europe. Turkey, it is argued, must of course accept any terms proposed by the Four Western Powers, and Russia will of course accept the terms of peace which she has all along offered as the object and end of her policy."

"It is admitted that the Vienna note accords to the full extent all that Russia has demanded of Turkey, with a slight variation of form only. She has gained the victory. Her aggression, if it be one, upon the dignity and sovereignty of Turkey, is consummated; and what, it may be seriously asked, has the ostentatious support of France and England profited her? Russia despatches to Constantinople a pompous and dictatorial embassy, and haughtily demands *six* from the Porte. The Sultan is thrown into consternation, and conscious of his weakness, is upon the point of yielding, but upon consultation with France and England, and being promised support, plucks up courage enough to reply, 'No, I will not give you *six*! My dignity and independence as a sovereign both forbid it!'

Certainly not,' add France and England, 'this demand of *six* by the Czar is quite inconsistent with the honor and independence of the Sultan. We declare ourselves the protectors of the Sultan, and will maintain against Russia by arms, if necessary, the integrity and independence of the Ottoman Empire.' Thereupon the Russian troops cross the Pruth, invade the principalities, and prepare to cross the Danube. Thereupon the French and English fleets advance to the mouth of the Dardanelles, and the Sultan buckles on his armor, straining every nerve, melting even his mother's plate to procure the means for suitably equipping his armies and navies. 'Give me *six*,' repeats the Czar, with an air that plainly meant, 'if you do not, I will not only keep what I have seized, but, crossing the Danube, will advance upon Constantinople!' 'Never!' replied the Porte. 'We'll back you!' added France and England. 'Even at the cost of a European war, the integrity and independence of the Ottoman Empire must be maintained intact.'

"And for awhile the war seemed inevitable, in presence of such persisting exaction and such resolute refusal. Even Austria and Prussia apprehended that their good friend the Czar was going a little too far. In a final effort, however, to throw the responsibility of war, if war must come, upon Russia, the representatives of the Four Powers met at Vienna, and in the conference that there ensued, Austria, to the immortal honor of her acumen and diplomatic ability, is understood to have discovered the occult solution of the pending difficulty. She proposed that the Sultan, persisting, as they all agreed his honor and independence required of him, to refuse to give the Czar *six*, should be advised by the Four Powers represented in the conference (Turkey was not) to offer to the Czar, by way of compromise, *half a dozen*!

"'Admirable!' exclaimed England and France. 'We never would have consented that the Sultan should give to the Czar *six*, but we can promptly advise him to give half a dozen, as Austria suggests. This arrangement satisfies his honor and our own; it leaves untouched the integrity, and especially the independence, of the Ottoman Empire, which we all have so much at heart; and it satisfies all the really just demands of the Czar himself. We will answer for it the Porte will accept this solution. Its good sense and notorious spirit of conciliation, so conspicuous hitherto, not less than the intrinsic equity of the proposition itself, are our guaranty.'

"'But,' suggests Austria, 'though persuaded, as we all are, that his Majesty the Emperor of all the Russians, will, from deference to the expressed sense of the powers assembled in conference, acquiesce in the really important concessions which, for the peace of Europe, we ask of him, and as I would most carefully avoid doing anything that

might by possibility involve me in difficulty with him, or even be deemed by him unneighborly, would it not be best, before actually drawing up in form the proposition which has been made, and committing ourselves to its support, to despatch a courier to St. Petersburg for the purpose of ascertaining directly from the Czar if he will accept the terms it offers him.'

"The powers at once agreed that this was only reasonable, and the courier was despatched to St. Petersburg. The Czar smiled, took sufficient time to satisfy himself of the extent of the difference between *six* and *half a dozen*, and, before the courier could back himself from the imperial presence to the door, told him to return immediately to Vienna, and assure the conference that they might confidently perfect their work; he would give a distinguished proof of his own moderation, his love of peace, and his deference to the conference, by setting this quarrel with the Porte on the terms proposed! The arrangement suggested by Austria was then put in form by the conference, and copies promptly despatched for the signatures of the Czar and the Sultan. Intelligence of the actual apposition of these signatures is not yet received; but none doubt that we shall very soon have it; and only a very few seem to doubt that all difficulties in the East are now settled. I confess that I am among these few; but it is not worth while to repeat why it is that I am so."

The New York Tribune says:

"Though the Turkish difficulty with Russia is regarded as being about as good as settled, there are some striking circumstances which render the end still doubtful. An indispensable condition of the assent of the Porte to the propositions of the mediating powers is that the Russians shall at once evacuate the Danubian Principalities, and this the Emperor has promised shall be done. But if in the mean time a state of things should arise in the Principalities themselves which could be made, under the very treaties now violated by the presence of his troops, to justify their remaining there, it is evident that he will have them remain. Now such a pretext can be found in the disturbances in Servia, long since ferreted in our columns as a part of the drama now being enacted, and to-day reported as actually having occurred. Here is ample reason for the Czar, after having gained in these negotiations and by the promise to march out his army, all the time he desired, now to say that he holds himself released from that promise, and regards it as his duty to keep his forces where they are, in order to preserve tranquillity. Meanwhile the season for naval operations in the Black Sea is rapidly passing; the autumnal tempests have begun to render its waters unsafe, and presently the magnificent French and English fleets that lie at anchor in the Bay of Besika will be constrained to sail away, leaving the Russians to begin the war with no other antagonists to conquer than the Turks."

"But even supposing that there should be a different denouement to the present complication—that the Turkish Government should suppress its unwillingness to accept the propositions of the four powers, that the Russian troops should be withdrawn, and diplomatic intercourse be resumed between St. Petersburg and Constantinople, it by no means follows that the danger of war will cease to exist. If Russia should now draw back, it will be only that she may better leap upon her prey. She will not for an instant abandon her purpose of annexing Turkey. Nor do we think its execution will be long delayed. She alone gains anything by the events of the present crisis, for she comes off with her demands granted, her antagonists humbled, her victim weakened and demoralized, the frontier provinces Russified, and the road to Constantinople opened to her advancing legions. She will then not delay much to pluck the fruit which is not only ripe, but which has thus been abandoned by all who might have been counted on to defend it. Russia has hitherto moved slowly in the acquisition of Turkey, but now she may precipitate the crisis at her pleasure. A war will be a part of it, but for her war has no terrors; and it is quite possible, though not altogether probable, that notwithstanding all the loud proclamations of peace, this war may be let loose within the present year. As the French saying is, *He that lives will see*."

Baillie, in describing a meeting held by an assembly of divines in 1643, says:

"We spent from nine to five graciously. After Dr. Twisse had begun with a brief prayer, Mr. Marshall prayed *large two hours*, most divinely confessing the sins of the Assembly, in a wonderful, prudent, and pathetic way. After, Mr. Arrow-smith preached *an hour*—then a psalm; thereafter, Mr. Vines prayed *near two hours*, and Mr. Palmer preached *an hour*, and Mr. Seamen prayed *near two hours*, then a psalm; after, Mr. Henderson brought them to a sweet conference of the heat confessed in the assembly, and other seen faults to be remedied, and the conveniency to preach against all sects, especially Anabaptists and Antinomians. Dr. Twisse closed with a short prayer and blessing."

CORRESPONDENCE.



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FUTURE EVENTS REVEALED BY GOD.

BY ZETA.

"BEHOLD the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." (Isaiah 42:9.)

(Continued.)

HEAR another writer:—"We are living amidst much that is calculated to impress the mind. Our day is one of eventful times. Weeks are now realizing events which formerly sufficed for the work of years. Time seems hurrying on with an increasing energy—heaping around us, in rapid succession, ecclesiastical changes, political and social convulsions, and wonderful scientific discoveries, in such startling and sudden profusion as to stun and shake even the most sanguinely-disposed minds. A Pandora box of progress seems to have been emptied—and the people of the nineteenth century resemble very much the boy for the first time breeched, feeling the unmanagableness of his new garment interfering with the usual freedom of the newly-discarded dress. We are actually inclined to pause, and inquire with all sincerity, if this is really the world of our grandfathers?"

"Circumstances seem no longer the controller, but the controlled. Science has increased, by its wonderful discoveries, the power of the human race so much as to make them able to control everything but life. Man has acquired all the characteristics of a god, excepting that of immortality; and were it not that the tree of life is securely preserved by heaven itself, (Gen. 3:24,) his impious mind would even grasp at it. What is this eventful state of things to produce? Is it of God, or of the devil? Is it the preliminary of the oft-desired millennium of happiness, or is it the precursor of a still darker age than has yet been exhibited on the world's platform?"

Is there reasonable ground for such expectations? Are there any warnings and predictions in the Bible that will explain the nature of the events? A careful examination of the Scriptures will convince the candid inquirer after truth, that there is a striking correspondence existing between its predictions and the present aspect of society. The Bible alone explains the nature of the great event upon which we are on the eve, viz., the coming of the Son of man in glory. This event includes several others—the sounding of the seventh trumpet, the resurrection of the dead, the times of restitution, and the period of final doom. The scriptures which establish these points are numerous, plain, and explicit; and being inspired, are therefore true. All speculations in reference to the expected change not based upon the Scriptures, must be rejected, as well as theories professedly drawn therefrom, but which are sustained only by far-fetched inferences and perversions, which contradict plain declarations.

God has revealed to us definite information on the subject of the day of the Lord; and although "secret things belong to God, those things which are revealed belong unto us and our children." (Deut. 29:29.) Our God "changeth the times and the seasons, removeth kings and setteth up kings, giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things, knoweth what is in the darkness, and the light dwelleth with him." "All prophecy is the revelation of future events; all fulfilled prophecy is God's history of the world revealed before the events come to pass; while all unfulfilled prophecy is the history of the world still future, and in due time will be fulfilled."—*Scott*. Most of the predictions that refer to the present dispensation, have received their accomplishment, and we therefore conclude, that the present dispensation must pass away, and make way for a better state of things. But the "good time coming" that the Scriptures predict, will not be of the nature popularly expected, neither will it be ushered in by human instrumentality, nor its blessings enjoyed by all men indiscriminately. Those who dispute this frequently interpret peace to signify war, and war, peace; destruction to mean salvation, and eternal salvation temporal, the everlasting existence of the kingdom, its duration for a limited period, Christ's return, to signify his presence in spirit, and his predicted glorious reign on the earth, religion in the heart! But, alas! in reply to this they state, that the prophecies are dark, and cannot be understood. But if it be presumptuous to endeavor to understand prophetic truth, can it be right for those who condemn this course, to apply the very same predictions to

the events for which they look? Christians have a right to search the Scriptures. The Bible is their map, and chart, and guide. God has revealed no superfluous truths. There is no portion of his word that may be dispensed with, or rejected. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17.)

In the case of Noah and the antediluvians, Lot and the inhabitants of Sodom, Jonah and the people of Nineveh, Jerusalem and the Jews, God's judgments were blended with mercy. And when we consider his past dealings with the children of men, is it reasonable to suppose that he will usher in that august event, which will decide the destiny of our race, without giving the impenitent space for repentance, and his children some indication that their final deliverance is at hand?

Our present position and future prospect are clearly revealed in the word of the Lord. Now, as in past ages, God hath his faithful watchmen on the walls of Zion, who, seeing the sword coming, warn their fellow-men to seek for safety. Those who heed the faithful warning, will escape the danger; while those who heed it not, will be taken as by a snare,—but their blood will be on their own head. The sound of the approaching conflict will wax louder and louder. The din and noise of battle will be heard in many lands. Political earthquakes will take place, thrones and dominions will fall, and monarchs reel in dismay. But he that sitteth in the heavens shall laugh; the Lord shall hold them in derision, speak to them in his wrath, and vex them in his sore displeasure. Read the Apocalyptic conflict: "And I saw heaven opened, and behold, a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." (Rev. 19:11-16.)

This event will bring glory to Christ, and deliverance to the redeemed, who will sing:

"Whatever ills the world befall,
A pledge of endless good we call,
A sign of Jesus near;
His chariot will not long delay,
We hear the rumbling wheels, and pray,
Triumphant Lord appear!"

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever. . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." (Rev. 11:15-18.)

LETTER FROM HALLOWELL, ME.

A MEETING has just closed at Whitefield, where many of the brethren and sisters, with many sinners of this region, have enjoyed the privilege of meeting under a commodious tent, to listen to some of the great and all-important truths connected with the end of this world, viz., the signs of the times, the coming of Christ, the saints' inheritance, and arguments on the prophetic periods, showing when this coming and reign will take place. The weather was favorable, and the congregation good and orderly throughout. Many heard for the first time, and listened with marked attention. I can but hope that the pungent truths preached were sown in some hearts that will bring forth good fruit. Some of the backsliders were reached, and, I trust, reclaimed, and many made to feel that it was time to prepare for the coming of the Lord.

It was a joyous privilege to meet with our brethren from all quarters, who are quickened by the same blessed hope, and it was pleasing to see the happy surprise of some brethren from abroad, when they saw the many brethren and sisters whom the Lord had raised up in this region in the last few years. They seemed to say, "Who hath begotten me these? where have they been?" Surely God has been good to us, and done greater wonders among us than we expected.

We listened to many clear and pointed truths, and I pray God that we may all profit by them, by giving new energy to the living saints, by reclaiming the wanderer, and leading careless sinners to Christ. It is certain that the false traditions and hopes of some were completely laid bare, and shown to be anti-Christian, and in a manner to benefit all who wish for light. But while we love the truth, and wish to be benefited by it, we must take heed to this scripture, "Prove all things, and hold fast that which is good." There are some things believed and taught in connection with the truth, which must prove detrimental wherever received. I do not refer to the arguments on the prophetic periods, for I am well persuaded that there is weight in them, and I think another year will show us the fulfilment of the promise, that Daniel shall stand in his lot; but I allude to the idea held out, that we are to know the day before it comes. This idea seems to be taking, and in order to be received, certain texts must be dislocated and perverted, to make way for such a notion. I would not allude to this but for the fact, that it will extend through the body, and none but a public remark would go where these notions are obtaining. I do it to caution those brethren who teach it, and to awaken those who hear it to investigation, for certain it is that Christ has not only taught us that we may "know when he is near, even at the door," but he has as surely taught us that the event will break upon us in an unexpected moment, or "in such an hour as ye think not." Consequently we must be on the watch, not get our minds fixed on a specific day in the future, and feel that we have time allotted us till then. No; our Lord has not thus taught. Hear him: "Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Watch therefore, for ye know not what hour your Lord doth come." (Matthew 24:40-42.)

"Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:13.) "Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning, lest coming suddenly he find you sleeping." (Mark 13:35.) How clearly are we here taught to be on the watch for that great event, not especially for the events that precede it, as some argue, but for the Lord himself. We will hear him again: "Blessed are those servants whom the Lord, when he cometh, shall find watching. . . . And if he come in the second or third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also, (as the good man of the house,) for the Son of man cometh at an hour when ye think not." (Luke 12:37, 38, 40.)

Again: In Luke 17:28-36 we have a clear illustration of the suddenness of that event, and of the fact that that day—the last day—last twenty-four hours of Noah's and Lot's time, is used to show how it will be in the last day—last twenty-four hours of this age. Two men are to be in one bed, two women at the mill, two men in the field, one to be taken (or seized), and the other left (or escape), and all the sophistry in the world will not change it. It is also dangerous to say that "the last acts of our life will not determine our destiny" in that day, while we have the case of Lot's wife as an example. I know the sealing passage is brought in here, and some others, but they will not fit. Saints have been sealed long ago, and lost at last. It is he who endures to the end that is to be saved,—end of trial, of temptation, and that brings us to the moment of Christ's coming.

O, brethren, let us be ready, to submit to the clear and simple teachings of our Lord, and not think to be wise above what is written, not raise an idea that will cause fanaticism, and division, and strife among us; but let us learn all that is true, and be on our watch, praying that we may be able to escape all things that are coming to pass, and to stand before the Son of man, acquitted and meet for his blessed and eternal kingdom.

Aug. 29th, 1853.

I. C. WELLCOME.

QUESTIONS.

MR. EDITOR:—I see by the *Herald* of Sept. 3d, that you have answered my questions, but not with perfect gratification.

I believe the seven weeks, three-score and two weeks, and the covenant week, commenced with a certain commandment, (Dan. 9:25,) and terminated seven years after the public ministry of Christ began, as you stated. The fractional weeks of verses 25 and 27, which amount to seventy, is no evidence to me that they are any part of the seventy weeks in v. 24, or begin or terminate with the same. The sixty-nine weeks are dated, and reach unto the Messiah. The seventy weeks are determined upon the Jewish nation, and the holy

city Jerusalem. The 2300 days (years) of Daniel have been made to begin with the commandment by which the sixty-nine weeks were dated. By such calculation, the 2300 days must have expired long ago. They must begin with the seventy weeks, (v. 24,) or else I cannot see any clue to date or reckon that period in the book of Daniel; and yet it is said seventy weeks are determined to seal up the vision and prophecy—that of the 2300 days, which was received fifteen years before. So also the time, times, and a half (1260 years,) have been reckoned to begin or end with the 1290 and 1335 day (year) periods. I cannot see any warrantable connection. The 1290 are dated with a certain abomination that maketh desolate. This abomination must be another besides that quoted by our Saviour, and may be found to have existed on the rise of Popery.

Will you please to answer the following questions:

1. What is the meaning of the words—"seventy weeks are determined upon thy people, and upon thy holy city"—Jerusalem?

2. What would you think if you should read from a decree of the Emperor, Nicholas, that seventy weeks were determined upon the Sultan's people, and their sacred city (Constantinople), especially when a little further along you are told, "that the people of the prince that shall come shall destroy the city and the sanctuary?" (Dan. 9:26.)

To say the seventy weeks were fulfilled at the anointing of the Most Holy, they could not reach to any notable event with the city. But that they reached to the destruction of the city and the nation, including other events by the way, as mentioned in the same verse, seems to me at the present time to be the most probable. The seventy weeks in this sense with the 2300, 1260, 1335, have no beginning with divine warrant, but have a marked period for their terminus. L. INGALLS.

ANSWER.

1. "Seventy weeks," convey to our mind the idea of 490 prophetic days—years. And their being determined on the Jews and on Jerusalem, we understand to be the period of their national probation; at the end of which, rejecting the gospel for themselves, the apostles should turn to the Gentiles, and thenceforth all nations be equally embraced in the offers of the Divine favor.

2. We should think that the Turks had that length of time in which they might accept of the Tsar's ultimatum—or take the consequences; in the loss of their city by conquest. When we did read from the Tsar, that "the Porte shall within eight days accede to Menschikoff's ultimatum, or take the consequences," we understood, that if that time elapsed it would not be in his power to accept, unless a new offer was extended. We expected however that some time would elapse between the end of the time determined, and the infliction of the consequences. In like manner the Jews had 490 years offered them in which they might accept of the Lord's ultimatum, which would determine the question whether they were to retain that pre-eminence which, as a city, and as a nation they had so long enjoyed. Failing to comply with the prescribed conditions within the time specified, a prince was afterwards sent to destroy the city and sanctuary.—Ed.

THE SCRIPTURES.

NO. VI.

1. Love to God.—Says the apostle (Rom. 5:5):

"Hope maketh not ashamed, because the love of God is shed abroad in our hearts, by the Holy Ghost given unto us." Mark the reason why we have a hope fraught with boldness—"because the love of God is shed abroad in our hearts." But how do we love God? "By the Holy Ghost given unto us." Then we love him as our Father. (Rom. 8:14, 15.) And what are the conditions by which we receive the Holy Ghost? Ask, believing, and ye shall receive. (Luke 11:13; Mark 11:24.) Do we love God as our Father? "I do not know," says one, "So long as I can call God my Father, I am safe," replies another, however wicked he may be; while a third responds, "I hope I do," i. e., "I hope I have a hope." To the first I would say, your position is unsafe, for the Bible hope is one of assurance. (Heb. 6:11-19.) To the second—how can we love another as our father, who never was our parent, either by natural birth or adoption? Morally considered, we, like the unbelieving Jews, are of our "father the devil," because we follow in his footsteps—do his works. We must be "born again," or, to use another illustration, be "adopted" into God's family, (Rom. 8:14, 15, and Gal. 4:5, 6,) by the Spirit obtained by prayer in order to love God as our Father. Then we wait for the consummation of the work (relating to the physical system), at the resurrection of the just. (Rom. 8:23; Col. 1:18.) If we

do not pray, we have not the Spirit bearing witness with ours that we are his children, consequently no love for God, the result of which is a destitution of a "good hope." To the third—you are a professor, and not living up to your privileges and duty. "Blessed be the God and Father of our Lord and Saviour Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1:3.) The inactive hope of forty years' standing is not here expressed, but a living one—hope of assurance.

2. *Love to the children of God* (1 John 3:4).—By the children of God I do not mean those who belong to a particular institution, party, or denomination, (i. e., such is not the testing rule,) for wicked individuals are united with all undoubtedly. What then is the rule for testing Christian character? On a certain occasion, Jesus was informed that his kindred wished to see him. He inquired who they were, and then stretching forth his hand toward his disciples, said, "Behold my mother and my brethren." (Matt. 12:46-50.) Now mark! "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Wherever we find an individual thus keeping the commandments—doing his will—bearing his image—bringing forth the fruits of righteousness, among which is a love of Christ's appearing, (2 Tim. 4:8,) provided they do not think as we do in every point, we shall embrace them as children of the same family—offspring of the same Parent, and heirs of the same hope, providing we are in possession of the gospel hope. Oh! how many unkind, uncharitable, and bitter feelings have been cherished in the heart, and expressed by the lips of some professed teachers of the present day towards others who do not stand ready to endorse all the imaginations of their brain, jump at their conclusions of God's word, and hail them as "new light," while perhaps those who do are considered good, notwithstanding looseness in reference to the above rule may characterize their lives. Again: John says—"He that knoweth God heareth us; he that is not of God heareth not us." How natural for the unrenowned heart not to love the society of Christians. How often do they take pains to avoid their company. Especially would I mention those who are departing from their first love. But when we love the Saviour they are sought. Reader, have you this evidence of a well-grounded hope?

3. *Love to our enemies* (Matt. 5:44).—This was the spirit of Jesus, without which we are none of his. "God commendeth his love toward us, in that while we were sinners Christ died for us." In turning our mind's eye back to Calvary, we see much to provoke him to cry for vengeance upon his enemies: his royal descent, the nature of the offence, the nearness and obligations of the offenders, and the righteousness of his cause. But hear him: "Father, forgive them, for they know not what they do!"

"Oh! for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak.

"Angels assist our mighty joys,
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'er be told."

This of course is the love of benevolence, which is an inclination to seek the happiness or welfare of anything, and is distinguished from the love of complacency, as manifested toward his people only (Psa. 149:4), which arises from the consideration of any object agreeable to us, and calculated to afford us pleasure. Do we love our enemies? Can we pray for them? can we do them good? "That is very difficult," says one. I know it is, for the carnal mind. The law of the carnal mind is, You strike me, and I'll strike you! And in the same ratio that we give countenance to it, or, in other words, cherish the spirit of revenge towards others for the injury they have done us, the foundation of our hope will be undermined, and we shall lose sight of its object. I do not say but others may be dealt with for their good, and that of the community, for their crimes, (Rom. 13:4); yet on the part of ourselves, if in possession of a good hope, there is no feeling of revenge. "Vengeance is mine, and I will repay, saith the Lord." Again: The churches generally have in exercise too little of this benevolent love toward perishing sinners—hence a dull hope. Would to God it were otherwise. Time is short; the Lord will soon come, and their destiny will be sealed forever. Shall we not arouse ourselves? May the spirit of Jesus so operate on our hearts as to constrain us to cry out, "O Lord, revive thy work!" In the same proportion as we feel and labor for sinners, we shall have a lively hope. The principle of the Bible is, "He

that watereth shall be watered himself;" or in the language of a member of the Massachusetts Legislature on one occasion, "Religion is a singular commodity: the more you export of it, the more you have at home." May we so live and act, that our experience may teach us the truthfulness of it.

Letter from Derry, N. H.

DEAR BRETHREN:—Suffer a word of exhortation from an unworthy brother, yet one who has ever felt a warm interest in the Advent cause. My heart has been truly pained while I have seen the work of the enemy among us, dividing and scattering the little flock. How many among us have fallen victims, and how many by his cunning devices have been led captive at his will. But while the work of distraction has been going on, how good it has been to have a medium through which brethren might communicate, to stay up each other's hands amid the fiery conflict, one that has ever kept a straight-forward course, that has not been turned hither and thither by every wind that happened to blow across its path; whose pilot has seemed to have had his eye on the polar-star, while many have sprung up around it, which have soon shown either that they never were on, or else that they had finally run off the right track; still it has kept its course, making from week to week its heart-cheering visits. And though our hearts have sometimes been pained in view of the course which some have taken, from whom we had expected better things; yet we could rejoice while turning over its pages to find so many brethren still firm at their post.

But the enemy was not ignorant of all this; and as if to strike at the very centre, he made one desperate thrust at this cherished messenger. Meantime, the brethren and sisters who had before cheered our hearts with their lively epistles, seemed to have got off their guard and laid down their pens, which caused many who had been otherwise disaffected by the whispering of the enemy to say, "Brother Himes has backslid; the *Herald* has backslidden—it is not what it once was." But notwithstanding all this, the weapon has fallen comparatively to the ground, and our welcome visitor still keeps its course; the brethren and sisters are again waking up to its aid. And who will have the presumption to say, the Lord has not had a hand in its support?

And now, dear brethren, let us go to work with renewed energy, employing both our time and talents. The cause demands it! We are hastening to the judgment, with perishing souls around us; and shall we suffer them to come up to the judgment unwarned? Could we meet them there with boldness? O, may we be clean from the blood of souls that day! And what agent can be employed that will scatter light and truth more broadcast than this weekly messenger? Then let us who are unable to edify with the pen, endeavor to enlarge its circulation. And you, dear brethren and sisters, whose epistles contribute so much to enrich its pages, let not your pens lie idle. Give no occasion to have it said, Where is this or that brother or sister? You can preach to larger numbers with your pen than with your lips. The *Herald* will then soon regain its number of subscribers, and we shall see the cause prosper, and souls saved.

Yours truly, A. CHASE, JR.

Sept. 7th, 1853.

Will you give through the *Herald* your views of Luke 17th, from the 30th verse to the end of the chapter? Why was it necessary that such directions as in verse 31, should be given to any who are on the earth at the revelation of Jesus Christ, when probation shall have been closed? Also, why is similar language used by our Saviour, giving the same directions to be observed, where speaking of the destruction of Jerusalem? (See Matt. 24:17, and Mark 13:15.) As it reads, there seems to be similar directions given to be observed and followed by believers in Christ, at two very dissimilar events, the destruction of Jerusalem by the Romans, and the second coming of our Lord and Saviour Jesus Christ. I feel that a true exposition of the fore-named scriptures will be of service to the cause of truth, and help to my mind in many things brought to view in the chapters quoted from.

M. C.

REMARKS.—Why the Saviour should give such directions we may not know; and yet it is evident that he does give such. We conceive the idea to be this: The Saviour is teaching the suddenness of the second advent, and the inappropriateness, when his coming shall transpire, of any thought respecting secular affairs. Those whose affections then linger about the affairs of this world, as those of the wife of Lot did about Sodom, will be left as she was;

and therefore the necessity of then forgetting the things which now necessarily occupy a portion of our time.

A similar direction in relation to escaping from the approaching armies that were to desolate Jerusalem, also implied the necessity of promptness on that occasion. The command, it will be remembered, was a mode of expression familiar to the Jewish mind, whenever peculiar promptness was to be enjoined.—Ed.

EXTRACTS FROM LETTERS.

C. LAWTON writes from Troy, Aug. 3d, 1853:—"There are a few in Troy who are lifting up their heads and rejoicing, in view of the things which are coming to pass, knowing that their redemption draweth nigh. We have some preaching, and, I hope, a good deal of praying. We do not neglect the assembling of ourselves together, as the manner of some is. Sometimes we have about as many at a meeting as Noah had with him in the ark, sometimes less; but I believe we have always had as many as three, enough to claim the promise. O, it is a good thing to wait upon God in faith, even if there is only one or two of the faithful met together. The place seems awful. The Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly. At our last meeting, we resolved to have preaching as often as we could get that which was good, God being our helper and our leader.

"I have been making efforts to get subscribers for the *Herald*, but it seems as if the people were given up to believe a lie."

M. H. FRANK writes from Clearfield, Aug. 17th, 1853:—"I am glad that I have the privilege of sending you one subscriber for the *Advent Herald*, and I hope that every Adventist in the States and elsewhere will wake up to this matter, and see if they cannot send you one at least. It would be well for all of us to read brother Litch's articles over and over, and then make one trial to see if the list of subscribers could not be greatly increased."

BRO. HIMES:—Where is brother Munn, who visited at my house last year, when I lived in Athens, Vt. I wish to travel with him this fall.

Wm. S. CAMP.

THE HERALD OFFICE.

I AM under obligations to brother Litch for his voluntary and unsolicited articles on "The Support of the *HERALD*," which were published in my absence, and of which I had no intimations till I read them in the *HERALD*.

Since first embracing the doctrine of the Second Advent brother L.'s devotion to the cause is known of all. He has been conversant with the history and position of the *HERALD* office from the first. Nothing connected with it has been kept from his knowledge. He can have no inducement to speak otherwise than impartially respecting it; and it is from a personal knowledge of its condition and wants that he was prompted to make the appeal that he has. We trust that our affairs may ever be so conducted, as to meet the approval of those who are thus personally familiar with them; and put to the blush and make apparent the falsity of those who designedly misrepresent, because of their jealous or selfish purposes.

I have for some time felt quite anxious respecting the office and my mission in connection with it.

The greatest number of subscribers we have ever had, was on the 1st of Jan. 1851, when they numbered 4664. Soon after, we struck off from our list 400, from whom we had not heard for a long time, and added sixty-three to the poor list which left 4327. The well known opposing influences with which the *HERALD* had to contend have been successful in reducing our list more than 600; so that at the close of the last volume, July 1st, we had but 3643 subscribers of all kinds—including the poor and non-paying,—which deprives us of the means we before had to supply the poor, and circulate publications. A portion of this falling off is to be attributed to an effort made the present year to excite prejudice against the office, on the ground that the *Herald* has the enormous circulation of 5000 paying subscribers; and though we anticipate no deleterious results from it except in its own locality, our list has been somewhat reduced by it. It will require no prophet's ken to predict that with such influences continued, without the earnest efforts of friends to counteract them, that the paper must be made less efficient by being reduced to its former dimensions, or perhaps entirely suspended. This is put forth with the hope that a statement of these facts will prompt the friends of the *HERALD* to more earnest efforts to extend its circulation, and to re-

cover for it all that it has lost, and more. Even now, we trust, that the tide has turned. During the month of July, we have had a net gain of 25, for which we are mainly indebted to brother Litch's articles.

I know that in my labors, I am actuated by no selfish motives; and I have the fullest confidence that while God wishes the continuance of the *HERALD* office, he will provide the means for its support. He, however, requires our own exertions; and as an inducement to friends to exert themselves to procure subscribers, I will make the following

OFFER.

Those who will procure three or more new and paying subscribers, and wish for remuneration, may order from the office any books that we publish, to the amount of one fourth the money they obtain from such subscribers. Or, if they prefer, they may order to one fifth the amount of it in any of the books that we purchase and keep for sale.

In addition to the above, we will make a present of Jewett's great picture of Bunyan's *Pilgrim's Progress*—a steel engraving on a plate 24 by 30 inches, and sold for \$5, to the one who will send us the greatest number—over ten—of paying subscribers between now and the first of January next.

We want to bring the list up to 5000 paying subscribers; which is necessary, so make the office as efficient as it should be, to enable me to publish the works I have in my mind, to supply the *HERALD* to the worthy poor, to assist in new fields of labor, and to meet the obstacles which are thrown in my way abroad by those who are more anxious to destroy, than to build up.

J. V. H.

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Promises on the Second Advent—one hundred texts of Scripture relating to the faith of the Advent, Resurrection of the Saints, and Reign of Christ, each accompanied with verses containing sentiments in harmony with the text. 50 cents per dozen, 6 cts. single.

"The Saviour Nigh." This tract will be useful, as showing the signs and marks of the coming of Christ. \$1 per hundred, 2 cts. single.

Romanism and Protestantism—bound in one volume, 135 pp. This work contains facts on the condition and prospects of the Catholic and Protestant Churches. 374 cts.

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ADVENT HERALD.

BOSTON, SEPTEMBER 17, 1853.

NEW WORKS.—We have now arranged to publish a volume of Elder O. R. Fassett's discourses, doctrinal and practical. Subjects:

1. The Two Covenants.
 2. The Millennium—Two Resurrections, or Exposition of Rev. 20th.
 3. Exposition of the 11th chapter of Romans.
- This will be a timely and valuable work. We hope to be able to give it a wide circulation.

Memoir of Permelia Ann Carter, with a brief account of her life, and containing extracts from her journal and letters, with miscellaneous articles. Edited by her sister. Sister Carter was originally a member of the Baptist church in Westboro'. On hearing the evidences of the personal advent of Christ, she became a convert to the faith, and was a bright and shining light of the cause while she lived, and in death she triumphed in the blessed hope of a speedy resurrection.

This work will not fail to be a blessing to all who read it, but more especially to young Christian believers of both sexes, in the Advent churches.

READING FOR THE YOUNG.

For many years it has been a subject of anxious solicitude with us, to provide for the religious instruction of the children of Adventists. Books and papers devoted to the instruction of our children in the doctrines of the Bible, as held by Adventists, are not to be found in the libraries of other denominations; hence we have had to prepare and publish, at a heavy expense, works to meet this specific object. In endeavoring to carry forward this design, we are sensible that all has not been done that the case required; but our limited means would not allow us to do more.

For several years, the receipts for the children's paper, as well as for the question books, did not cover the expense of their publication—the deficiency being made up from the income of the office. And such has been the want of interest in the subject, that nothing has been given by others to aid in this department of our work. But we are happy to say, a different state of feeling exists at the present time. There now seems to be a disposition on the part of Adventists to sustain and extend the Sabbath School interest, and aid in the publication of works devoted to it. This is encouraging. And we feel confident, that the more our friends think on the subject, the more important will it seem to them, and the more disposed they will feel in furthering it.

There are two ways in which substantial aid can be rendered in carrying out the object named above. One is, by pecuniary donations; the other, by the employment of the pen. We respectfully solicit aid in both these ways. Those who can use the pen, are invited to furnish articles for the *Guide*, which shall advance the Sabbath School interest. We also desire to form a Sabbath School Library, and should be glad to be favored with manuscripts for examination, suitable for books of from 24 to 100 pages, and if used, we will make remuneration for them, if their authors require it.

Our present published works consist of the following:

1. *Youth's Guide*, a monthly paper, at 25 cts. a year.
2. *Questions on the Book of Daniel*. (1 vol.)
3. A work on Bible subjects, giving the principal doctrines of Adventists.
4. A work concerning the Saviour and his teachings, adapted for small children. A new edition, just out.
5. *The Bible Class*—a work in the form of conversations on the Bible, suitable for young persons, and containing much valuable information on the nature of the Kingdom of God, and the near coming of the Saviour.

Other works are in preparation, and will be published as soon as we shall have the means to do so. A Sabbath School Hymn Book is now ready for the press, and may be got out this season.

With the above works, we can set our children right upon every important view we hold of Christian doctrine. With these, teachers, and others, can pre-occupy the minds of their children with correct views, and shut out wrong ones, or render them innocuous. Thus we may use all that is good in the libraries of other denominations, without exposing our children to danger.

WORKS OF OTHER DENOMINATIONS.

We have examined with much care the works of different Sabbath School Depositories, and give our preference to the "*American Sunday School Union*." While the works of this institution contain less that is objectionable, there is found in them much that is valuable. Besides, from the large sales of the Union, and the liberal donations made to advance its object, it furnishes works at a very cheap rate, which is of some consideration. We have made arrangements with the Agent, by which we can furnish all works needed at the same prices at which they can be procured at the Depository.

In addition to our own works, named above, we would commend the following:

The Mine Explored; or, Help to the Reading of the Bible. 282 pp. With maps. Price, 75 cts. This is an invaluable work for teachers.

SACRED GEOGRAPHY.

1. *Biblical Geography; or, Illustrated Sketches of the Countries and Places mentioned in Holy History.* With a map. By J. F. Kennedy. 382 pp. 18 mo. 50 cts.
2. *Map of Palestine.* A new and elegantly engraved map of Palestine, three feet by two, lined with fine muslin, mounted on rollers, and colored and varnished. \$1.
3. *Map of Palestine.* This is drawn upon muslin or cotton cloth, five feet in length. The lines are bold and strong, to be seen distinctly by a whole school, or large Bible-class, at one view. By the Rev. J. P. Durbin, D. D. \$1.25.
4. *New and beautiful Map of Palestine*, fourteen by twenty-two inches, on sheets. 10 cts.
5. *Map of Jerusalem.* This is a beautiful map of ancient Jerusalem and its environs, drawn on stone, from the best and latest authorities. It is designed to accompany and illustrate *Jerusalem*, or, *A Visit to Jerusalem*. \$1.

DICTIONARIES.

1. *Union Bible Dictionary.* 648 pp. 18 mo. 45 cts.
2. *Same, fine paper, bound in sheep.* 55 cts.
3. *Same, bound in muslin.* 50 cts.
4. *Same, bound in morocco, gilt, gilt edges.* \$1.50.
5. *Same, in octavo size, and large type.* \$1.50.
6. *Same, with maps.* \$2.
7. *Dictionary of Scripture Natural History.* 400 pp. 18 mo. 50 cts.

SUNDAY SCHOOL LIBRARIES.

The Sunday School and Family Library, No. 1, consists of 100 select volumes, from 72 to 252 pages 18 mo., substantially bound, with muslin backs and marbled paper sides; each volume regularly numbered and ready for use, with twenty-four catalogues of the same. This Library will be found useful not only for Sunday Schools, but for families and public schools. The 100 volumes contain 11,628 pages, and are illustrated by more than 400 wood engravings. Only \$10 for the Library, at the rate of 10 cts. per vol.

The Sunday School and Family Library, No. 2, which contains 100 select volumes, from 72 to 270 pages 18 mo., substantially bound, with muslin backs; each volume regularly numbered and ready for use; with twenty-four catalogues of the same. Only \$10.

The Sunday School and Family Library, No. 3, contains 100 select volumes, from 72 to 258 pages 18 mo., substantially bound, with muslin backs; each volume regularly numbered and ready for use, with twenty-four catalogues of the same. Only \$10.

The Juvenile Library, containing 100 books, bound in 75 volumes, from 52 to 162 pages 18 mo., with muslin backs and marbled paper sides; each volume regularly numbered, with twelve catalogues of the same. Only \$5.

QUESTION BOOKS.

- Vol. 1. Containing the life and miracles of Jesus Christ; 144 pages 18 mo.
2. Containing the parables and other instructions of Jesus Christ; 128 pages 18 mo.
3. Embracing the creation of the world to the deliverance of the children of Israel from Egypt; 136 pages 18 mo.
4. Embracing the release of the Israelites to the death of Joshua; 124 pages 18 mo.
5. Containing questions on the Acts of the Apostles; 144 pages 18 mo.
6. Embracing the death of Joshua to the death of Samuel; 125 pages 18 mo.
7. From the death of Samuel to the Babylonian captivity; 171 pages 18 mo.
8. Containing questions on the Epistle to the Galatians; 80 pages 18 mo.
9. Comprising the history of the Israelites, from the Babylonian captivity to the end of the Old Testament, including the books of Daniel, Ezra, Esther, and Nehemiah.
10. Containing questions on the Epistle to the Romans; 158 pages 18 mo.
11. Containing questions on the Epistle to the Hebrews; 128 pages 18 mo.
12. Containing lessons designed to give a general view of the whole Bible; 160 pages 18 mo.
13. *The Consecutive Union Question Book*—Matthew.
14. *Mark*, with the text printed in the book.
15. *“ Luke, “*
16. *“ John, “*

The Child's Scripture Question Book, designed for the younger classes of Sabbath Schools. The answers to the questions are short, simple, and, as far as practicable, in Bible language; 197 pages 18 mo., embellished with sixty-three engravings.

Questions on Biblical Antiquities. Part I. By Rev. Dr. Neville.

The above are 61 cents each.

Traets for Little Folks—twelve in number, suitable for distribution among Sabbath School scholars. 10 cents a package.

The Spirit Rappers' Second Advt.

A WRITER in the *Spiritual Telegraph* feels "impressed to say," that "Biela's comet," which is expected in 1856, after a lapse of three hundred years, is composed of "spiritual essences," and occupied by "spiritual inhabitants." He says of it:

"This approaching comet has already shed some spiritual rays upon our earth, which have prepared, and are still preparing, the inhabitants of earth for the reception of the concentrated rays of this superior celestial body. This will be the seventh time of its appearance since the Christian era began. It will be the second coming of Christ, for then the seed of universal brotherhood will be sown, or the kingdom of heaven will become established on earth. Until then the soil will be well prepared for its reception, when it will gradually grow and finally bear its fruits—humanity's redemption. Its last appearance in 1556 was crowned by the Reformation, and we are still living in the prophetic Congregation of Philadelphia. In fact, the seventh era will begin with the year 1872, when the influence of this comet will be thoroughly felt, for in reality three hundred and twelve earthly years constitute an era."

We note these ebullitions of fancy, as evidence that fallen man will more readily believe anything, however absurd, than the word of the Lord.

The Chinese Rebellion.

A LETTER from Richard J. Dana, dated at Canton, June 10, published in the *N. Y. Journal of Commerce*, says:

"The principal leaders of the rebellion are said to be from the neighborhood of this city. They were literati, who obtained a knowledge of the Christian religion, by intercourse with some of the missionaries, and from the Scriptures and religious works which had been translated into Chinese. They became teachers of the new faith, and made so many converts, that they attracted the notice and finally the persecution of the Mandarins to such an extent, that some of them died in consequence. This goaded them to rebellion—they gathered a number of followers, organized them, and led them forth with the avowed object of overthrowing an idolatrous and corrupt government! Their progress thus far has been one unbroken career of amazing success—they have passed through the most popular and wealthy portion of this great country, capturing all the large cities on their way, and overturning all opposition with the greatest ease. Their progress and audacity have carried dismay and terror over the hearts of their opponents, who appear never to have the courage to meet them face to face. They have sought to win the favor of the people at large, but have slaughtered the Tartars, man, woman and child, whenever they have met them; and have destroyed the idols and temples of Fo and Taou, and, in many instances, have slain the priests.

"They now hold possession of the most important posts of the whole country, viz: Nanking, Chin-kiang, and Kwa-Chow—on the great river Yank-tze-kiang, and at the entrance of the grand canal. It is not impossible that ere the next mail leaves, we may hear that they have started again for their final dash upon Peking. It is generally believed that their progress toward that capital, will be as successful and triumphant as it has heretofore been.

"One of the most striking developments in the present state of affairs, is the utter weakness and inefficiency of the Tartar government. Its prestige was injured by the English war, and it is now almost entirely dissipated. Its power over the people was, in fact, the idea of its irresistibility, and when the idea vanishes, the power goes with it. It appears to have no sympathy or support from the mass of the people; the latter are by nature and habit unwarlike and timid, and even if they had the courage, they have not the will, to take up arms in defence of the government."

THE YELLOW FEVER IN NEW ORLEANS.—The New Orleans papers are full of the sad details of the pestilence. By the telegraphic reports it will be seen there is a decided decrease in the virulence of the fever; on the 30th, the deaths were 125, and on the 31st, 124. The *Delta*, of the 23d, says: "We fear that the bill of mortality for to-day will be fearfully increased by the sudden change in the atmosphere." We heard of one case where a gentleman, sick with fever, had the window of his room open at the time, who was struck by the first blast of the norther, and died in a very few minutes after, though he had been previously recovering. The epidemic is prevailing in Algiers and Grenna, and the suburbs, with as great if not greater severity than in the city. They have commenced the organization of societies to take care of the sick, and selected places for infirmaries, and have otherwise completely organized for work."

The Advent chapel in Forsyth-street, New York, was opened on the 11th, with great interest and enthusiasm. Sermon by the pastor, Elder Mansfield, in the forenoon, by Elder Whiting in the afternoon, and by myself in the evening. The house was full all day, and the best of attention was paid to the word. The collections during the day amounted to over a thousand dollars, which cancels the debt upon the building. All praise to God. Brother Mansfield has been the Nehemiah in this work. His untiring industry and faithfulness in this matter will not fail of being rewarded. More hereafter.

New York, Sept. 12th, 1853.

"The Ladies' Wreath and Parlor Annual."—These two monthlies have been united, and come to us under the united name, published by Burdick, Reed & Roberts, No. 8 Spruce-street, N. Y. This periodical contains only original matter, and announces that it has reached the circulation of forty thousand.

A REQUEST.—Bro. C. B. Turner, now on the sick list, wishes to find some person on the coast who can obtain for him "Cod Liver Oil," to be extracted in such manner as he shall direct—he not being willing to risk the oil as now prepared. Will any one who can respond to this, write us, or write brother Turner at East Randolph, Vt.

WESTERN TOUR.—I shall not be able to give my appointments till next week. I shall then make arrangements for a three months' tour, in accordance with the wishes of those who have written to me, desiring my labors. Providence permitting, I shall commence the first of October.

AGENTS IN CENTRAL PENNSYLVANIA.—J. D. Boyer, Second Fork, Elk county; J. T. Laning, Milesburg, Centre county; M. A. Frank, Clearfield; all of whom will have a supply of our publications in a few weeks.

"Youth's Guide."

The "Youth's Guide" is published the first week in each month, at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), 31 cts.; English subscribers, 2s.

CONTENTS OF THE SEPT. NO.

Michael the Miner.	The Four Pistareens.
Reading for the Young.	Don't Waste your Time; or a Lesson for Young Men.
Always Going to Church.	A Funny Petition.
Whitsuntide in England.	Self-Inquiries.
Daily Life of the Christian Child.	An Ingenious Puzzle.
Who was the Gentleman?	Enigma, &c.
How to Remember.	

MARRIED, in Montgomery, Vt., Sept. 4th, by Elder C. Greene, Mr. SAMUEL HUBBARD, to Miss MARY ANN SCALES, both of C. E.

Appointments, &c.

J. V. HIMES will preach in the Chardon-street chapel, Boston, Sabbath, Sept. 18th and 25th.

D. I. ROBINSON will preach in Lockport, N. Y., Sabbath, Sept. 18th and Seneca Falls, Sabbath, 25th.

N. BILLINGS will preach at Calais, Vt., Sept. 15th, and remain over the following Sabbath, and labor as Elder O. Davis may appoint—will brother Davis call for me at the Montpelier depot on the arrival of the first train of cars from Rouses Point on the above named day? at Calais, 20th—will remain over the Sabbath, and labor as Elder Thurmer may arrange. Will some brother from Calais call for me at the house of Elder Davis in Calais, as above dated?—S. N.

ELDER EDWIN BURNHAM will hold a meeting of two days (Oct. 8th and 9th) at Sugar Hill, N. H. The brethren and sisters from abroad are invited to come in and enjoy a season of hearing the word again, and of laboring for the advancement of the cause of Christ. (For the brethren.) I. H. SHIPMAN.

A MEETING will commence at Lake Village, N. H., on Saturday before the first Sabbath in October, at 10 o'clock, and continue as long as it may be proper, D. V. EDWIN BURNHAM.

E. DUDLEY will preach at Caldwell's Manor Sept. 21st; Stanbridge, 22d; Dunham, 23d; Richmond Mills, 24th; Knosburg Samsonville, Sunday, 25th; Swanton Falls, 27th. Each, except Sunday, at 6 o'clock.

WESTERN BURNHAM will preach in the academy in Rochester village, N. H., Sunday, Sept. 18th.

O. D. EASTMAN will preach at Sugar Hill Sept. 18th, and W. H. Eastman Sept. 25th.

CAMP MEETINGS, &c.

A MEETING will be held in Melbourne, C. E., to commence Wednesday, Sept. 21st, at 2 P. M., and continue over the following Sunday. Brother I. H. Shipman will attend. We hope the brethren will give this appointment a general circulation, and make their calculations to attend at the commencement of the meeting, and induce others to do the same. "A word to the wise is sufficient." J. M. OSBORN.

A MEETING will be held in the "Old Meeting-house" in Hatley, C. E., to commence Wednesday, Sept. 28th, at 2 P. M., and continue over the following Sabbath. We hope the true faith and position of Adventists will be presented, and that the truth will commend itself to every man's conscience in the sight of God. Let us make this meeting a subject of prayer, and with the blessing of God, prosperity will attend our labors. I. H. SHIPMAN, J. M. OSBORN.

POST-OFFICE ADDRESSES.

D. I. ROBINSON—Batavia, N. Y.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

John Phillips—\$2 to 600. The paper was sent as usual, but we have mailed another copy.

J. H. Brown—Sent book the 8th inst.

B. Webb—Sent you books to Albany, care of S. J. Sowles, the 8th.

J. R. Myers—The paper has been again sent to Moscow.

D. I. Robinson—\$2 were all that your letter contained. You direct us to credit \$2 each to the two names sent; did not you mean \$1 each?—we wait to hear before we credit them. All papers are mailed at the same time—to brother S. and all. Sent you book to Buffalo by H. T.

C. A. Thorp—Your order is received, and will be attended to in a few days.

J. Wilson—The gentleman has not called for the books—how shall they be sent?

FITCH'S MOUNTAIN.

Brother Fassett acknowledges from Mrs. A. Guild, 1s, and from F. McWilliams, \$7. Total 8 00

THE ADVENT HERALD

IS PUBLISHED EVERY SATURDAY

AT NO. 8 CHARDON STREET, BOSTON

(Nearly opposite the Revere House.)

BY JOSHUA V. HIMES.

TERMS.—\$1 per semi-annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close.

\$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies.

Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 26 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$1 per year. 6s. sterling for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 18 cents a year to any part of Massachusetts, and 20 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefor \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 655 is to the close of 1853.

A. S. Corey, 632; Mrs. A. C. Abell, 664; W. Baker, book and 673; R. Allen, 655; C. Ford, 637; W. M. Cheney, 648; H. M. Allen, 642; G. W. Watson, 664; Lydia M. Lowell, 655; O. A. Scott, 651; L. Wiswall, of Athens, Vt., 664; T. Freeman, 653; E. Roberts, 658; E. P. Zimmerman, 664; J. Wise, 666—\$2 due Jan. 1st; R. T. Price, 694; T. Scott, 664; B. H. Osborn, 664; E. H. Fisher, 641; Chas. Dow, 664—each \$1.

J. Krome, 690; W. T. Newcomb, 658; T. O. Cole, 650; J. C. Durgin, 612—\$1.77 due Jan. 1st; J. Shank, 632; R. M. Allen, 586—\$2.75 due Jan. 1st; A. Davidson, 684; N. Warner, 671, and Y. G.; J. S. Rhodes, 690; J. Thorp, 621; W. Zimmerman, 600; H. Russell, 659; Daniel Burns, 690—each \$2.

A. Keyes, 632; A. Smith, 61, 677, and Y. G.—each \$3. H. Gilbert, 655; J. Shanon, 690; J. M. Clinsley, 612—\$1.77 due Jan. 1st; each \$5. L. Chapman, 604—\$1.20. W. M. Atwood, 604—50 cents. J. Hallabough, 645—\$1.50. P. Swartz, 658—77 cts. J. T. Laning—\$10 on acct. S. B. Turner, 658 and Y. G.—\$2.25.

ADVENT



HERALD

J. V. HIMES, Proprietor.

WHOLE NO. 645.

BOSTON, SATURDAY, SEPTEMBER 24, 1853.

OFFICE, No. 8 Chardon-street

VOLUME XII. NO. 13.

1 CORINTHIANS 7:16.

"For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?"

Husband, who shall tell thee,
That the loved one thou art leading
Swiftly toward eternity,
Yet perchance the way unheeding,
To thy prayers and counsels given,
May not gem thy crown in heaven?

Wife, who, bowed with anxious cares,
O'er thy hardened husband mournest,
Following on through weary years,
To that bourne whence none returneth—
Who shall tell that, given to thee,
He for whom thy watch is keeping,
May not yet an angel be,
Far beyond this vale of weeping?

Parent, who with tearful eye,
O'er each slumbering couch art bending,
Dreading that fatality
Toward which each tiny foot is wending,
Labor on with many a prayer,
Watch the thousand pitfalls round thee;
On that goodness cast thy care
Which a sure relief hath found thee.

Do the darlings of thy soul
Pierce thee through with many a sorrow;
Passions spurning just control,
Promise yet a fearful morrow?
Cheer thee, labor on, and pray,
He who dries the mourner's tear,
Who on earth shall dare to say,
Will not hear a parent's prayer—
Will not, to thy wrestlings given,
Save thy family in heaven.

American Messenger.

The Vast Army.

BY REV. EDW. MONRO, PERPETUAL CURATE OF HARROW-WEBB, ENG.

CHAPTER V.—THE END.

I was roused from my gazing by an exceeding loud and bitter cry, which burst from the entrance to the King's presence. One came forth, urged on by the Messenger of the King; his hair hung wild and disordered from his agonized brow, his fingers were twisted in it, and I thought he would have torn it off in the extremity of his distress; his eye glowed red with terror and despair, and as he went along he cried bitterly, "Undone! undone! undone!"

Those who followed him, I noticed, urged him on with whips, which added to his sufferings. The agony of his mind seemed far worse than his bodily anguish. They were driving him on to certain hideous and dark chasms among the mountains, which appeared so lonely, and dismal, and chill, so vast and fathomless, that I trembled to look at them. Terrible sounds seemed to come up, sepulchral and hollow, from the chasms; and the whole scene was such as to fill the mind with deep and awful terror: towards this fearful place the Messengers were hastening the boy.

"It is the place," said my guide, "to which all those go who have been found in arms against the King, and have at all deserted from his cause, to live there for ever apart from his presence."

"For ever?" said I with a shudder.

"For ever," answered the guide; "there is no hope of return."

"None," said I, "even if they humble themselves?"

"None! hope is past. They had their time, and did not do their work; time enough was given, and they had their calling, but they let the time slip, and it is too late; no more will be given."

"But," said I, "the King came at last; so suddenly."

"That matters not," said he, "if they were told to be watching."

"And so young!"

"Youth and boyhood are no excuse or escape," answered he.

By this time the agonized boy had come near the place where I stood, and I saw it was Ulric. "Undone! undone!" cried he; "undone!" and he tried to linger: he clung to the rock with fearful agony, as the Messengers, who followed, by a touch undid his hold, and he was com-

pelled onward. I saw his face was haggard as he passed me, and he was tearing large handfuls of hair from his head, and gnashing with his teeth with horror and despair: I turned sickened from the sad sight, and shuddered. Every now and then I looked after him, and still saw his wretched figure going on, and those bright stern ones who followed him. I heard his voice raise and fall on the wind, and it bore the same tone of agony, "Undone! undone! undone!" He said no other word, and the word has rung in my ears ever since, and the awful tone with which he said it. I saw him just as he entered the awful chasm, and the Messenger gave him over to some I could not see. I saw him give one look back as he left the light for ever, and heard the exceeding bitter cry, "Undone! undone! undone!" as it came up in hollow echoes from the dark chasm. I was riveted to the spot, and could think of nothing but Ulric; it filled my soul with horror.

"How dreadful," said I, "to have a work given us, and not to do it! how dreadful not to watch! Happy, happy Albyn, to have been found watching! How fearful to be found unready, to be overtaken with our work all undone, when we know we had it to do!"

"Fearful, indeed," said my guide, who had been with one of those who had led Ulric to his fearful doom, and had returned to my side; "yon Messenger says, when Ulric stood before the King, the scene was exceeding awful."

Now I noticed that no one could tell what passed who had actually seen it, but each spoke as told by others, so exceeding reverent and awful was their feeling about the King. I strove to catch the Messenger's words as he spoke, and, as far as I could gather, it was as follows, though his whole manner and each word was so full of awe and reverence, that it was hard for me to gain more than a broken account.

"The multitude, which gathered round the King," said he, "moved back while Ulric was led up by the Messengers who had brought him to the King: the wretched boy stood, and strove in vain to hide his eyes with his hands, that he might not see the dazzling light around him; but nothing could shut it out, and he trembled so as to terrify those who stood near him, to see one so woefully distressed. It was found he had not the King's mark upon him; for the cross still stood upon his brow, but its light was growing red and fiery, and was losing its lustre. There was a pause, in which the poor boy pressed his hands closer and closer to his burning brow. When the King came, he was found among the enemy; that was enough; he heard it, and could not deny it. He had twice attempted the life of Albyn, whom he had sworn to slay; as those told me who had it from others. The manner of the King was exceeding gentle. But Ulric could not look up nor speak."

"But," said I, "his last acts were the effects of ill example. He had got among false men, who seduced him."

"But what led him there?" said the Messenger; "was it not his own act in leaving his appointed place? and had he not from time to time many and distinct warnings of the King's approach and his own danger?"

"But," said I, "the leaving his post a few moments was but a slight offence for so terrible a punishment?"

"Nay, see," said he, "see what it led to; it brought him among the King's enemies; it helped the enemy to an advantage; they would never have had such power over the lives of so many of the King's faithful servants; it led him on to plot against young Albyn, and to be at last found among the King's bitterest foes."

"True," said I; "but having taken one false step, it was so difficult to draw back."

"He had many warnings, and might often have turned back, and *did* begin, but returned again to his sin. He had warning after warning: see the King's watchfulness in sending the Messenger to him, to give him hope if he would return to his post, even after his attempt on Albyn's life on the hill; but he neglected all,"

"But," said I, "it was not made so clear to him as it might have been, that the King was so near."

"The King is not wont to make it more clear. He expects his servants to be ever watchful and looking out."

I could say nothing more; I was silenced; it was all true.

"And Ulric," said I.

"And he," continued the Messenger, "having naught to say, was led away; and in his bitterness as he moved away, he caught a sight of Albyn, and stretching out his hand to him, cried, 'Oh, Albyn! save me! save me!' but it was too late, and he was forced on: the door was shut—you saw the rest," said he; but I did not answer, for at the moment I fancied I heard the awful echo from the chasm, "Undone! undone! undone!"

While I was thinking on all he had told me, the Bright One stood by me, and I was again aroused from my thoughts by his voice.

"You seem interested," said he, "to hear how it fares with the soldiers of the King. There was one who," continued he, "was summoned to meet Him, just after Ulric was condemned, whose manner and bearing struck the Vast Army who were standing round. He came forward with a quick step and free manner, so much so that all were awe-struck. He seemed sure of his being safe."

"Was his name, Rolfe?" asked I, struck with the account of his easy manner.

"The same," said the Messenger. "He was followed by a number of persons who seemed to dog his steps, though he was fain to shake them off. 'My friends,' said he, 'follow me not just now; but they clung to him, and said their cause was bound up with his; and I heard it was said against him that he had deserted his post, and was found taking a totally different direction to that appointed him by the King.'"

"He had deserted the outward form of his army, and taken his own line of operation, and had caused many to do the same by specious words and fair promises; and many of these, by his having led them out of their appointed place, were brought in such close contact with the enemy, as to be actually shaken in their fidelity to the King altogether, so as to induce them to desert in many cases; and this they clamorously urged upon him as the cause of their ruin. The only defence he could make was, that he still served the King in affection and heart; that he only took his own way to show it, that it mattered not whether he remained in the main army or not, so as he worked for the common cause: but in this he was found woefully mistaken; he had disobeyed the King's word, and had led others away from their posts and allegiance: every word of defence he uttered, the men around him were clamoring against him as the cause of their ruin."

"And what became of him?" asked I, impatient to hear the end of the man who had chosen his own way. But my question was answered in a different way to that I expected; for the Messenger, pointing with his hand, led my eye to the entrance through the rocks, where, pale and silent as living death, with his hands crossed on his breast, and his eye fixed with intense despair, as of one thunderstruck and astonished, suddenly Rolfe came forth, driven on by the Messengers, and the door was shut."

"And is his case hopeless?" said I, anxiously.

"Utterly," said the other. "He chose his own path, deserted the Visible Army of the King, which alone was an act of high rebellion, and led others to do the same, though he did not mean harm at first; but it was done, and he must abide the result."

"And that," said I, "is ruin?"

"Utter and hopeless," said he.

I followed with my eye Rolfe's sad figure, as it followed Ulric to his fearful doom; I watched it far amid the rocks, till I could see it no more; he never stopped. He neither turned nor spoke. I followed him with my eye till he seemed to enter the same awful chasm which Ulric had gone into, and I dared look no longer.

"There was one," continued the Messenger, "who tried to be sheltered by the shadow of another; he was an old man, and came crouching behind the form of one whom he had trained to arms, and seemed to think that his having done that would screen him from the rigor of the King, in having deserted his own post; but it was wonderful to see how hopeless the poor man's efforts were; turn which way he would, the shadow became no shadow, so keen and penetrating was the light which filled everything; and the old man was compelled to stand forth, for he could find no dark place to hide him from the eye of the King."

"Then his having trained a good soldier served him in no stead?" said I.

"None whatever; far from it: the King cares more for one act of obedience to his orders, which shows self-devotion or denial, than for the training of fifty soldiers for his cause."

At this moment the old soldier appeared, tearing his hair and gnashing his teeth in despair: he cried out bitterly at having spent his time in preparing the young soldiers, and having neglected himself. As he passed the threshold I saw him turn continually round, and, clasping his hands, begged to be let back. "One moment more!" said he; "one moment more to get myself ready! only one hour, one short hour!" but the door was shut.

"Did you see aught of one Erza?" said I to the Messenger.

"Erza! yes, indeed," he answered; "it will be long before I forget him. He was a young boy, and he held back in the rear of the multitude of the Vast Army. A banner was bound around him, which was stained with his blood; his face was like what I never saw before, so anxious, so full of earnest inquiry; and he stood near Albyn the faithful one, and seemed clinging to his dress, and bathing his hands with his tears. I shall never forget it, the bitter look of intense love and anxiety which he cast on Albyn when he was compelled to go forward; but Albyn could not go with him. He seemed to say kind soothing words to him as they parted, for they chased from him the cloud which was gathering on the poor boy's brow. The boy hung his head on his bosom, and folded his hands on his breast; his sword, which seemed to have done good work, hung by his side; his shield hung from his neck; in one place it had been pierced through. The boy's face was so simple and beautiful, yet so full of awe and anxious fear, I could never forget it, nor the way in which he left Albyn's side; they said the King called him; he looked up to Albyn's face, and said, 'Oh, Albyn! the King! the King!' It seemed as if meeting the King had long been the object of his thoughts and fears, as if his whole soul had been taken up in how he was to meet the King. Poor boy! I have heard since, it was his one thought, night and day, how to meet the King."

"And how went it?" said I, anxious to hear the end.

"There was a long pause; and enemies of Erza's came forward to show how he had injured the King's cause by a false step taken at the first beginning, which had brought about many other errors, and they were clamorous he should be condemned; but he had bitterly repented it, and gave up his whole time to make amends; not that he pleaded that for himself, for he pleaded nothing, but was as one who felt himself all wrong, and remained with his hands folded, and his head fallen on his bosom. All the time I saw not a muscle move in him: his banner and sword bore witness to his efforts and earnestness of late."

"But the end, the end?" said I; "was Erza forgiven?"

"He was," said he. "With his garments white as driven snow, his cross on his brow glowing with heavenly light, his face radiant with perfect peace, his hands still folded in his bosom, young Erza returned to Albyn's side, forgiven."

I bowed in thankfulness.

"And Albyn?" said I.

Wickliff are the emblem of his doctrine, which is now dispersed all the world over." Wickliff's Bible was translated before printing machines were invented, hence in a manuscript form its circulation must necessarily have been comparatively limited.

To William Tyndale belongs the honor of having taken "the first steps toward giving to the English nation a Bible printed in their own tongue." In 1524, the gospels of Matthew and Mark were printed in Hamburg, and the whole of the New Testament in 1525. Subsequently, "in 1535, was printed the entire Bible, under the auspices of Miles Coverdale, who mostly followed Tyndale as far as he had gone; but without any other connection with him."

In the year 1537 a folio Bible was printed in a city of Germany, bearing the following title: "THE BYBLE which is the Holy Scripture; in which are contained the Olde and Newe Testament, truly and purely translated into Englysh by Thomas Matthew. MDXXXVII." This Thomas Matthew was none other than John Rogers, the Martyr, who was burned at the stake in the days of "bloody Mary," and who went at that time by the name of Matthew. This translation is substantially the basis of all other translations into the English language, including the one now in common use. It contains Tyndale's labors as far as he had gone previous to his martyrdom—the Old Testament as far as the end of 2nd book of Chronicles, and the whole of the New Testament. It is said that there is now in this country, in the hands of one of his descendants, a copy of the Bible used by this eminent martyr for Christ.

In the year 1540, the great Bible now called "Cranmer's Bible," first appeared. Cranmer's Bible, which was issued under the royal commands, differed but little from Tyndale's translation.

About 25 years after Tyndale translated the New Testament, his work was revised by an eminent exiled scholar, and was printed in June, 1557. This was the celebrated "Geneva Testament," and was the first English Testament divided into verses, and led the way to the revision of the whole Bible. The author of this revised edition of the English Scriptures was probably William Whittingham. He was assisted in this work by Anthony Gilly and Thomas Sampson, D. D. They were three companions in exile—banished from England for their devotion to the cause of God. But God overruled it for good. During their banishment, they revised a translation of the English Scriptures, which for about eighty years was the Bible of the English nation.

During the reign of Queen Elizabeth, in 1568, what is known as the "Bishops' Bible," was published under the supervision of the Archbishop of Canterbury. It was revised by fifteen learned men, nearly all of whom were bishops,—hence the name of the work.

When James I. ascended the throne of England, in 1603, in compliance with a petition bearing the names of about one thousand ministers, a conference was called at Hampton Court, for the purpose of "hearing and determining things pretended to be amiss in the Church." This conference consisted of four Puritan divines, nine Bishops, as many Cathedral clergymen, and four divinity Professors from Cambridge. The result showed that this meeting was called to afford the King an opportunity to thunder his anathemas against the Puritans. In one respect, however, this conference was productive of great good. Dr. Reynolds, a staunch Puritan, and a bold advocate of his oppressed brethren, requested of the King that there might be a new translation of the Bible, "without note or comment." The King granted the request of Dr. Reynolds in the following form: "That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be let out and printed without any marginal notes, and only to be used in all churches of England in time of divine service." About six months after this, the scholars were chosen, (47 in number,) and soon entered upon their work. After seven years of severe toil, in the year 1611, the English version of the Bible, now in use among us, was completed.

Those who read the English Bible, and feed their souls with the precious truths it contains, should bear in mind that to procure for them in their own language the word of God, Christian men have toiled hard, suffered reproach, and sighed in dungeons, and burned at the stake. The Papal Church would have kept the Bible locked up in the Latin language, from the common people—would have substituted for it human inventions and superstitions.

"But to outweigh all harm, the sacred book, In dusty sequestration wrapt too long, Assumes the accents of our native tongue; And he who guides the plough, or wields the crook,

With understanding spirit now may look Upon her records, listen to her song, And sift her laws—much wondering that the wrong, Which faith has suffered, Heaven could calmly brook,

Transcendant boon! noblest that earthly king Ever bestowed to equalize and bless, Under the weight of moral wretchedness."

Religious Quackery at Constantinople.

ONE day, as we were passing through one of the most frequented galleries of the great Bazaar—one of those main arteries of commerce where dervishes and tale-tellers, Albanian dancers and snake-charmers from Egypt, jostle the regular traffickers and porters—we observed a knot of persons formed around a venerable looking man in a loose robe and lofty turban of green silk, who was engaged in trampling upon a sick man with dim eyes and sunken cheeks, stretched upon the pavement. The first idea that suggested itself to our puzzled minds was naturally that the old man in green calpak was triumphing over a vanquished enemy; but this supposition was refuted by the first glimpse of the anxious and sympathizing faces of the bystanders. The dragoman soon explained the mystery. It appeared that the old gentleman in the green turban was a celebrated magician or enchanter; and, as wizards are neither roasted nor pelted in Mohammedan countries, was equally respected for his cabalistic powers, and his being a most learned Mussulman, doctor, and divine, famous as a preacher and controversialist, and, moreover, so holy a man that it was expected he would one day be graced by the honors of canonization. Such was the Emir Abdallah, Nazir-Ed-Deen, prior of the dervishes of Brousa, who was busily engaged in treading upon the poor, shivering invalid, whose ailments the pressure of his sanctified and slipperless foot was to cure. Many Moslems at the foot of the grave were said to be kicked back again by that wonderful foot. It may have been so. Great is the power of imagination. The prior of the Brousa dervishes is neither better nor worse than his brother quacks in Europe. Yet he was infinitely more picturesque than the sprucest doctor that ever puffed a medicinal water or a pin's-head pill; and certainly as he stood proudly erect with his wand grasped in his outstretched hand, his long white beard and towering turban giving a look of majesty to his massive features, and his ample robe floating about him in the breeze like a hurricane of green silk, he looked as superb a necromancer as Prospero himself. The bystanders looked on with awe-struck faces, reverently watching the proceedings of the magician; the patient looked confiding and hopeful. The solemnity of the operator's bearing defied description; but close by stood a ragged little copper colored dervish, wearing a very high white felt hat with a green rag wound about it, who watched the scene with scornful unbelief twinkling in his cunning little black eyes, and incredulity grinning from the corners of his malicious little mouth, garnished with yellow fangs, and graced by a perpetual dog's smile of knowingness and crafty malignity.

Christ Raising the Widow's Son.

LIST: 'Tis the wail of death
Stirring the air,
Room for the weeping throng,
Room for the bier.
Hushed is the voice of mirth;
Silence and dread
Gather while murmuring ones
Bear on the dead.
Who is the fallen one?
Who has gone down
Into that dreamless rest?
Silent and lone?
Infant with innocence
Stamped on its brow?
Age when the race is run,
Slumbering low?
Not these; a widow's son
Rests on the bier;
For her last cherished one
Falleth the tear.
Weep then life's only joy
Perished his only;
There lies thine earthly hope
Faded and dim.
Throw back the city gates,
Let them pass on,
Bearing the sleeper forth
To his long home.
Why are they pausing now?
Who draweth near?
Why do they startled press
Back from the bier?
Jesus of Nazareth
Meeting the throng,
Marketh that stricken one,
Heareth her moan,
Sees with compassion
The lone widow's tear,
Bidding her weep no more,
Toucheth the bier.
Death thou art mighty!
But mightier he
Who has delivered

Thy victim from thee.
In thy dark realm
His mandate is heard;
And at his bidding
Thy gates are unbarred;
So does he wake the dead
Uttering his call;
While they behold it
Fear is on all.
Glory to God!
For a prophet is risen,
Honor and praise
To his name shall be given.

N. Y. Observer.

The Eastern Question.

THE last arrival from Europe brought the Sultan's acceptance of the joint note of the four powers, with some slight modifications. The modifications are trifling in their character, and yet they are of such a nature as to serve the pride of a helpless nation, so far as that could be done without taking from the force of the concessions to Russia. But trifling as these alterations are, they may serve as a pretext for further delay on the part of the latter power.

The Sultan concedes to the Greek Church not only all the rights and privileges previously accorded by special treaty with Russia, but also all the privileges and immunities which have been granted to other Christian churches, and promises that there shall be no modification applied to the condition of these matters without a previous understanding with the governments of France and Russia, and without protection to the rights of the different Christian communities. And finally, the Sultan concedes a site for the construction of a Russian church in Jerusalem, and engages to sign a solemn undertaking which shall place these foundations under the special supervision of the Consul General of Russia in Syria and Palestine. We believe that this latter provision is, in substance, a concession of the most obnoxious portion of the demands of the Czar. It is the very demand which England and France recommended the Porte to resist, and the concession of which virtually takes from the Sultan the sovereignty over his subjects.

It now remains to be seen whether the Czar is willing to yield the advantages which he has already gained, and to withdraw his troops from the Principalities. It will be noticed that there is no stipulation in the joint note that the Czar shall evacuate these provinces. The parties to the conference appear to have taken it for granted that the Emperor Nicholas "would do what was right," to use a homely but expressive phrase. The uncertainty which exists, however, as to this matter, will tend to keep alive the anxiety which is still felt in many quarters, that war may yet grow out of this affair. We must confess that we have not that confidence in the honor of the Czar, which was expressed by the British Premier in reply to inquiries made in Parliament, and which seems to be entertained by many of the British and French writers. It is by no means improbable that he will demand some further concessions by way of indemnity for the past, before consenting to withdraw his troops from the principalities, and that England and France may yet be called upon to consider whether the continued occupancy of Moldavia and Wallachia can with propriety be regarded by Turkey as a *casus belli*.

The *London Times* continues its efforts to throw the responsibility of a possible rupture of pending negotiations upon Turkey. Referring to the note which was adopted by the Sultan, it says:

"We do not hesitate to express our conviction that this Note does include terms sufficiently favorable to the essential interests of the Ottoman Empire; and if the delay which has now occurred were unhappily to lead to its ultimate rejection and to graver consequences, we are equally convinced that this ill-advised determination would have the most injurious effects upon the dignity of the Sultan's Government."

Again the *Times* says:

"When Russia assumed a menacing attitude, having deceived and attempted to overreach her allies, and compromised the peace of Europe, we were entirely of opinion that the most energetic measures might be required, and ought to be taken, if necessary, by the Western Powers to defeat her pretensions and to resist her progress, and this country was prepared to meet that danger, not from any strong sympathy for Turkish barbarism, but from an unanimous hostility to Russian aggression. That demonstration proved successful, for Europe was unanimous, and Russia was reduced more speedily than had been anticipated to accept the offered terms. In the interests of peace, and in the real interests of Turkey, it is as important to prevent the Sultan from making war on Russia, as it was to prevent Russia from making war on the Sultan. We care little for one or the other party; our

concern is with that cause of civilization, freedom, and peace, which has nothing to gain from the triumph on either side, though it has much to lose by a rupture; and we support the terms of compromise recommended by the Four Powers, because they afford an honorable path out of a difficult position, without increasing the weakness of one side, or the preponderance of the other."

The paragraph we have copied was penned after the Sultan had acceded to the note of the Vienna conference, and we can draw no other meaning from the remark we have italicized, than that Turkey must prepare herself to accede to still further demands from Russia, should such a course be necessary, for the sake of peace. If the *Times* is a correct exponent of the British policy in the Turkish matter—and so far as that policy has been public it has been reflected by that journal—Turkey has not only been abandoned by England, but will actually be coerced into keeping the peace, whatever future indignities she may receive from Russia. We do not wonder that a hostile feeling against France and England has sprung up among the Turks, and that those countries are accused of cowardice.

Resurrection of the Body.

"I AM the resurrection and the life; and he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die."

The resurrection of our bodies from the grave the mind contemplates with the most untiring satisfaction and delight. It reconciles us to those dispensations of Providence, which without its cheering consolations would render the present existence miserable. It supports us under the stroke of the severest bereavements. It enables us to look upon death itself not only with composure, but with that firm hope which divests it of its terrors; and presents it to our view as a vanquished enemy.

Were our prospects bounded by the present life, man would of all creatures be the most unhappy. The reason with which he is endued, so far from contributing to his comfort, would prove a source of constant difficulty and distress. Alive to the recollection of past sorrows, his heart would bleed whenever those sorrows passed in review before him. Conscious of those trials with which he must necessarily meet, before his exit from this world, those trials would be increased by anticipation. The death of his connections would be viewed as a final separation; consequently that separation would embitter his life; and his own dissolution, involving in it the gloomy principle of annihilation, would be considered the climax of all evil; so that from his cradle to the grave, he would not only be a stranger to happiness, but the victim of one continued series of distress.

To reconcile us to those events inseparable from the present life, religion with all its consolations comes to our relief. It dispels that gloom, which conceals from the view of man his future destiny; and assures him that "although the earthly house of this tabernacle be dissolved, he has a building of God, a house not made with hands, eternal in the heavens." It shows him, that the calamities of life are intended to wean him from this world, and to direct his attention to a better; "that his light affliction, which is but for a moment, will work for him a far more exceeding and eternal weight of glory." It informs the Christian that death will terminate his sorrows, and with such a prospect in view, he looks forward to the hour without a fear, and exclaims with rapture, "Oh! death where is thy sting, Oh grave where is thy victory." It carries him to the mount of transfiguration, and proves to him that the identity of our persons will be preserved after death. It shows him that Moses and Elias, who had been called into eternity centuries before, appeared on the Mount with Christ; and that the disciples both saw and knew them. It tells him that though "our bodies are sown in corruption, they will be raised in incorruption," and that assurance animates him with the hope of beholding those beloved objects from whom he has been separated; and whose remains he has followed in solemn procession to the grave. By such consolations a parent's grief is assuaged; the widow's tears are dried up; the orphan's lamentation is hushed into silence; and we are enabled to bear the trials incident to our state, with dignified composure.

Caution in Judging.

WHILE Hannah, the mother of Samuel, was offering up a silent prayer to heaven, at Shiloh, she became an object of rash and undue reprehension. Eli, the High Priest, supposing her to be intoxicated, hastily said to her, "How long wilt thou be drunken?" To this severe censure, Hannah replied, "No, my lord, I am a woman of a sorrowful spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord." This rash and unwarrantable

judgment of Eli is left on record in order to teach us to be cautious in forming and expressing our opinions respecting the characters and states of others. The grounds on which we build our judgments should always be such as intimate knowledge and careful observation pronounce to be solid; or like Eli of old, we may precipitately condemn what Jehovah approves, and offend against the generation of the righteous. Certain it is, our knowledge of the exercises and feelings of others is at best very circumscribed. The heart lies concealed from our view; it is known to God only. Hence, we shall always be exposed to error, unless we conform to the rule of judgment prescribed in the Divine Word. Hypocrites will deceive us, and we shall be deceived in God's children. Take heed, then, how ye judge; for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again. Deliberately weigh actions and circumstances, and judge righteous judgment.



The Advent Herald.

BOSTON, SEPTEMBER 24, 1853.

THE READERS OF THE HERALD ARE MOST EARNESTLY BESOGHT TO GIVE IT ROOM IN THEIR PRAYERS; THAT BY MEANS OF IT GOD MAY BE HONORED AND HIS TRUTH ADVANCED; ALSO, THAT IT MAY BE CONDUCTED IN FAITH AND LOVE, WITH SOBRIETY OF JUDGMENT AND DISCERNMENT OF THE TRUTH, IN NOTHING CARRIED AWAY INTO ERROR, OR HASTY SPEECH, OR SHARP, UNBROTHERLY DISPUTATION.

THE PROPHECY OF ISAIAH.

CHAPTER XXV.

Fear, and the pit, and the snare.
Are upon thee, O inhabitant of the earth.—v. 17.

ANIMALS were entrapped by means of pits dug in the ground, into which they fell unawares, or were frightened into by various artifices resorted to for that purpose. In a similar manner they were entangled in nets. The Romans used, for that purpose, "formadines," consisting of lines strung with feathers of various colors, which, fluttering by the wind, or when shaken, with the shouts of the hunters, frightened the beasts into the toils designed for them. An allusion to this, is a substitution for the calamities which are to overtake the inhabitants of the earth—inhabitant, by a synecdoche, being put for inhabitants.

And it shall come to pass,
That he who fleeth from the noise of the fear, shall fall into the pit:
And he that cometh up out of the midst of the pit shall be taken in the snare:
For the windows from on high are open, and the foundations of the deep do shake.—v. 18.

The idea here conveyed, is that there would be no way of escape; and if they should seem to avoid one peril, they would be caught in another. The figure is a substitution, drawn as before, from the hunting of animals, to illustrate the calamities coming upon men. As beasts, terrified by the shouts and formadine, in fleeing would fall into the pit dug for them, or if springing from thence would be entangled in nets skilfully arranged, so the wicked will find no way of escape.

"The windows from on high," are a plain allusion to the deluge, by a reference to which Peter illustrates the final conflagration. 2 Pet. 3:5-7—"They are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The Hebrew word for "windows," is applied to any opening, as a sluice or a flood-gate, and is used in Genesis to illustrate the descent of waters. The metaphor teaches that the avenues by which God will pour out his wrath on a guilty world, will be unobstructed.

The shaking of the foundations of the earth, is expressive of an earthquake, affecting the entire earth.

The earth is utterly broken down,
The earth is clean dissolved,
The earth is moved exceedingly.—v. 19.

This is the result of the shaking of the foundations of the earth. It is supposed by Granville Penn, that at the deluge the elevated portions of the earth's surface were depressed below the surface of the waters. The condition of the stratum of the rocks, shows that such a rending of the crust of the earth may have taken place. This text teaches an analogous breaking up of the earth's surface at the epoch under consideration—an entire dissolution of its substance, and violent

shaking and agitation of its material. Thus Peter says (2 Pet. 3:10, 11)—"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?"

The earth shall reel to and fro like a drunkard,
And shall be removed like a cottage;
And the transgression thereof shall be heavy upon it;
And it shall fall, and not rise again.—v. 20.

"Shall reel to and fro like a drunkard," is an expressive simile illustrative of the surging and heaving of the earth when dissolving in the fires of the consummation.

"Removed," is a metaphor, illustrative of the change which will be effected in the earth's surface. So entire will it be, that when John saw the "new heaven and a new earth" symbolized in vision, (Rev. 21:1,) it was said, "The first heaven and the first earth were passed away."

"Like a cottage," is a simile, to illustrate its removal. The cottage (see note on Isa. 1:8) was a temporary shelter. When it had served the purpose for which it was erected, it was sometimes abandoned and left desolate, and at other times was removed or destroyed. At this epoch, the earth will have served its purpose for the present order of things, and will no longer continue as now constituted.

"Heavy" is a metaphor, which, applied to the "transgression," implies that as a most incumbent weight pressing upon a cottage, or on a beast of burden, will press it to the ground, so the sins of the world will cause its destruction—"fall" being a metaphor illustrative of that result.

"It shall not rise again," implies that it will not be a partial, but a final end of the "earth that now is." "Not rise," is a metaphor, and carries out the figure of a beast's falling under its burden. There will be no recovery of the earth, excepting as it shall be recreated—its destruction being not its annihilation, but a change. The Psalmist said of the heavens (Psa. 102:26), "All of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed." This was said by the same voice that hath promised, (Heb. 12:26, 27,) "saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." So entire will be the change, that that which falls is said to be no longer in existence. Thus God said by Isaiah (65:17), "Behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind." And Peter said (2 Ep. 3:12, 13), "The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

And it shall come to pass in that day,
That the Lord shall punish the host of the high ones that are on high,
And the kings of the earth upon the earth.—v. 21.

"In that day," is the epoch of the earth's dissolution. 2 Pet. 3:7—"The heavens and the earth which are now, by the same word, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

"The hosts of high ones that are on high," are distinguished from "the kings of the earth upon the earth," and therefore denote other intelligences than those living at the time of the end. Paul speaks (Eph. 2:2), of "The Prince of the power of the air, the Spirit that now worketh in the children of disobedience;" (6:12.) "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Jude 6th—"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day."

The heathen supposed that departed heroes were exalted as deities over men, and as such they adored and sacrificed to them; but all alike will be punished in that day.

Of "the kings of the earth," we are told that they will war with the Lamb. John (Rev. 19:19-21) "saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth:

and all the fowls were filled with their flesh."—Read the second Psalm.

And they shall be gathered together,
As prisoners are gathered in the pit,
And shall be shut up in prison,
And after many days shall they be visited.—v. 22.

Notwithstanding their punishment in the day of the earth's ruin, they are to be reserved for farther punishment.

"As prisoners are gathered in the pit"—[mar. "dungeon,"] is a simile drawn from the custom of kings, who collected together their prisoners taken in war, and confined them in prison, until the arrival of some extraordinary occasion, when they were brought forth for punishment. It illustrates the same truth that is brought to view in Rev. 19:20, when they are "cast alive into the lake of fire."

"Visited" is used in scripture in both a good and a bad sense; but here, in the sense of punishing. Thus Job said (31:14), "What then shall I do when God riseth up! and when he visiteth, what shall I answer him?" Again (35:15), "He hath visited in his anger." And Isaiah said (26:14), "Thou hast visited and destroyed them."

"After many days," is from the time of their being shut up in the prison like prisoners in a pit. It corresponds with the time designated in Rev. 20:5, which is to intervene between the resurrection of the righteous and that of the wicked: "The rest of the dead lived not again until the thousand years were finished." At the end of that period, it follows, that they will be raised; vs. 7, 8—"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, which [are raised at the same epoch, and] are in the four quarters of the earth,—Gog and Magog,—to gather them together to battle: the number of whom is as the sand of the sea."

Then the moon shall be confounded, and the sun ashamed,
When the Lord of hosts shall reign in mount Zion,
And in Jerusalem, and before his ancients gloriously.—v. 23.

When the kingdoms of this world become our Lord's and his Christ's, (Rev. 11:15,) it synchronizes with (v. 18,) "the time of the dead that they should be judged, and that thou [O Lord God Almighty] shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth."

"Confounded" and "ashamed," applied to the sun and moon, are metaphors to illustrate their paleness compared with the glory which shall be revealed in that day. John saw in vision, (Rev. 20:23), "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Then (ib. 21:3), "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Said Isaiah (60:19, 20), "The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

"The Jehovah of hosts shall reign in Mount Zion, and in Jerusalem." This is the capital of his restored empire. John saw (Rev. 21:10), "that great city descending out of heaven from God." V. 24—"And the nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." The koh-desh, or sanctuary mountain which God gave Israel for a refuge, we draw from this passage will be the favored seat of the new Jerusalem.

"His ancients," before whom the Lord will reign gloriously, are the "elders" of the people. They include the patriarchs and prophets, the long line of honored saints, who were pilgrims and strangers on earth, who looked forward to a better country, even an heavenly. This is the time of their reward, when they, with all the redeemed, will be made perfect.

THE ABOMINATION, AND HOLY PLACE.

(Concluded.)

In A. D. 614, Jerusalem was conquered from the Romans by Chosroes, the monarch of Persia; and the holy land was overspread "by the worshippers of fire, and the impious doctrine of the two principles"—inculcated by the Magi, the priests of the religion of Zoroaster. Of its conquest, Gibbon says, "The ruin of the proudest monument of Christianity was vehemently urged by the intolerant spirit of the Magi." . . . "Jerusalem was taken by assault. The sepulchre of Christ, and the

stately churches of Helena and Constantine were consumed, or at least damaged by the flames: the devout offerings of three hundred years were rifed in one sacrilegious day; the patriarch Zachariah, and the true cross, were transported into Persia; and the massacre of ninety thousand Christians is imputed to the Jews and Arabs who swelled the disorders of the Persian March."—Hist. Rome, v. 8, p. 229.

In A. D. 628, Chosroes, the king of Persia, perished by an insurrection in his capital, and his successor restored what was claimed to be "the true wood of the holy cross," to "the importunate demands of the successor of Constantine." The succeeding year was made memorable by "the restitution of the true cross to the holy sepulchre. Heraclius, emperor of Constantinople, performed in person the pilgrimage of Jerusalem, the identity of the relic was verified by the discreet patriarch, and this august ceremony has been commemorated by the annual festival of the exaltation of the cross."—ib. p. 241.

Thus was the worship of relics, added to the abominations which were to desolate Jerusalem to the consummation. But another desolating agent was now approaching.

In A. D. 637, Jerusalem was conquered by the Saracens. After a siege of four months, the Christians submitted to the followers of the False Prophet, and Omar "entered the city without fear or precaution; and courteously discoursed with the patriarch concerning its religious antiquities. Sophronius bowed before his new master, and secretly muttered in the words of Daniel, 'The abomination of desolation is in the holy place.'" By command of Omar, "the ground of the temple of Solomon was prepared for the foundation of a Mosque," which soon reared its stately pile on the site of the House of the Lord: and the religion of the impostor was celebrated on the spot which Jehovah had chosen out of all the places of the earth to put his name there. Surely the mountain of the Lord's house, by these successive profanations, had become like the high places of the forest, where rites of heathen abominations were celebrated.

A tribute of two pieces of gold was the price of protection for Christians; the sepulchre of Christ, and the church of the resurrection were still left in their hands; and pilgrimages of Christians to Palestine were rather stimulated than suppressed by the conquest of the Arabs, whose revenues were increased by the tribute of many thousand strangers.

In A. D. 1076, "the hereditary command of the holy city and territory was intrusted or abandoned to the emir Ortok," the chief of a tribe of Turkmans. The insults to which the native Christians and pilgrims were now subjected excited the nations of Europe "to march under the standard of the cross, to the relief of the holy land." Since the conquest of the Turks the pilgrimages had been less frequent; so that few in Europe had any idea of the distance to Palestine. When the masses of the people had been instigated to march to the holy city, "such was their stupidity that at the sight of the first city or castle beyond the limits of their knowledge they were ready to ask whether that was not the Jerusalem."

In A. D. 1096, successive hordes of adventurers began to press toward Palestine; but of the first crusaders 300,000 perished before they conquered a single city. During a period of discord, among the Turks, the Saracens of Egypt had recovered Jerusalem, in A. D. 1096, and on the arrival of the crusaders, were the ones to be overcome, which was effected in 1099—about 460 years after the conquest of Omar; and the city was rescued from the Mohammedan yoke. The crusaders "indulged themselves three days in a promiscuous massacre, and the infection of the dead bodies produced an epidemic." "Seventy thousand Moslems were put to the sword, and the Jews were burned in their synagogue." Palestine was erected into a Christian kingdom; to which the Turks put an end in 1187. Since then it has been again trodden under foot by the followers of the False Prophet—and is to "be trodden down of the Gentiles, until the times of the Gentiles are fulfilled."

This limit to its treading down, implies, that not always will it be thus desolated. At the end of 2300 days, said Daniel, shall the sanctuary, the holy mountain be cleansed. This accords with the prediction in Micah, which, after foretelling (3:12) that "the mountain of the house," should become "as the high places of the forest," announces, (4:1), that, "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills: and people shall flow unto it." (See also Isa. 2:2.)

The phrase, "in the last," in both Isa. 2:2, and Mic. 4:1, is from the Hebrew אַחֲרֵית (ah-g'harith), which denotes the end or farthest part. Examples: Psa. 37:37, "for the end of that man is peace;"

38, "the end of the wicked shall be cut off;" 73:17, "then understood I their end;" Prov. 14:13, "and the end of that mirth is heaviness;" 23:32, "At the last it biteth like a serpent;" 25:8, "what to do in the end thereof;" Eccl. 7:8, "better is the end of a thing;" Isa. 46:10, "declaring the end from the beginning." From the foregoing examples we are justified in rendering the text, "It shall come to pass in the end of days," &c.—corresponding with the consummation of Daniel 9:27, to which time the holy place was to be desolated, the end of the 2300 days, when the sanctuary is to be cleansed; and the fulfillment of the times of the Gentiles, to which Jerusalem is to be trodden under foot.

"The mountain of the Lord's house," that is to be established in the top of the mountains, can be none other than that which was to be for a long time like the high places of the forest,—the mountain on which the temple of Solomon was built.

The word "established," in each place,—Heb. כון (*koon*)—conveys the idea of permanence. The same word occurs in the following passages. Job 21:8, "Their seed is established in their sight;" Psa. 51:10, "renew a right (in the margin—constant) spirit within me;" Psa. 57:7, "My heart is fixed;" Psa. 98:2, "Thy throne is established of old;" Prov. 4:18, "shineth more and more unto the perfect day;" Hos. 6:3, "His going forth is prepared," &c.

The phrase "in the top of," is from the Hebrew word ראש (*rosh*) which signifies the head or chief—that which has the pre-eminence—as in the following texts: Exodus 6:14, "the heads of their fathers' houses;" 12:2, "the beginning of months;" 30:23, "Take thou unto thee principal spices;" 36:38, "He overlaid their chapters;" Lev. 9:5, "restore it in the principal;" Num. 1:2, "Take ye the sum of all the congregation;" 14:4, "Let us make a captain;" 31:26, "the chief fathers of the congregation;" Deu. 33:15, "And for the chief things of the ancient;" Josh. 11:10, "the head of all those kingdoms;" 1 Sam. 9:22, "in the chiefest place among them;" 1 Kings 21:9, "set Naboth on high among the people;" 1 Chron. 16:7, "David delivered first, this psalm;" 23:20, "Micah the first;" 26:10, "Simri the chief;" 2 Chron. 20:27, "Jehoshaphat in the forefront of them;" 31:10, "Azariah the chief priest;" Job 22:12, "behold the height of the stars;" Psa. 83:2, "they that hate thee have lifted up the head;" 141:5, "it shall be an excellent oil;" Prov. 1:21, "She crieth in the chief place;" Isa. 7:8, "the head of Syria is Damascus, and the head of Damascus is Rezin;" 29:10, "the prophets and your rulers;" &c., &c.

The phrase "and shall be exalted," is from the word נָשָׂא (*nah-sah*), and also implies pre-eminence; as in Isa. 57:15, "the high and lofty One;" Est. 5:11, "he had advanced him above the prince."

The whole passage, then, may read, "And it shall come to pass at the end of the days, that the mountain where the Lord's house was built, shall (again) be established, as the chief among the mountains, and have pre-eminence above the hills." That mountain, in the land which the Lord espied as the glory of all lands; which he selected from among all the tribes of Israel to put his name there; which was hallowed by the obedience of Abraham, by the erection of the house of God, and by the observance of those types which during long ages, foreshadowed our great sacrifice, which was also offered for the sins of the world not far distant from it; that mountain, which had been so long hallowed, but which because of the sins of the people, was to be defiled by abominations so as to become in the eyes of Jehovah like the high places of the forest, was again to be sanctified, and cleansed, and have the pre-eminence over all other hill-tops, as the chief seat of Jehovah's kingdom on earth. But as it is to be desolated till the consummation, and is to be trodden down till the times of the Gentiles are fulfilled; as when they are fulfilled they will "see the Son of man coming in a cloud with power and great glory" (Luke 21:27); and as the heaven must receive him "until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets," it follows that the restoration of the mountain of the Lord's house, is subsequent to the removal of the curse from the earth, and the renewal of all things. Till then will abominations desolate it; and then will the sanctuary be cleansed.

The Atlantic Submarine Telegraph.

THE N. Y. Mirror thus discourses on the projects of the present age. There are so many wonderful things happening all around us, it would be hardly safe to say what is, or what is not, within the reach of human accomplishment:

"At the risk of startling all old foggydom, we venture to assert that within ten years from this day, the Eastern ports of the American continent will be in instant telegraphic communication with the Western ports of Europe. There will be a submarine telegraph between Halifax and Galway, which will literally bring us the foreign news in

less than no time; and at all hours of the day and night. We shall have a full report of the transactions at the Paris Bourse and the London exchange, at the close of business in those capitals, before the opening of business on the same day in New York!

"The distance across the Atlantic between the points we have named, is only 1600 miles; and the best engineers regard this sub-marine enterprise as perfectly practicable, at a cost varying from \$1,500,000 to \$3,000,000. But before the Atlantic Telegraph is constructed, we shall have steamers crossing from Nova Scotia to Ireland in about three and a half days!

"The steamship *Uncle Sam*, in her recent rapid trip to the Pacific, made nearly four hundred miles in one day. At this rate that vessel would make the voyage from Halifax to Galway (1600 miles) in four days; and there can be no doubt but steamers will be built within five years, if not within one year, that will accomplish the distance in three and a half days.

"In this direction we are heart and hand with 'Young America'; and ready to go ahead as fast as the fastest. Let the electric chain unite the two hemispheres; and let our ocean steamers, like giant shuttles, weave the continents closer and closer together. Let us have the Pacific Railroad—the greatest, the boldest, and the noblest enterprise ever conceived by man. Let the whole globe be laced with iron bands and wound around with the electric thread. Then knowledge will fly to and fro through the earth; and thought will dart like sun-light from land to land. This is truly a matter-of-fact, utilitarian age (the latest news from the Old World informs us that Mount Sinai is being worked as a coal mine); but if it build, as it must, the great iron highway from the Atlantic to the Pacific, it will achieve an epic greater than Homer ever sung. The mere conception of such a work is a Poem more inspiring than the *Iliad*."

RUSSIA AND TURKEY.

The modified note of the Vienna conference was not despatched from Constantinople direct to the Czar, as stated in the telegraphic abstract of the foreign news. The note was sent with the modifications to Vienna. The conference did not hesitate to adopt the Turkish modifications, and to despatch them to St. Petersburg, with instructions to their own ministers there to give them the strongest support in their communications with the Russian government. A Paris letter of evening of 1st says:—"In Paris the Eastern question is at length considered as terminated, as it is anticipated by very few that the Emperor of Russia will demur to the modifications or hesitate to execute his pledge of evacuating the Danubian Provinces."

On the other hand, we have a newspaper statement that in circles believed to be well informed at Berlin, there are no sanguine hopes entertained of a speedy settlement of the Eastern question, but rather the opinion that the Russians will not retire from the Principalities before an indemnity is paid or secured them.

The *London Times*, referring to the modifications which were made, says:

"Something has been said of further conditions annexed by the Porte to the acceptance of the modified note, but these have not been put forward in the same absolute form. They refer, of course, to the evacuation of the principalities, which has all along been regarded as the condition *sine qua non* of any settlement at all, and they appeal to the Conference for further guarantees against the recurrence of these disputes. Upon the receipt of an affirmative answer from St. Petersburg—which may be expected in about a week from this time—the Turkish ambassador charged with the renewal of diplomatic relations might proceed, by way of Vienna, on his mission; and it is to be hoped that the evacuation of the principalities would in the meantime take place."

The *London Times* states that the Grand Vizier and Reschid Pacha have declared that beyond the note, as altered in the Divan, it was impossible for them to go.

The *London Morning Chronicle*, in commenting upon the present aspect of the negotiations, says:

"While Europe has been conceding, point after point, every demand of Russia, Turkey has been arming, both in Europe and in Asia, and the Egyptian fleet is already in the Bosphorus. The Ottoman cabinet is known to be divided on the question between a war which might be successful, and a peace in which everything but the nominal integrity of the Empire would be sacrificed. An able and ambitious officer is watching the invader on the Danube, and the troops in the north of Asia Minor are drawing nearer and nearer to the seat of actual war in the Caucasus. What would be the result if, after all, the Sultan were to determine on resistance, throwing on his allies the responsibility of aiding or abandoning him! Even a prudent statesman, in the position of Reschid Pacha, might find prospects of advantage in such a resolution.

Moldavia and Wallachia are already in the power of the enemy, and behind the Danube lie the

three great fortresses and the army of Omar Pacha. The powers which prefer the maintenance of peace to the security and dignity of Turkey might possibly take the alarm when they found that a campaign had commenced, in which the whole course of the Danube, with the rich provinces on both sides, might soon become the prize of the conqueror. In short, Turkey would have the double chance of defending herself by her own resources, and of forcing England and France, and even Austria, to interfere for the purpose of maintaining the balance of power. It is worth the while of statesmen to remember that there is thus a danger of war on the side of Turkey, as well as on the part of Russia."

The Russians and Turks both continue their warlike preparations. The Egyptian fleet and forces have arrived, and the troops are encamped at Beycos, on the Bosphorus.

BUCHAREST, Aug. 17.—Yesterday the Austrian Consul General received despatches, informing him that peace may be considered as established, and that the Russians will evacuate the principalities in September.

MY JOURNAL.

TOUR IN PENNSYLVANIA.

Aug. 11th.—In company with Mrs. H. and Mrs. Osler, (the venerable mother of Elder L. Osler, who had been on a visit to her son,) I left Boston by way of Worcester and Norwich. The night was calm and pleasant, and the only hindrance we met with was a thick fog on the river, which detained us several hours, so that we did not arrive at New York until a late hour in the day. During the morning, while walking the forward deck, my attention was turned towards a company of Danish emigrants. One young man among them, who had been sick, seemed to be greatly depressed and troubled, while his young wife, with an infant in her arms, looked sad and anxious. I had left them but a few moments, when I was startled by the cry, "A man overboard!" Turning round, I saw the young man rise to the surface of the water, struggle, again sink, and again rise, all the while endeavoring to keep his head above the water. In the meantime a boat was sent to rescue him, but before it reached him, he sunk for the last time, to rise no more, perhaps, till the resurrection morn. The sorrow and anguish of the young wife were indescribable. A widow, with a helpless infant, and a stranger in a strange land, with no relatives, and but few acquaintances, her situation was indeed a painful one. Her husband had about fifty dollars in his pocket when he made the fatal leap, leaving her penniless, and homeless. By the help of a Danish gentleman, I was enabled to learn from the poor woman her sorrowful story. I then traversed the boat, and stated her case to the passengers, requesting that the benevolent would at least visit her. God opened the hearts of many, so that the afflicted stranger received a liberal contribution, with much sympathy and many prayers. She kissed the hand of each of her benefactors, and made expressions of heart-felt gratitude. God, I doubt not, will reward them. Truly "God is the widow's God, and a Father to the fatherless."

We were kindly welcomed in New York by brother and sister Tracy. We tarried there but a few hours, and left the same evening for Philadelphia, where we were cordially greeted by brother Henry Lye and family.

Aug. 13th.—Went to Norristown, to see to a legacy left me some years since, by Mr. Phineas Philips, of that place. The will of Mr. P. reads as follows:—"Six hundred dollars to the office of the *Advent Herald*, for the benefit of that office." One of the executors of Mr. Philips' will, a lawyer, declined to pay me the legacy, on the ground that he did not know any such office, or its proprietor, that could legally receive it. So I was obliged to place the matter in the hands of an attorney to prosecute in court, or lose it entirely. After several years of the "law's delay," a verdict was obtained from a jury in my favor. When the expenses of litigation are deducted, the amount received will be but little over \$400, the office losing several years' interest.

It was in expectation of receiving this legacy, that I several years ago expended the amount in works, in which Mr. Philips, the testator, was deeply interested. And could he have foreseen how I should be treated in this matter, he no doubt would have left it in other hands. Little did he think that one of his executors would spend a portion of his hard earnings in a law-suit, to prevent a legacy from going to a cause to which he had left it, and which he so dearly loved; or that the faith in which he lived, and triumphantly died, would be treated with lightness in open court, and urged as a reason why the *Advent Herald* office ought not to receive his legacy!

I have made reference to this matter, because the thing has been made public, and is not correctly understood.

While upon this subject, I may as well mention

two other legacies which were left me some years ago. The first was a sum of twenty dollars, which I obtained without difficulty, the executor being a Christian and a gentleman. The other was a legacy of one hundred dollars, left me by an individual in Connecticut. A disaffected Adventist made an attempt to cheat me out of it; but learning from his lawyer that it would cost him a hundred dollars to make the trial, (at the same time there being a doubt of success,) he concluded to abandon his benevolent project.

As "common fame" has awarded my friends some credit for bequeathing to me numerous and large sums, I would say, that the above sums are all that I have received by legacy; and these I have appropriated in a way for which I shall be prepared to account, in presence of the donors, before the Judge of all the earth, to whom I am accountable.

Aug. 14th.—Preached to the Advent church in Philadelphia, of which brother Litch is pastor. The day was oppressively hot, yet we had a large audience, and a refreshing time. Brother L. was absent at Harrisburgh.

Aug. 15th.—Was obliged to leave for home with Mrs. H., who had been feeble for several days. Left P. at 2 o'clock, and arrived at Boston at 5 p.m. the next day. Mrs. H. endured the fatigue of the journey better than I expected. Tarried in B. half an hour, and returned to Philadelphia on the 17th. Dined, and took the cars for my appointment at the Second Fork, Elk county, in the evening. Arrived at Lewistown (160 miles) the next morning at 7 o'clock, and from thence by stage (thirty-four miles) to Bellefonte, going at the rate of four miles an hour. Here I was greeted by brethren in the place and from Milesburg, a few miles distant. After taking some refreshment with brother Ralston, I went to Milesburg and preached in the evening. There was a good audience present, and we had a very interesting season.

Aug. 19th.—Brother Eckley conveyed me from Milesburg to Karthaus, over the Alleghenies to the Susquehanna, twenty-seven miles, going over the mountains little more than two miles an hour. Much wearied, I put up for the night with brother Yarnell's family, who received me kindly, and supplied my wants.

Aug. 20th.—Brother Boyer sent brother Goff with a carriage to take me the rest of the way, (about twenty miles,) over what is called the "Barrens," a piece of woods, about thirteen miles of which is without an inhabitant. The road is worse than the road from Melbourne to Waterloo, C. E. We made considerable less than two miles an hour on this part of it. No human being ought to be punished by being obliged to go over it more than once in his life-time. Arrived at brother Boyer's house, at Second Fork, in season to preach in the evening. I need not say that my meeting with brethren Boyer and Laning was one of enthusiastic greeting. Here I also met with brother and sister Litch. Though nearly all the rest were strangers, they did not remain so very long. "Rumor and common fame" had made them familiar with my name, though they had heard of me on better authority. And now, having an opportunity of seeing me, after hearing the reports of friends and foes, they had made up a judgment in my favor, and heartily received me as a brother and a laborer in the vineyard of our common Lord.

The Sinnemahoning river runs within half a mile of the camp-ground, in a north-east direction. Bennett's Branch empties into it from the west, and runs directly by the residence of bro. Boyer, at a distance of fifty rods. The valley of Bennett's Branch, a rich and fertile tract, is about a mile wide at this place. The mountains rise on either side from six hundred to a thousand feet. In this beautiful valley, being a central point in his circuit, brother Boyer purchased a few acres of woodland, on which, within the last six months, he has erected a cheap but handsome cottage. Brother and sister Litch, and brother Laning and myself, enjoyed the hospitality of brother and sister Boyer in their new residence; and though all was wild about us, we never felt more at home, or enjoyed a better visit.

Ten rods in the rear of the cottage, in a thick forest, was the camp-ground, occupying the most beautiful and shady grove I ever saw. The preachers' stand was situated at the foot of a gentle slope, with two large, well-finished board tents on each side. On the right and left was a range of board tents, fifteen in number, forming a hollow square. While viewing this camp, the words of the Psalmist were brought to my mind—"How amiable are thy tabernacles, O Lord of hosts." But the beautiful scenery of nature, and the arrangements of skill, are nothing, "where every prospect pleases, and only man is vile." Without God's blessing, "all is vanity."

The meeting had been in progress two days when

arrived. Brethren Litch and Laning had both preached, and a good beginning had been made. The camp families had come in from four to twenty-five miles around. The meeting had been made a subject of much prayer, and preparation had been made in the hope that by the blessing of God some good might be done. In the meantime, the devil had stirred up a number of active and enterprising young men in the vicinity to serve him, and prevent any good being done. Ten gallons of spirit (for nothing could be done without this) was obtained, and an opposition camp set up a little distance from ours, with an officiating high priest, in long robes, who was to pardon sin for so much a head, and give them as much spirit as they could drink, while another blasphemously administered the communion. These facts were brought to our ears at an early date. But knowing that the citizens generally were most favorable to brother Boyer and the meeting, we gave ourselves to prayer and took care of our own camp and its duties.

Saturday evening I gave my first discourse to a large audience. There seemed to be some indication of good. Brother Litch took charge of the prayer-meeting, in which some tokens of God's favor to sinners were manifested.

Sabbath, Aug. 21.—It was a beautiful morn. The people flocked from all quarters. After the devotional exercises were concluded, I commenced a discourse on the saints' inheritance, in which I was interrupted by some young men, who had been filled with spirit from the other (Satan's) camp. I could not proceed until they were removed; which was soon done efficiently and quietly. This was the only interruption we had throughout the meeting. And this did us good. I proceeded with the sermon, and was heard with the most profound attention to the end. In the afternoon brother Litch gave an able discourse on Matt. 16: 13-17, which was effective. In the evening I spoke on the importance of "following the Lord fully." At the close, brother Litch conducted the prayer-meeting. Signs of good were manifest.

Monday, Aug. 22.—The work began in good earnest. I gave two lectures during the day, one on Christian meekness and the nature of the inheritance, and another on the "through tribulation" to the kingdom. Brother Litch spoke in the evening on 2 Cor. 5:14, 15.

The work now increased in power, and a number came forward for prayers, and some were blessed. Arrangements were made for baptism on the morrow, and a number of candidates presented themselves.

Tuesday, Aug. 23.—This was a beautiful day. The congregation was good, and the solemnity increased. I gave two discourses in the day. Brother Boyer baptized ten in Bennett's Branch, most of them heads of families. It was a glorious day for the church. And "at even-tide it was light with us in the Lord." The whole camp was cheered by the conversion of one soul from the other (Satan's) camp, and the very one, too, who was employed to get the liquor. This fact brought the Goliath of the party into the altar, to see if his companion was sincere, whereupon he threw his arms about his neck, and besought him to bow with him at the foot of the cross, and seek the mercy of God in the forgiveness of his sins. This entreaty he could not withstand. He quailed, he yielded, he bowed and cried for mercy, and soon he rejoiced in the salvation of God. This struck terror to the hearts of his companions. Some of the saints doubted, for a time, whether he was sincere, others were witnesses of his conduct, and were convinced it could not be a mockery, and they gave him their full sympathy, and helped him along.

The altar was crowded, and many obtained the blessing of God, and gave him praise at the close of the service.

Wednesday, Aug. 24.—Was a dark, stormy morning. It rained incessantly till noon. There was no preaching service in the forenoon. At two o'clock, I preached on the second chapter of the "Acts of the Apostles." During the discourse it rained again, but few moved till the close. We again repaired to Bennett's Branch, and brother B. baptized fifteen. It reminded us of Pentecostal times, for we had by this time drank largely of its spirit. The whole camp was filled with extacy and praise. The people without were awe-struck, and most were deeply convicted.

In the evening we had our communion season. I gave a discourse, and brother Litch assisted me in the distribution of the elements. The curtains of night were hung about us, a solemn stillness prevailed, while we thought of the "Garden of Gethsemane"—the institution of the supper in the "upper chamber," in Jerusalem—the betrayal of the Master by Judas—the trial and condemnation of the innocent Lamb of God—and his crucifixion, made the scene one of the deepest solemnity;

while to these considerations, was added the faith, that he that was once crucified for us, would soon come again, in the glory of the Father, and all the holy angels with him, and give us an abundant entrance into his everlasting kingdom.

At the close of the supper the altar was again crowded for prayer. Brother Crozier, who had been the leader of the other camp, had now gained sufficient strength to speak boldly for Christ, and affectionately invite the remaining part of his companions to Christ. They stood without the rail of the altar; he saw them, and among them the one who had made a mock, a few days before, of the Lord's supper. He appealed to him to come to Christ for mercy: *he came*—all broken down.—Many others followed, and ere the close, many gave themselves to God, and were saved by faith. I never saw such a work before. There was no "wild-fire" or "fanaticism," but there was the salvation of God.

This was our last public meeting, but we hardly knew how to have it so. A great interest was manifested to continue it over the Sabbath; but other engagements prevented this. On the morrow brethren Litch and Laning were to go to Clearfield, and brother Boyer and myself to Karthaus to fill other appointments.

Thursday, Aug. 25.—The families assembled in the parting circle and took an affectionate leave of each other. The scene was one of very solemn and joyful interest. Here were the storm-beaten veterans, with the faithful membership, and the numerous converts just entered the field, some of whom a few days before were the most violent enemies, all in the fullest fellowship, giving to each the parting hand, with pledges of faithfulness. We parted. But while the families living at a distance returned to their homes, and brethren Litch and Laning went to their appointments, I remained to preach again in the evening, such was the desire to hear. In the afternoon at 2 o'clock we met a number of inquirers, with the converts, at brother Boyer's house, where we had an interesting meeting. At 4 o'clock p. m. we went to the water again, and brother Boyer baptized three—among the number a young niece of Mrs. Boyer, Miss Emma Hall. This was a case of much interest. Emma bids fair to be not only an ornament to the cause, but an active, useful laborer. In the evening the audience was large and attentive. I spoke from 2 Cor. 5:18, 19, 20. At the close, we had a season of prayer. The altar was again filled, and a greater victory gained than at any former meeting. Upwards of fifty souls had now been blessed since Monday evening, and among them the person who made a mock of the communion, in "Satan's camp." He spoke at the close of this meeting, and warned his fellows to come to Christ. On rising, he remarked: "My friends, I do not rise to tell you what I have been, this you know, but what I mean to be. By God's grace I mean to make my way up the hill—I am determined." Eleven more now offered themselves for baptism. Brother Boyer was to accompany me to Karthaus the next day, to aid in the meeting there. But such was the state of things here that I told him, though quite worn out, I would go alone, and he might remain and hold a meeting on the camp-ground over the coming Sabbath, and baptize brother Crozier, and the converts would help him. He is a young man of great promise, and may be the first fruits of our late day of "fasting and prayer for the ministry." Time will show.

Friday, Aug. 26.—Brother Boyer took me on my way to Karthaus, about six miles, when I took another conveyance over the barrens to K., and he returned to his work.

It is about eleven years since I became acquainted with brother B., but I have not been able till now to visit his field of labor and give him the helping hand. His present field is in Elk county, among the Allegany mountains. He has gathered quite a number of churches, which are united and happy, and prospering under his faithful pastoral care. He has settled in their midst, and will continue to devote his whole attention to their welfare. Brother Boyer has set a good example for others. He not only plants, but waters and takes care of the field.

Sister Boyer, anxious to join her husband in useful labor, in this wild and destitute region, has arranged to establish a High School for young ladies, to which she will devote her time and talents. The school will be of a high order, and prove a great blessing to the community. The success of our brother and sister in their respective departments of labor, is not an experiment; but they have the community with them, in their good will and support. Brother Boyer has shown himself to be the "Oberlin" of this portion of the Alleganies.

Milesburg (Pa.), Sept. 3d, 1853.

CORRESPONDENCE.



CORRESPONDENTS are alone responsible for the correctness of the views they present. Therefore articles not dissented from, will not necessarily be understood as endorsed by the publisher. In this department, articles are solicited on the general subject of the Advent, without regard to the particular view we take of any scripture, from the friends of the Herald.

THE DISCUSSION.

[We should not publish the following article, if we consulted merely our judgment; but as we have opened our columns on the subject, we are willing the writer should speak.]

BRO. HINES; I have felt considerable interest in the discussion now going on in the *Herald*, and if satisfied that we had been essentially enlightened yet, would not take up my pen. And let me say, I conceive we labor under disadvantages, and make fundamental mistakes at the starting points; but before I name them, let me say, we as God's people must believe his word, one portion of which is, "The path of the just is as a shining light, which shineth more and more unto the perfect day." Now it looks inconsistent with this portion of truth to transcribe the ultraisms of the past, and past centuries too which are known to be inconsistent with present light. True, we may consult with profit the writings of other times, but remember, we have now greater light or we are not God's people. Also that the introduction of Hebrew and Greek idioms is of doubtful utility to those whom God's providence has given an English Bible. But not to augment generalities I will endeavor to sustain the implication of mistakes in fundamentals given above.

The most I have read, or heard, and my Bibles, both English and American, refer me to Dan. 9:27 and 12:11 for the abomination of desolation, and some writers for identity in those passages, which the very face of them contradict; therefore what I may write will be partly an exposition, and partly a review of those who have written upon the subject. In order to be as brief as possible, I will refer to rather than quote scripture, except where justice to the subject requires quotation.

Turn with me to those passages to which I may refer. Now let us examine very carefully Dan. 9: 27. Who is the first pronoun in it? All will unite and say, Jesus Christ. What act does he perform? He confirms the covenant! Who is the next pronoun? The same person. What act does he do? Takes away the virtue in expiatory sacrifices; although their performance is persisted in by the Jews until they are broken up by the people of the prince (v. 26) that should come, in the destruction of both city and sanctuary. What is the cause assigned for the destruction? Ans.: overspreading of abominations. Who the next pronoun? Ans.: Jesus, agreeing with Acts 6:14. What does he do? Takes it desolate until the consummation. Here read Luke 21:24, Matt. 24:14, and its parallels. Again: What agent does he take? (as it is not accomplished by his personal coming.) Ans.: In v. 2 agreeing with Luke 19:41-45 and parallels. Query: Why may not Daniel use the same phraseology as God's other prophets, which abound in their reproofs (for your abominations, &c.) an exchange of form, for, by in this verse as elsewhere could make a great alteration of the sense. What next? And that determined shall be poured upon the desolator, (marginal,) agreeing (in case of the destruction of Nebuchadnezzar,) and after that I will punish the king of Babylon. God is consistent; and as he would do in one case, so he must in another, the circumstances being the same.

asked to account for the plurality of abominations, I answer, God is one. The fact of there being sects among them differing widely in first principles of religion, would be a sufficient reply. What Paul denominated the straightest sect! Jesus said had made void the law through tradition. But I find nothing here which Jesus sends us to Daniel for; and we are compelled by the absence of other passages having claims of identity, as well as by the phraseology of Jesus, in his allusion to Daniel, to go to 12:11, but let us go there carefully, for it is of importance to understand, as applied by the Saviour's injunction. And we find, on a careful survey, we are to take our stand between two objects as to time, those two objects are each a qualifying term appended, also that he succeeds to the place of the other. Let me here remark, that it matters not whether we drop the word sacrifice or not in the argument; but as I wish to follow the best authority, I prefer retaining it, as God's providence has placed it there.

Therefore, for the present, we will let Mr. Bush withdraw his substitution (abomination). Now if this thing on our right hand was Paganism, and that on our left was the people of the prince, they being pagans would place, rather than displace their faith. Here is a complete paradox in the teachings of some. If, as others teach, it is the Jewish sacrifices we have already seen, they or virtue in them ceased in the midst of the week, blotted out, according to Paul, at the cross. Now, brother, go to Gal. 3d, read very carefully, and for brevity's sake let me tell you in substance, that you will find the law to have been instituted as a provisional government until the promised seed should come, because the conditions of the covenant and promise were transgressed. But after the seed promised came, we are no longer under a schoolmaster, the law being superseded by our duty in obeying Moses' Prophet in all things. The apostle refused at the first council ever held by Christians to engraft or amalgamate it with the gospel of Christ, those being called the concision, who, to the rejection of Christ, adhered to Judaism.

We will now notice the time mentioned here:—"And from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days. Blessed is he that waiteth and cometh to the 1335 days." On the year-day calculation the end would have come, Daniel and the waiting ones blessed and standing in their lot, (in their inheritance—*Septuagint*.) in 1405. That those days are identical, in addition to the apparency in the text, I will add that brother E. G. Colby, of Milton Mills, N. H., has a copy of the translation of Theodore Beza, about two hundred years old, which came into his family as a precious relic from relatives in England, in which the reading is thus: "Blessed is he that waiteth and cometh to a month and an half," added thereto. Having now shown what the daily sacrifice and abomination are not, I now proceed to show what they are.

And first, let me say, often the best way to find out what a thing is, is first to find out what it is not; and in this case it is emphatically so, there having been nothing in the history of the specified time except for the one, the true worship of God, and for the other, the Papacy. I anticipate some will expect me to take the position, and defend it, that the Pope stood in the Church of God. No, sir, he never stood there. The falling away constituted the church the apostacy. The true Church went into the wilderness. The true Church was not in those fields which made what Gibbon calls the fever of the times. Where did he stand, it will be asked, which will answer the prophecy, "in the holy place," "where it ought not?" I answer: he usurped the prerogative, or right, or place of God in dictating in matters of faith in the minds of men, where God says the law, or conditions of the new covenant should be written, and in killing all who will not submit to his dictation. I have not Gibbon at hand now, but those who will consult his history in the times of Justin and Justinian, will find the Pope's claims resisted by his opposers in the substance of the following sentence, "that sovereignty in matters of faith, by man over the minds of men, is to usurp the prerogative of God." He acquired the position he claimed, and thus seated himself in the place of God, or "holy place," "where he ought not." It is unnecessary here to go into metaphysics, and demonstrate how the mind can be properly called the "temple of God," "holy place," &c.; but go to the Scriptures, which corroborate the fact that God constituted it such.

We may now hear a discourse at Jacob's well with profit, and Jer. 31 to 35 commented on by Paul, Heb. 8:8, 1 Pet. 2:5-9, and Phil. 3:3, with many other corresponding passages. Now we come to specific holy places. An error here will be in not following its transposition from one manner of worship or dispensation to another. The patriarchal, or family, or covenant, the tabernacle, temple, and Christian all had them. We may here with profit consult Webster on the sanctuary, which he defines, first, a sacred place, in respect to the Jews, the most retired part of the temple, or holy of holies; next, any place where divine service is performed. We may now ask what made Sinai's mount holy at one time? Ans.: Because God came down upon its crest, and met the mediator of the old covenant, and extended its conditions, which had been broken, after which it might have been an interesting, but not consequently a holy place. So likewise in the wilderness, the holy place, or sanctuary, depended upon latitude and longitude of the encampment. We are now prepared to take Webster's third sense—"a place of worship, or where divine service is performed." "Not in this mountain, nor at Jerusalem," says Jesus. "In every nation," says Peter. "In all

the world, for a witness unto all nations," says the commission. These will give us the true idea of what the sanctuary is at the end of the 2300 days, and consequently what will be cleansed, that it is the earth, the first sanctuary, (and first defiled,) where the morning stars sang together, and the sons of God shouted for joy, not knowing an enemy was in sound of their voices, and where we have God's word all was good. We will now compare "the times of the Gentiles" and the accomplishment of the commission. Are they not identical? I see not how to avoid it. And then the end shall come, when all the earth shall constitute a cleansed sanctuary. Now let us go to the Saviour's prediction which called up this discourse, and elicited the question of the disciples, as I shall prove there was but one and the sign of it. Mark, Jesus was specific. By all the evangelists we read, not one stone upon another that shall not be thrown down, which is not yet accomplished; consequently the interrogation must have been for knowledge of an event subsequent to our times, agreeable to the opinions of many who understand them to inquire about events associated in their minds with the end of the world. But for the proof.

Now Jesus went out of the temple to the Mount of Olives. He must needs go through the central or Beautiful Gate, opposite to which is a gate in the city wall, which leads to the Mount of Olives; and as Jerusalem inclines towards it, the foundation of the temple was very high, which supported a row of porches, one of which was called Solomon's in our Saviour's day, because it stood upon a portion of the foundation built by him, which had survived former destructions or ravages. This wall is yet standing in its order of original construction. I will refer the reader to the letters of Rev. Mr. Duffield, who was there in 1852, and also to arguments of infidels in general, who deny the literal fulfilment of the prediction. By these stones our Saviour passed as the direct road to Mount Olives. "Behold, what manner of stones!" Josephus relates that some of them were forty-five cubits in length, six in width, and five in height. Mr. Duffield calls them massive, and adds he saw thirty-five Jews kneeling or standing here, and reading the 58th, 59th, and 60th Psalms, and sobbing aloud as they kissed the stones, the only remains of their ancient temple. It is evident the Saviour referred to the climax of destruction rather than a partial accomplishment. It remains therefore to be fulfilled when Gog comes against the land of Israel, when God's fury comes into his face, when "every wall shall fall," steep places, mountains, (Ezek. 38:18, 21; Heb. 12:26-28,) and the events connected with the pouring out of the seventh vial. It may be said, why flee from Judea, &c.? Ans.: In obedience to the general rule given, when they persecute you in this city, flee to another, &c.; and as the Papacy extended into Judea, that portion of the woman must go into the wilderness, with precipitation symbolized by wings. The same is true in flight from that power in other countries, or generally, which was not the case in Christians fleeing from Jerusalem or Judea. Now in touching upon the destruction of Jerusalem, we come to an age of Rome, whereas the historian says it was governed by short-lived tyrants, who arose by conspiracy and fell by murder, who followed each other in quick succession. It was about 66 of our era that the first outbreak occurred, which compelled the Roman governors of the East to turn their arms against the Jews. Florus the governor having exasperated them by his tyranny and cruelty, called to his aid Cestius Gallus, prefect of Syria, who with a large army undertook their subjugation; but after several attempts, was obliged to retire, with a loss of about five hundred men. This encouraged the rebels, who opened the gates, pursued the Romans with great slaughter. The loss of the Romans was upwards of five thousand foot and three hundred horse, and being so hotly pressed, were obliged to leave behind their baggage-wagons, cattle, and military engines, which fell into the hands of the Jews. This, which seemed a victory to the Jews, was mourned as a calamity by the more peaceable inhabitants, for they clearly foresaw the dreadful evils which must speedily follow when Rome should arise in her strength. Under this apprehension, many fled, among whom were the Christians, who obeyed the injunction of their Lord upon the receipt of intelligence of Cestius' defeat. Nero sent Vespasian into Syria to conduct the war. This was about the beginning of 67. Vespasian collected his army, and when on the eve of marching for the holy city, received news of the death of Nero. Several emperors were now placed and displaced, which caused a cessation of military operations in the East until early in the spring of 70, when Titus arrived at Jerusalem, and destroyed the city. I have been a little formal here to show

that there was no cause for precipitate flight by the Christians, having four years, or five, according to Dr. Clarke, to gain. But I fear I am getting lengthy. I will notice one or two other points and close.

And first, if the Papacy is not understood by the abomination of desolation, our Lord in foretelling us "all things," has nowhere particularized that dreadful scourge of the Church, while he has told us of things of much less importance. Again a paradox in his teaching, if it be the Roman army, in saying it ought not to stand there, when it must to fulfil his word. Again: In Nebuchadnezzar's doing the same, he was styled "God's servant," and Jesus abominates the Romans, and both were pagans. Again: I see no authority for taking some parallel language in Luke 17th, and associate it with that of Matt. 24th and Mark 13th, if in these places it means at the destruction of Jerusalem, the former being expressly declared to be when the Son of man is revealed.

The above is respectfully submitted to those who are waiting for the kingdom of God. That it is faultless, would be too much to claim for it, or anything human.

J. H. MORGAN.

THE SCRIPTURES.

NO. VII.

As the mariner, who would make the port, rather than remain in the midst of the waters, because ignorant of the haven, or, as the wise master builder will not leave his building unfinished for want of information, so our heavenly Father is not at the helm of Zion's ship as she passes over the raging, foaming billows of time, destitute of all knowledge of port or distance; He has not commenced the superstructure of hope in the absence of information or power for its consummation, neither are His servants in darkness: and as God's word is the Book of light, we again make our appeal to it for the purpose of defining the objects of the Christian's hope, with which this topic would be left incomplete.

1. Christ's second appearing.—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him, for we shall see Him as he is. And every man that hath this hope in Him, purifieth himself even as He is pure." (1 John 3:2, 3; Titus 2:13.) What hope! Ans. (1) of the Lord's appearing, (2) of seeing Him as He is, (3) of being like Him. Who can estimate the value of this hope to the Christian? Its tendency is to purify. Thousands scattered over our world, in both heathen and Christian lands, can testify to this truth. The following from the Baptist Missionary Herald, March 1844, is of interest upon this point. "At a late hour last evening, after the Burmans had all gone to their homes, there were Karens sitting about the room, some from Rangoon, others from Bassein and the hills, conversing as to the sufferings of their brethren now in prison; what would, probably be their fate, how they would endure their sufferings, and if killed, whether they would suffer death joyfully. While speaking on this point, one of the assistants gave an account of the death of an old Christian woman, who died a few days since at Baume, one of the most happy deaths of which I have heard among the Karens. I have seen many of them breathe their last, and generally they have no extacies and no fears; they die resigned to the will of God. 'God will take care of me,' is generally the answer to questions relative to their exercises. This old woman had been a Christian several years, and was a person of much prayer and simple faith. She was sensible of the approach of death for several days, and rejoiced at the prospect:—said, 'I have been looking for the coming of Christ to judgment, but shall die and not see the day!' But, she continued, 'I shall go to see Him.' She exhibited that divine joy, that brightening of the powers of the soul, that foretaste of glory, which sometimes precedes the hour of death."

Observe, 1st, The old Karen woman was one of "much prayer and simple faith," and her death was extraordinary. 2. She was looking for the coming of Christ, which motive was, undoubtedly a strong incentive to holy living and perseverance. May the same hope lead us to imitate her example.

2. The Resurrection.—Not a spiritual one, as the Church, who "hope for that they see not," (Rom. 8:24, 25,) enjoy that as a present blessing (1 John 3:14). Of Christ it is said, "His flesh should rest in hope" (Acts 2:26); and Paul affirms that "It is sown in corruption; it is raised in incorruption" (1 Cor. 15:42): arguments however plausible can never annul these declarations.—Hence Paul testifies before a council (Acts 23:6), Felix (Acts 24:14, 15), Agrippa (Acts 26:6-8), and the Jews at Rome (Acts 28:20), of this hope; and so necessary a block is it in the superstructure

of hope, that the whole remains or falls with it (1 Cor. 15 chap.). That it is the hope of Israel, may be farther learned from Ezek. 37:1-14, and will be consummated to the Church at the Messiah's return. (1 Cor. 15:22, 23; 1 Thess. 4:16.) Then her long-looked for period will arrive when Abel will breathe again, no more to feel the assassin's hand of a brother; when Abraham, leaning upon the promise of his "shield and reward" (Gen. 15:1), emerges from the dust, never more to sojourn in a strange land; then Isaac and Jacob will share with him in the same blessings; Joseph's bones will be conveyed to a fairer land than ancient Palestine; Moses will realize what was shown at the burning bush (Luke 20:37), and not only behold, but tread upon and partake of the fruits of the promised land; Noah will possess, not the earth changed by water, but renovated by fire; Job will see his Redeemer in his flesh (Job 19:23-28); Isaiah's dead body will awake and sing (Isa. 20:19); David will awake in the Lord's likeness and be satisfied (Ps. 17:15); Ezekiel's dry bones will shake, come together, and live; Daniel will stand in his lot (Dan. 12:13); God will be Hosea's death plague (Hosea 13:14); Paul will attain unto "the resurrection from the dead" (Phil. 3:11); others who were "tortured not accepting deliverance," will obtain that "better resurrection" (Heb. 11:35), and all the blood-washed throng will sing the song of victory and redemption, and come with singing unto Zion; songs and everlasting joy shall be upon their heads, sorrow and sighing shall flee away (Isa. 53d chap.); then, that kind father, tender mother, beloved companion, innocent babe, sprightly youth, strong adult, and experienced sire will greet each other, being trophies of grace,

"In the land of Paradise."

No wonder the dying saint, when about to be separated from all that is dear on earth, exults in the promise with an exclamation, "O, the beauties of the resurrection!" Such, reader, may be your lot if found in that day having exercised "repentance toward God, and faith toward our Lord Jesus Christ." You may escape "the resurrection of damnation." (John 5:28, 29.)

3. The new earth.—Says Peter, (2 Pet. 3:13), "We, according to his promise, look for a new earth, wherein dwelleth righteousness." This promise may be found in Isa. 65:17 and 66:22, and is termed "new," in the same sense as the Christian is called "a new creature," (2 Cor. 5:17.) He is changed by grace. There will be a restitution of the earth, (Acts 3:21,) wrought by the element of fire—a change. Much might be written upon this point, as also others; but I forbear for the present, and close the discussion of hope, (which subject has been introduced in Nos. 5, 6, 7,) by an extract from the writings of John Wesley, in reference to the blessings of the new earth:

"He that sitteth upon the throne will soon change the face of all things, and give demonstrative proof to all creatures, that his mercy is over all his works. The horrid state of things which at present obtains, will soon be at an end. On the new earth no creature will kill, or hurt, or give pain to any other. The scorpion will have no poisonous sting. The adder no venomous teeth. The lion will have no claws to tear the lamb; no teeth to grind his flesh and bones. Nay, no creature, no beast, bird, or fish will have any inclination to hurt any other. For cruelty will be far away, and savageness and fierceness be forgotten; so that violence shall be heard no more, neither wasting or destruction seen on the face of the earth. The wolf shall dwell with the lamb, (the words may be literally as well as figuratively understood,) and the leopard shall lie down with the kid. They shall not hurt or destroy, from the rising of the sun to the going down of the same."

"O what a blessed hope is ours,
While here on earth we stay,
We more than taste the heavenly powers,
And anticipate that day."

J. F. F.

LETTER FROM ELK COUNTY, Pa.

[We regret to learn of the illness of brother J. D. Boyer. The following note will show why he was not with us at Milesburg. After a little rest, we hope he will be able to resume his labors.]

DEAR BRO. HIMES:—No doubt it will be of interest to you to hear of the result of the meeting after you left.

The mountains and the valleys still continue to resound with songs of praise to the great I Am. The congregation that assembled for the Sabbath appointment, after you left, was as large as any during the camp-meeting, except the first Sabbath. They were all pleasantly seated in the tented grove, waiting for some one to break to them the bread of life; but God disappointed them, by laying his afflictive hand on brother Boyer, who was obliged to take to his bed the same afternoon you left. He continued to grow worse, so that he was unable to attend to his appointment at ten o'clock; but at 2 p. m., by the assistance of the brethren, he was

enabled to occupy the appointed place, and, by the grace of God, to administer comfort to his saints, and words in due season to sinners. Solemnity prevailed on account of the presence of the Lord. Brother C., a young man that was blessed at the meeting, arose after brother Boyer, and addressed the young converts in a very becoming manner. Ten presented themselves for baptism, and fifteen were received into the church by the right hand of fellowship.

Brother Boyer anticipated the pleasure of meeting with the brethren at Centre camp-meeting, but the Lord ordered it otherwise. He was again prostrated on a bed of languishing for nine days more, during a part of which time we almost despaired of his life. But by the blessing of God, and the aid of a skilful physician, he is now recovering as fast as can be expected. The Lord has still a great work for him to do in this part of his vineyard.

Your labors, together with those of brethren Litch, Laning, and others, have been crowned with abundant success. Eternity alone will tell the result. Your brother in Christ, T. F. BOYER.

Second Fork, Aug. 6th, 1853.

New Works.—Just Published.

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ADVENT HERALD.

BOSTON, SEPTEMBER 24, 1853.

Tour West.

DUTIES in Boston require my presence till the first week in October. I shall probably begin my appointments in Cleveland, O.; but if I can get off at an earlier date, I will comply with requests to call at Albany, Auburn, and Buffalo. In that case, due notice will be given, by letter, at least. I deeply regret that it will not be in my power to respond to the urgent requests of friends in many other places on my way, for I must at once enter the Western field. I shall commence with—

1. Cleveland, O., Oct. 6th, at 7 P.M., as brother Penfield may arrange.
2. Mansfield, O., Oct. 9th to 12th.—A course of lectures, as brother Snyder shall arrange.
3. Norwalk, or Fairfield, O., Oct. 13th to 16th, as brother Boone and others may arrange.
4. Detroit and Central Michigan, Oct. 18th to the 23d. In this time I will deliver lectures in Detroit, and hold a conference in Adrian, or Niles. As I cannot arrange definitely, I would be grateful to Elders Hoyt and Seymour, and brethren Armstrong, Case, and Tucker, if they would consult together, and arrange meetings to the best advantage.
5. Middlebury, Ind.—Elder E. Miller, or Dr. Chaplin, may arrange for Oct. 24th and 25th, and write me to Cleveland, O.
6. Milwaukee, Wis., Oct. 27th, evening.
7. Greenbush, Wis., Oct. 29th to 31st, as bro. Abrams and Elder Sweet may appoint.
8. Sheboygan, Wis., Nov. 1st, evening, as Elder Trowbridge may appoint.
9. Rockford, Ill., Nov. 4th, 5th, and 6th.—A course of lectures.

From Nov. 7th to the 30th, I will devote to such portions of the field as brother S. Chapman may deem the most advisable, in large conferences, and by day or evening lectures. Will brother Chapman arrange in season, and give notice in the *Herald*? I hope to have the company of brother C. A. part of the time, as well as that of brother P. B. Morgan.

On my way home, I intend to visit St. Louis, Mo., Cincinnati, O., and many other places to which I have been invited.

I ask the prayers and sympathies of all the friends of the Advent cause, that God will grant me health and strength to perform the work before me in the proposed tour, and above all, bestow on me wisdom and grace to feed the flock of God, and bring the wandering sinner to the fold of Christ.

DONATIONS.—For a year past the office has received but little for the cause in the way of donations. We have not stood so much in need of help in that time as now. Our labors have been chiefly among those who were able to give support. But of late we have been in a different field, and shall continue so for some time to come. The South and West are, as yet, missionary fields. The seed is to be sown, labor is to be performed, and money expended, in hope. But a rich harvest may be expected from these efforts and sacrifices.

We are encouraged in our missionary work, by liberal donations of late, which are credited under their appropriate head. We doubt not, that while we are doing all in our power to advance and extend the cause, that the Lord of the harvest will give all necessary aid towards the successful prosecution of the work. In our Western tour, we shall scatter liberally those useful books and tracts which we have prepared for the purpose.

A NEW TRACT ON THE "TIME OF THE ADVENT."—We have a new tract in press, which will be out soon. It will contain resolutions of the General Conference of Adventists at Salem, and also of Canada East on the question of time, together with an article on knowing the time; and the duty of watchfulness. A very important tract for circulation at this time. \$1.50 per hundred, two cts. single.

AT HOME.—I arrived home on the 16th, in good health, and preached to the tried flock in Chardon-street chapel on the 19th.

Anniversary of the "Bible Union."

We give the following notice with pleasure, and wish all success to the Society:

American Bible Union Rooms,
Sept. 13th, 1853.

MY DEAR BROTHER:—The Fourth Anniversary of the Bible Union will be held in the meeting-house of the First Baptist Church in this city, commencing on Thursday the 6th of October at half-past 10 o'clock, A.M. The exercises are expected to continue through Thursday and Friday. Among the speakers engaged are, Rev. Spencer H. Cone, D.D., President. Rev. John L. Waller, LL.D., Louisville, Ky. Rev. T. C. Teasdale, D.D., Washington, D. C. Rev. James Lillie, Brooklyn, N. Y. Rev. O. B. Judd, New York City. Rev. G. Achilli, D.D., Italy. Rev. Prof. Wm. C. Duncan, New Orleans, La. Rev. P. F. Jones, New York. James Edmunds, Esq., Jeddo, N. Y.

The following also have been invited, and are expected: Rev. Prof. T. J. Conant, D.D., of the University of Rochester, N. Y., to preach the Annual Sermon. Rev. Prof. E. S. Gallup, (Madison University), N. Y. Eld. R. L. Coleman, Richmond, Va. Rev. D. R. Campbell, LL.D., President of Georgetown College, Ky. Rev. Joshua Fletcher, Amenia, N. Y. Eld. James Challen, Philadelphia, Pa.

Your are particularly invited to attend, and bring your friends.

WM. H. WYCKOFF, Cor. Sec.

To Correspondents.

J. C. NOZ.—The Advent churches in the East are in favor of temperance, peace, liberty, or anti-slavery, and other good causes. They do not make these questions hobbies, but bear a faithful testimony on all proper occasions in their support.

We do not use alcoholic wine in the communion. The way we prepare the juice of the grape is this: We get the best raisins, cut them open, pour boiling water on them, and let them stand twelve or twenty-four hours, then press out the juice, and let it settle, when it is fit for use. We have used no other in Boston for many years.

CORRECTION.—Some time since, in giving an obituary notice of H. Chambers, from the pen of bro. Sornberger, he was made to say that she had a good hope when taken sick. Brother S.'s notice said, after she had been sick some time, and a few weeks before her death, she obtained evidence of her acceptance with God. We are happy to correct this even at this late date, as some persons have been disposed to accuse our brother of making an incorrect statement.

NEW WORKS.—We have now arranged to publish a volume of Elder O. R. Fassett's discourses, doctrinal and practical. Subjects:

1. The Two Covenants.
2. The Millennium—Two Resurrections, or Exposition of Rev. 20th.
3. Exposition of the 11th chapter of Romans.

This will be a timely and valuable work. We hope to be able to give it a wide circulation.

A REQUEST.—Bro. C. B. Turner, now on the sick list, wishes to find some person on the coast who can obtain for him "Cod Liver Oil," to be extracted in such manner as he shall direct—he not being willing to risk the oil as now prepared. Will any one who can respond to this, write us, or write brother Turner at East Randolph, Vt.

SUMMARY.

—In Harrisburg, Va., a girl aged fourteen years went to sleep on the 31st of August, and has not since been fully awake.

—The London *Times* says the Austrian government has addressed to the President of the U. States a strong demand for reparation for the outrage offered to the imperial flag by Captain Ingraham.

—It is rumored that at a prolonged meeting of the cabinet at Washington, the subject under consideration was a joint protest from all the principal governments of Europe except England, against Capt. Ingraham's conduct in the Kosta affair. The protest, it is said, was received by the steamer Franklin.

—At Ironton, Ohio, a respectable looking woman, Mrs. March, the wife of a respectable mechanic, was arrested on the complaint of her husband, and lodged in jail, in default of \$500 bail, to answer at court a charge of assault and battery with intent to kill, for beating her own daughter, a child of seven years of age, with a rope, until it was considered very doubtful as to its recovery.

—In proportion as the Oriental question assumes a more pacific aspect, the differences between Switzerland and Austria gain in importance, and offer a variety of difficulties for solution. Although desirous of peace, the Swiss people show no disposition to make further concessions to Austria, and the Bund has approved of the policy of resistance recommended by the Bunderrath. There is every appearance that the fortifications at Bellinzona will be carried on with great spirit.

—One day last week, in South Carrollton,

Muhlenburg co., Ky., a young lady of good character, daughter of Col. Wilson, having been calumniated by a young man, called upon him, armed with a revolver, accompanied by her father. The slanderer would not, or did not, deny his allegations, whereupon she fired, inflicting a dangerous if not a fatal wound in his throat.

In Buffalo, New York, a young man, belonging to Rochester, but for the past six years a student in the schools of the former city, became a raving maniac. His physician attributes his melancholy condition to an excess of study, and the constant ambition to excel, by which he was inspired. In one of his paroxysms he assaulted one of his attendants, bit off one of his fingers, and otherwise wounded him. He also assaulted a young lady to whom he was engaged.

The sudden appearance of a Russian squadron in the China seas has given rise to much speculation. It was conjectured by some that the vessels were sent as a sort of flotilla of observation, commissioned to watch and report upon the connection of foreign powers with the revolutionists; others, that the Emperor of the North was about to assist his Eastern brother in quieting his now troublesome subjects; but the weight of popular opinion inclined to the belief that the ships would set off for Japan, and perhaps anticipate the Americans at Jeddo.

Mr. E. Meriam, of Brooklyn, has taken the trouble to keep a record of the deaths, injuries, &c., reported in the New York papers, to have been caused by the use of camphene, burning fluid, rosin oil, and similar preparations, during the year ending August 31st, 1853. From this record we learn that ten persons were burned to death by camphene, &c., in New York, four in Brooklyn, and five in other places, while by the same causes fourteen were badly injured in New York, nine in Brooklyn, and five in other places. Several of the persons reported injured, were so severely burned, that it is probable they died. In several cases houses were set on fire by the explosions.

"THE CRADLE OF OUR SAVIOUR."—The *Journal de Bruxelles* says, that the Pope has sent the Duke of Brabant a fragment of the wood of the manger which formed the cradle of our Saviour. When this precious relic was presented to his Royal Highness, he is said to have been much affected. The Duke is aged 18 years. He is the heir-apparent to the Belgian throne, and was recently married to an Austrian princess. He is also a grandson of the late King of France, Louis Philippe. His father, who was a Protestant until called to Belgium in 1830, was first married to the Princess Charlotte of Great Britain, who died in 1817.

RUSSIAN TROOPS IN THE PROVINCES.—The London *Times* correspondent says:

"All accounts from Wallachia agree as to the unhealthy state of the Russian troops, and the unfeeling neglect of their comforts shown by their superior officers, who treat them as mere machines. They were observed marching into Bucharest under the burning heat of a July sun, sweltering under the load of their great-coats, winter clothing, and heavy knapsacks, many of them from time to time dropping on the road through fatigue. Typhus fever commits great ravages amongst them. They have, it is said, a great dread of the superior prowess of the Turkish soldier, but express their determination to go forward to certain death and glory to fight for the Holy Sepulchre, which they say has been sold by the Sultan to the Jews. They frequently ask how far it is to Jerusalem, which they regard as the future field of battle."

A correspondent of the *Journal of Commerce*, speaking of the improvement in morals in San Francisco, says:—"Our city has become a city of churches and the sabbath day regarded almost universally as a day of rest. Society is blessed with the presence of women, who are now flocking to our shores in vast numbers, bringing the children of the East to bless and cheer the sterner sex. Gambling is fast dying out. Houses that one year ago would have rented for \$3,000 to \$5,000 per month, for gambling purposes, are now offered for business marts at \$1,000 to \$1,500 per month. On Long Wharf, where one year ago there was over a dozen gambling houses, there is now but one in operation. The same may be said of other prominent localities."

FACTS ABOUT THE FEVER.—The *New Orleans Crescent* says, a few months ago a merchant of this city took to his home and heart a youthful bride, and went to reside in the Fourth District. Wishing to live in privacy, he engaged only one servant—a fresh green girl, from the Emerald Isle. She took the fever and died in a few days. Another was hired and shared the same fate. A third and a fourth filled the vacancy in the household, and followed in succession the sweeping summons of the same fell destroyer. Following the impulse of a natural dread, the merchant went to Mobile to avoid the destructive visitation of the scourge, and the next day buried his young and beautiful bride. Disgusted with a home where naught but empty chambers served to call up the memories of departed joys, he returned to the city to sell out his household, determined to leave a locality to him so suggestive of sorrow. He died that day. When our informant visited the premises, there was but one living creature. It was a solitary parrot, swinging in its lonely cage, wailing unwittingly its deserted state! Alas, poor poll!

A THRILLING SCENE.—A few days since, as the express train for Baltimore was passing the vicinity of Naaman's creek, at the rate of forty miles an hour, a horrifying sight was witnessed by those having charge of the train. A man, apparently a fisherman, inhabiting one of the shanties close by,

who was laboring under mania a potu, had thrown himself upon the rails for the purpose of self destruction; but two females having drawn him off, were engaged in a dreadful struggle to prevent his again throwing himself before the train. One had a deadly grip of his legs, while the other was kneeling upon his breast, as the iron horse went thundering by, just grazing her clothing; indeed so close was she, that her own escape from instant death was most imminent. The whole scene occupied but an instant, and scarcely any of the passengers were aware of the calamity which had been impending. Those who witnessed it were horror-struck, knowing the impossibility to prevent the destruction of all three, if the maniac succeeded in struggling only a few inches nearer the rail.

Philadelphia Ledger.

"Youth's Guide."

THE "Youth's Guide" is published the first week in each month, at this office. Terms (in advance)—Single copy, 25 cents a year; twenty-five copies, \$5; fifty copies, \$9; Canada subscribers (with postage pre-paid), \$1 cts.; English subscribers, 2s.

CONTENTS OF THE SEPT. NO.

Michael the Miner.	The Four Pastors.
Reading for the Young.	Don't Waste your Time; or a Lesson for Young Men.
Whimsicality in England.	A Funny Petition.
Daily Life of the Christian Child.	Self-Inquiries.
Who was the Gentleman?	An Ingenious Puzzle.
How to Remember.	Enigma, &c.

Appointments, &c.

L. D. THOMPSON will preach at Claremont, N. H., Sunday, Sept. 25th; Goshen, 26th; Fisherville, 27th; Loudon Ridge, 28th; Loudon Mills, 29th; Allenstown, 30th; Exeter, Sunday, Oct. 2d; Portsmouth, 3d; Rye, 4th and 5th; Hampton, 6th; Kingston Plains, 7th; Kensington, Sunday, 9th; South Reading, Mass., 11th; Westford, 12th; Meredith Neck, Sunday, 16th; Tambridge, N. H., 18th. Each (except Sundays) at 6 P. M.

ELDER Edwin Barnham will hold a meeting of two days (Oct. 8th and 9th) at Sugar Hill, N. H. The brethren and sisters from abroad are invited to come in and enjoy a season of hearing the word again, and of laboring for the advancement of the cause of Christ. (For the brethren.) I. H. SHIPMAN.

A MEETING will commence at Lake Village, N. H., on Saturday before the first Sabbath in October, at 10 o'clock, and continue as long as it may be proper. D. V. EDWIN BURNHAM.

J. V. HINES will preach in the Chardon-street chapel, Boston, Sabbath, Sept. 25th.

D. I. ROBINSON will preach in Seneca Falls, N. Y., Sabbath, September 25th.

W. H. EASTMAN will preach at Sugar Hill Sunday, Sept. 25th.

CAMP MEETINGS, &c.

A MEETING will be held in the "Old Meeting-house" in Hatley, C. E., to commence Wednesday, Sept. 28th, at 2 P. M., and continue over the following Sabbath. We hope the true faith and position of Adventists will be presented, and that the truth will commend itself to every man's conscience in the sight of God. Let us make this meeting a subject of prayer, and with the blessing of God, prosperity will attend our labors. I. H. SHIPMAN, J. M. OBERCKE.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

C. L. Aldrich is paid to \$47. The \$1 by H. was duly credited. J. Wilson—Your papers, enclosed in a separate envelope, have been mailed to you regularly. We cannot tell why you have not received them. Now send the back numbers to care of G. F. Davis. D. W. Sornberger—Received the Apocalypse of you, and credited you 45 cts. on acct. D. W. Green—Sent you tracts by mail the 19th.

DONATIONS.

J. G. McMURRAY	50 00
S. Sayles	5 00
J. Brooks	1 00

HERALD TO THE POOR.

M. A. Smith	3 00	T. S. Sage	4 00
A Friend	1 00	M. A. Sage	75

BROTHER Fassett acknowledges from Mrs. A. Guild, \$5, and from P. McWilliams, \$7. Total 30 00

THE ADVENT HERALD

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TERMS.—\$1 per semi annual volume, or \$2 per year, in advance. \$1.13 do., or \$2.25 per year, at its close. \$5 in advance will pay for six copies to one person; and \$10 will pay for thirteen copies. Single copy, 5 cts.

To those who receive of agents, free of postage, it is \$1.25 for twenty-six numbers, or \$2.50 per year.

CANADA SUBSCRIBERS have to pre-pay the postage on their papers, 25 cts. a year, in addition to the above; i. e., \$1 will pay for twenty-three numbers, or \$2.25 a year. The same to all the Provinces.

ENGLISH SUBSCRIBERS have to pre-pay 2 cts. postage on each copy, or \$1.04 in addition to the \$2. per year. 6s. postage for six months, and 12s. a year, pays for the Herald and the American postage, which our English subscribers will pay to our agent, Richard Robertson, Esq., 89 Grange Road, Bermondsey, near London.

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 25 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

To Antigua, the postage is six cents a paper, or \$3.12 a year. Will send the Herald therefore \$5 a year, or \$2.50 for six months.

RECEIPTS.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 606 was the closing number of 1852; No. 632 is to the end of the volume in June, 1853; and No. 658 is to the close of 1853.

D. Y. Dyer, 658; A. Williams, (East Thetford,) 640; J. B. Mitchell, (of O.), 658; S. Atkinson, 638—\$1.77 due Jan. 1st; G. Vose, 632; G. W. Mitchell, 645; E. Wetherell, 684; M. Bradford, 655; J. E. Phelps, 639; W. Heath, 658; L. Ingmire, 632; W. White, 673; J. Hodges, 664; Mrs. W. C. Hale, 664; H. B. Gilbert, 632; S. N. Dalton, 671—each \$1.
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H. Hackett, for books; J. W. West, 658; J. W. Aikin, 658; S. Scott, 697—each \$3. B. T. Welch, 710—\$5. S. Bradford, 671—50 cents. Mrs. S. Hayden, 632—\$1.77.